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THE

THE

MONTHLY REVIEW,

For JULY, 1778.

ART. I. *Miſcellaneous State Papers: from* 1501 *to* 1726. 4to. 2 Vols. 1 l. 16 s. Boards. Strahan and Cadell. 1778.

ALTHOUGH it will be acknowledged, that it is not a ſufficient reaſon for publiſhing letters, and other papers, *that they were written long ago, and by perſons of eminence and diſtinction in the period in which they lived,*—it is not too haſtily to be aſſerted, concerning any publication of this nature, that it is trifling and unneceſſary; or that a work which may appear ſo to any particular individual, is in reality ſuch with reſpect to the Public at large. What one claſs of readers may pronounce 'dry and unintereſting,' another may find to be full of information, or entertainment.

Miſcellaneous collections of this kind ſuit the taſte of a great diverſity of readers, and anſwer ſeveral valuable purpoſes. They are of great uſe in caſting new light on hiſtorical facts, aſcertaining the merit of celebrated characters, and illuſtrating the general manners, or particular cuſtoms, of different countries or periods. And even thoſe parts which are moſt dry and tedious, may meet with readers to whom they will afford entertainment, or they may be of uſe to perſons engaged in ſome particular courſe of ſtudy. It is therefore, in ſome meaſure, rather deſirable, that compilations of ancient papers ſhould be copious and even redundant, than that they ſhould be curtailed by too nice and ſcrupulous a ſelection. In ſaying this, we rather mean, however, to give a general reaſon for admitting a great variety of matter into collections of this kind, than to offer an apology for the voluminous appearance of the preſent work; which will, we doubt not, be found as intereſting as moſt other publications of a ſimilar nature.

Our Readers will naturally expect that we ſhould give them ſome general account of the contents of theſe volumes, and the

views with which they are made public: and we cannot do this ſo properly as in the Editor's own words:

'The principal idea which has prevailed in the choice of the materials, has been, not to dwell too long on any one ſubject, or any one period; and to ſelect ſuch papers as mark moſt ſtrongly the characters of celebrated Princes and their miniſters, and illuſtrate ſome memorable æra, or remarkable ſeries of events. It ſeems ſuperfluous to obſerve, that the introductions prefixed to moſt of the articles will connect (as far as was practicable) the different diviſions of the work with general hiſtory, and lead the reader's attention to ſuch points as he may think deſerve it beſt. Notes are occaſionally inſerted at the bottom of the page, with the ſame view: and it is hoped they will not be thought either tedious or trifling.

'The Editor is well aware of the diſguſt which often ariſes to a delicate taſte, from the antiquated ſtyle and ſtiff phraſeology, which unavoidably occur in theſe publications of hiſtorical documents. It is preſumed, however, that many nervous and able diſpatches will be found here, of a remote date, which do credit to the compoſitions of thoſe early times, on topics of buſineſs. And it may be fairly aſſerted, that new lights are thrown on the conduct and characters of ſome eminent perſons; as Burleigh, Walſingham, Leiceſter, and Charles I.; notwithſtanding that part of our hiſtory may appear to ſuperficial readers to have been already exhauſted.

'Some facts and incidents of ſmall importance may, indeed, be pointed out, in the courſe of the papers, as languid and unintereſting. But it is to be conſidered, that in every picture there muſt be ſome ſhades; and that it was impoſſible to avoid this objection but by giving broken extracts; by which mode the connection and arrangement of the writer's narrative and ſentiments would have been greatly diſturbed. The reader will conſult his taſte, and turn over thoſe pages, where nothing attracts him: though the Editor flatters himſelf that many ſuch will not be met with. He will not attempt to recommend himſelf at the expence of thoſe who have gone before him; and therefore declines giving any reaſons why the plan he has adopted may deſerve the preference.

'Whoever looks into theſe Volumes will be better prepared for his future entertainment, if he pleaſes to conſider the work before him as an hiſtorical picture gallery, where the different modes and faſhions of upwards of two centuries are exhibited in regular ſucceſſion. The politics and ſentiments of Henry VIII. and Elizabeth's time, differ as much from thoſe of William III. and of George I. as the ruff and fardingale in the habits of the former, from the hoop petticoat, and long pockets of the latter. There may be pieces of inferior maſters in the gallery; but, doubtleſs, ſome Titians and Vandykes will be diſtinguiſhed —The relation of the Princeſs Catherine's reception, with which we open, and of the late Queen of France's marriage, with which we conclude, as they repreſent the faſhions and ceremonial of the reſpective times, may be thought good companions to the picture of the *Champ de Drap d'Or*, in Windſor-caſtle.'

From

From this large collection of State Papers we ſhall ſelect ſeveral of the more curious and entertaining articles.

The following original letter of *Thomas Leigh* (one of the viſiters of the monaſteries) to *Thomas Cromwell*, Lord Privy Seal, is a curious picture of country manners about the time of the Reformation:

'In my moſt humble manner I commend me unto your good Lordſhip, evermore thanking you of your munificency, and great goodneſs, at all times ſhewed unto me. Advertiſing your Lordſhip, that whereas I have hitherto, according to your commandment, viſited the archdeaconries of Coventry, Stafford, Derby, and part of Cheſhire; for that I can perceive accordingly, as I heretofore have written unto you, there laketh nothing but good and godly inſtruction of the rude and poor people, and reformation of the heads, in theſe parts. For certain of the knights and gentlemen, and moſt commonly all, liveth ſo incontinently, having their concubines openly in their houſes, with five or ſix of their children, and putting from them their wives, that all the country therewith be not a little offended, and taketh evil example of them. Wherefore hitherto I have given and ſent commandment to them (foraſmuch as I could not ſpeak with them all, by reaſon they were at the aſſizes), to put from them immediately ſuch concubines, as they have hitherto notoriouſly and manifeſtly occupied and kept, and to take again their wives; or elſe to appear before your Lordſhip, to ſhew a cauſe why they ſhould not be compelled; and if your Lordſhip will command any other thing to be done in the premiſes, I ſhall be ready to accompliſh the ſame. And ſeing my Lord of Norfolk is come to the court, I ſhall moſt humbly deſire you to have me in remembrance. And thus God preſerve you, and have you in his moſt firm tuition, with much increaſe of honour, according to the contentation of your Lordſhip's moſt noble good heart's deſire.

From the monaſtery of Vale Royal, the 22d of Auguſt. (1536)

Your Lordſhip's humble at commandment,

THOMAS LEIGH.'

The following letter from Sir Richard Moryſon to the Lords of the Council, has a peculiar caſt of thought and ſtyle, and contains ſome amuſing particulars reſpecting the Emperor Charles V.

'Pleaſe it your good Lordſhips. The King's Majeſty's inſtructions, with letters from your honours, bearing date the 24th of September, I received at Spires, the 4th of this month; which as ſoon as I had well peruſed, and learned the King's Highneſs's pleaſure, then I forthwith made towards the Court, where I found ſuch favour, as I had acceſs to his Majeſty, almoſt as ſoon as I came; for I ſent my ſecretary from me, which had ridden half the way, to ſhow Monſ. D'Arras * that I was coming to the Court, with letters from the King my Maſter to the Emperor, and ſomewhat I had alſo to ſay by word of mouth from his Highneſs unto his Majeſty, truſting that foraſmuch as Ambaſſadors might not long bide nigh the camp he would

* Biſhop of Arras, afterwards Cardinal Granville.

help ſhortly that I might have audience. And becauſe ſuch good will as D'Arras ſhowed at this my coming, may give your honours the better to judge of the Emperor's gladneſs from mine arrival, I will orderly touch what he did. At my Secretary's coming, D'Arras was with the Emperor, and ſo finding Mr. Adrian of the Emperor's chamber, Aſcham made him the means that D'Arras came to him ſtrait, who learning the cauſe of his coming, went in, and told the Emperor the matter, and forthwith bad Aſcham go home with him, for I ſhould ſtraitway be provided of a lodging. By chance I went into the town, when D'Arras was going home to his houſe, who very gently willed me to go home with him, for I ſhould ſhift me in his lodging, and do what I would, till the Emperor had word, that I was now come, or till the Fourriers had provided me a houſe of mine own; and forthwith he ſent for Anwerpe the harbinger, to whom he gave commandment in the Emperor's name, that he ſhould ſee me well lodged. I ſaid, to be lodged was enough for a night or two; well lodged was not to be ſought for, of ſuch as would follow camps. I rode a good way in the town at his right hand, he uſing me with great humanity, and being come to his houſe, he brought me into his bed chamber, to the which he willed me in any wiſe to ſend for my mail, and ſo to ſhift me there. While it was coming, he aſked me, what news? I told him, I had brought with me none but good, and, as I thought, would much content the Emperor's Majeſty. He aſked me, how the King's Highneſs did; and after I had ſaid what I thought, both of his Majeſty's health, increaſe of ſtrength, virtues, &c. he aſked me, how we did with France, whether the French made reſtitution of ſuch goods, as they had violently taken from us, or not. I ſaid, I could not tell, but I heard, that there was good and large promiſes that all ſhould be reſtored, and the injury might be thought the leſs, that in time of war, and in time of peace, pirates and ſuch robbers and freebooters act without laws. He replied, ſaying, they were a ſhrewd ſort of pirates that had taken 200,000 l. from our merchants. Whereunto I anſwered, it were too much, if it were a good deal ſhort of that ſum, and yet I heard the French King had promiſed reſtitution of all that could be juſtly demanded; and with this my mail came, and the Biſhop ſaid, he would let me alone till I had changed my apparel. While my men brought me ſuch things as I did mind to wear, his ſervants did fetch me a bruſh, water for my hands, and after this, they caſt a couple of napkins upon the table, and brought in a paſty of red deer, and ſaid, there was a couple of partridges at the fire, and would ſtraitway be ready. I told them, I had dined at Spires, and yet the Biſhop, now knowing that my men had done with me, came again, and willed me to taſte of the veniſon, that I might taſte of his wine. I ſaw a diſh of olives, and ſo did eat one of them, and brought him good luck in a cup of wine, which he would needs I ſhould taſte. His kindneſs was very great, in compariſon of any that ever I received in this Court, and I thought my good lucks came together, for Bernardine was gone that morning towards England, as he told divers, and I was thus cockered of the Biſhop at afternoon, which both were ſuch news to me, and ſo welcome, that I wiſt not whether I was not gladder, that Bernardine was gone from this Court, or of this

this my rare entertainment with D'Arras; but I muſt go on in order with my matter. I, for that I had more liſt to talk than eat, would no veniſon, and therefore the paſty was carried to my men, and they made much of. He and I fell to talking again, he groping to know mine errand, and I keeping it for the Emperor. He aſked me, whether the ports were ſhut in England, as he had word from Flanders, or no? I ſaid, I neither knew of any cauſe why they ſhould be kept, or heard of any keeping of them, more than that he had ſaid. And whilſt we thus talked, his Chamberlain came from the Court, and told him, that the Emperor did now look for me. D'Arras ſeeing my horſe without a foot-cloth, did offer me his mule. But I gave him thanks, and, ſaving your honours, in buſkins and ſpurs, and other ſhort apparel, made my horſe ſerve me well enough. And in going I ſaid, I knew well mine errand would now not be long hid from him. He brought me forth of his houſe, and tarried abroad, till I was on horſeback, then alſo courteouſly with his cap in hand, taking leave of me; and thus being come to the Court, I found Adrian of the chamber waiting for me, who was ſo ready to bring me in to the Emperor, that I was fain to intreat him, to give me leave to breathe me a little, for that I had come apace up a long pair of ſtairs. Upon this ſhort pauſe, I followed Adrian, and found the Emperor at a bare table without a carpet, or any thing elſe upon it, ſaving his clock, his bruſh, his ſpectacles, and his pick-tooth. At my coming in, I offered to ſtand upon that ſide of his Majeſty, which was next to the door, but it being on his left hand, he willed me to go almoſt round about the table, that I might ſtand on his right ſide, perhaps for that he heareth better on the one ſide than on the other; but as I took it, he did it to honour the King my Maſter. Here, after the delivery of the King's Highneſs's letters, which his Majeſty received very gently, putting his hand to his bonnet, and uncovering the better part of his head, I did efforce myſelf with as good a countenance as I could, and with as good words as my wit would ſerve me to deviſe, in the riding almoſt of twenty Engliſh miles, to ſhow the gladneſs of the King my Maſter, for that his Majeſty, in ſo long and painful a journey, either had his health continually, or was by being ſometime indiſpoſed, ſoon brought to perfecter health. I did ſay beſides much more, there could be few that did more rejoice at his Majeſty's ſo honourable and fortunate approaching towards the Low Countries, than did the King my Maſter, who did repute all his Majeſty's good ſucceſſes, to be as his own, and as glad as of any that could happen to himſelf; beſeeching his Majeſty to believe me in this, I added nothing of mine own, but faithfully did ſay in Italian, that the King's Majeſty had, word for word, appointed me in Engliſh, and ſaid the King's Majeſty even in theſe years, did contend with his noble father either in loving the Low Countries of Flanders, or in deſire to ſhow pleaſure to his Majeſty, Lord of them. He did not ſuffer me to go on, but with the leaſt pauſe that I could make, he did utter unto me in gentle words, that he took the King his good brother's letters in very thankful part, and took his ſalutations, and ſending of me to him with ſuch a friendly meſſage, as they did right well deſerve, ſaying, as well as he could (for he was newly rid of his gout and

ſever, and therefore his nether lip was in two places broken out, and he forced to keep a green leaf within his mouth, at his tongue's end, a remedy as I took it, againſt ſuch his dryneſs, as in his talk did increaſe upon him), ſaying therefore as well as he could, he neither had nor could forget the King's Majeſty's Father's love, at ſundry times ſhewn unto him, nor deceive that truſt, which at his death he put him in, recommending unto his truſt, the King his ſon. He would not forget the amity, that ſo many years had laſted between the realm of England and the houſe of Burgundy; he truſted the King his good brother had in theſe his young years, found friendſhip and no hurt at his hand, and that he had ſeen a deſire in him perpetually to preſerve this antient amity, uſing this ſentence, that old amities which had been long tried, and found good, are to be made much of; and this he ſpake a little louder than he did the reſt, as though he would, indeed, have me think that he did earneſtly mean, that he ſaid. And yet hath he a face, that is as unwont to diſcloſe any hid affection of his heart, as any face that ever I met withal in my life; for there all white colours, which, in changing themſelves, are wont in others to bring a man certain word, how his errand is liked or miſliked, have no place in his countenance; his eyes only do bewray as much as can be picked out of him. He maketh me oft think of Solomon's ſaying, Heaven is high, the earth is deep, a King's heart is unſearchable; there is in him almoſt nothing that ſpeaketh, beſides his tongue, and that at this time, by reaſon of his leaf, and the ſoreneſs of his lip, and his accuſtomed ſoftneſs in ſpeaking, did but ſo ſo utter things to be well underſtood, without great care to be given to his words; and yet he did ſo uſe his eyes, ſo move his head, and order his countenance, as I might well perceive, his great deſire was, that I ſhould think all a good deal better meant, than he could ſpeak it; and as I dare in ſo weighty a matter, I do ſurely think, he meant the moſt of what he ſaid. Sure I am, he is too wiſe not to wiſh the King's Majeſty to be fully his.

'When he did pauſe, and that I had licence to ſpeak again, I entered into the Turk's matter, ſaying as much therein, as might both ſhow, in what peril Chriſtendom is and what praiſe the King's Majeſty's good nature did worthily deſerve, which being fartheſt off of all Chriſtian Princes from the danger, is the firſt and readieſt of them all, to think upon the remedy. And in this his Majeſty's great zeal did appear, that he offered his aid, only for pity borne to the miſerable ſtate of Chriſtendom; not deſired to it, but moved rather by the harm like to light upon his friends, than upon himſelf, although by courſe of nature his Majeſty was like enough to live while part of the miſery might be felt even in England, if the Turk ſhould do his will in Hungary, and in theſe coaſts of Germany, which two years together he had very cruelly aſſaulted; making the King's offer, I did ſay, when his Majeſty ſhould ſee it expedient, he was fully bent to accord with him and other Chriſtian Princes and Eſtates for the abaſing of ſuch a cruel and common enemy, not only to the Chriſtians, but to Chriſt himſelf. And here he ſaid, my good brother meaneth this his aid, only againſt our enemy the Turk. I ſaw he liked this offer as it were well enough, but he made not much

much of it, thinking in very deed, as I might perceive, to have heard ſomewhat of joining of forces againſt another enemy of his, to whom he beareth as little good-will as he can do to the Turk, as at whoſe hands he hath received more diſpleaſures, than at the Turk's. And here, he having ſo good an occaſion to have ſaid ſomewhat of the French King, whether it was for that he ſpake with ſome pain, or whether he would that I ſhould ſpeak firſt againſt him, did not ſo much as once name him; howbeit, I do gueſs, he looked for ſome direct anſwer of the ſuit which the Regent * made to the King's Majeſty, as concerning the aid for Luxemburgh, wherein I would have made a foul error, if, the Emperor ſaying nothing, I would have ſought redreſs thereof. For how could I have found his grief but I muſt have granted there was juſt cauſe of his grief? and therefore he hiding the ſore, it was not my part to complain. And for this cauſe, the more he ſeemed indifferent to preſs me, the more lay I in wait not to paſs my commiſſion, being content to reſtrain my talk, and to think he meant to anſwer me by D'Arras, uſing in very deed ſeldom to determine his pleaſure out of hand, where D'Arras hath brought the matter to him before. And yet I ſaid ſo much to him herein, that his Majeſty ſaid, he did very much rejoice to hear the zeal in ſo young a King to find ſo good a will, ſo great a deſire, to mean good to ſo many, and prayed me to give to his good brother from him, his hearty thanks, for this his good and princely offer. And when I had promiſed his Majeſty to do both it, and any thing elſe that might pertain to the duty of a good miniſter, he gave me his hearty thanks, but I did perceive he looked for better news at my hands, and thought all theſe the leaſt part of mine errand. It may be he had heard, before my coming, how the French ſhips were ſtayed in England, which news were ſo brim in the Court at mine arrival, that while I was with the Emperor, Secretary Bane was in hand with Aſcham, to know whether I had brought with me the confirmation of theſe news or not, ſaying he was the Emperor's Secretary, and therefore he might truſt him with news, which he ſhould ſhortly know, though he did not tell him the ſame. Yea, they had alſo bruited it in the Court, before my coming, that our Ambaſſador in France, had ſaid in expreſs terms to the French King, that if he did not forthwith make reſtitution of ſuch goods as were wrongfully taken from our merchants, he had commandment from the King our Maſter, to denounce him cruel war. It was alſo reported and allowed in Court, for true news, that our ports were kept ſhut, and that none might paſs out of England to any place, that perchance he that looked to hear all theſe good news, and more too at my coming, thought I had told him very little, having but a meant aid againſt the Turk to tell him. For men do ſooner find a lack when they miſs that they hoped for, than take thankfully that they think on. I ſeeing no occaſion to ſpeak of any man to be ſent into England, did as I was bidden, in ending my meſſage, leave the conſideration thereof to his Majeſty's wiſdom, not miſtruſting but I ſhould have good occaſion to make the offer to D'Arras, if the Emperor ſhould ſeem earneſtly to mind the matter. Whereupon

* 'The Regent of the Netherlands, the Emperor's ſiſter.'

I pauſing, the Emperor ſaid, he would ſhew his whole pleaſure to D'Arras, as touching this his good brother's offer. And putting his hand, as he could, to his cap, ſeemed to me to crave an end of this talk. Whereupon I, after I had looked, if there were any thing elſe that his Majeſty would ſay to me, and found he had no more to ſay, I with an humble manner as I could, took my leave of his Majeſty. I was not ſo ſoon gone out of the Court, but I found the Biſhop's Chamberlain waiting for me, who brought me to my houſe, which was where the Palſgrave lay, all the time he was at Court. Perhaps, if D'Arras had known my errand before, I might have been worſe lodged, and have found no man to conduct me to my lodging. The Chamberlain had commiſſion to will me to ſend to my Lord his Maſter, for wine, and what I wanted beſides, which I did, and had birds and fowl offered my man, with a paſty of red deer, but he brought me nothing but a flaggon of his wine, and four or five caſt of his manchets. I was in my houſe an hour and more, before it was time to ſupper, and thought D'Arras would have ſent for me to talk to him; but whether it were that he looked that I ſhould make him offer, or whether it were for that he had other buſineſs, he ſent not for me, till it was nine o'clock in the morning after; at which hour, his Chamberlain came for me, and I went ſtraight way to him. He ſaid, the Emperor's Majeſty had ſent to him to know, whether I had been with him or no, and hearing that I had not been with him ſince my talk with his Majeſty, he ſent again, willing him to talk with me, and to require of me, whether I had any particular matters touching the preſent occurrents, and to pray me that I would declare them unto D'Arras. Mine anſwer was, if I had been commanded to ſay more to his Majeſty than I had ſaid, I would be loth to live, while I might be juſtly charged with it. I had kept nō jot from his Majeſty that I was willed to ſay unto him. I thought the news good as they were, and was glad I might bring them hither, as well for that they did both ſhow a great good nature in the King my Maſter, and alſo a great care in him toward the ſafety of the Emperor's ſtate, honour, and dominions. I thought if other Princes might be by long intreaty, as well perſuaded to ſet upon ſo noble an enterpriſe, as the King of England was bent to it out of his own good nature, the Turk ſhould be driven to do hurt ſomewhere elſe, or to do none to Chriſtendom from henceforth. D'Arras told me, if I had no more, he would go to the Emperor, and ſay, his Majeſty had heard as much as I had commiſſion to ſay. It ſeemeth they would fain have given me a new commiſſion. Mine anſwer was, he ſhould do well ſo to do, for I was a Miniſter, and could not appoint myſelf, to ſay any thing in my Maſter's name, without a warrant for it; from myſelf I could ſay ſomewhat, not as Ambaſſador, nor one bidden to ſay it, but as one that, with the King my Maſter, did earneſtly wiſh a ſafety to all the Emperor's things; and if he would give me leave to lay aſide mine office, mine Ambaſſadorſhip, and privately to talk with him, as a poor friend might ſpeak with an Emperor's great Counſellor, I would tell him what I thought; marry, I would ſay it to hear no more of it. By the way from Spires hitherward, I thought I ſaw I might be bold with the Emperor's Majeſty, to have ſaid unto him,

that

that he ſhould do well to ſend ſome ſpecial men both to the King's Majeſty, and alſo to other Princes, deviſing with each of them, how this league againſt the Turk might be well made; and if you think as I do, let me fit out, and make the deviſe your own; if ye like it not, I ſhall better bear it to be counted unwiſe, than unwilling to help forward that which I take to be ſo beneficial to all Chriſtendom. For what hurt can the Turk do to Chriſtendom, if Chriſtians do not back him? And here D'Arras ſaid enough againſt the French King, and ſaid he would ſhow me a pretty way of writing news, and going to a coffer of his, he brought out a couple of blanks ſent by Darramont from Conſtantinople to the French King, wherein might be written ſuch news as might beſt ſerve the French King's purpoſe, and be taken for news come from the Turk's Court, becauſe Darramont had ſubſcribed both the blanks with his hand and name. I ſaw both the blanks, but whether they were Darramont's or like to be his, I know not. After this and much other talk, I took my leave of him, and he ſaid he would to the Emperor. At four o'clock his Chamberlain cometh to me again, and prayeth me to take ſo much pains as to come again to his Maſter. When we were both ſet, he told me he had ſhewed the Emperor, that what I was commanded to ſay, I had ſaid it all, who once again told me, he thought I might of good conſideration, for not troubling his Majeſty long, who was as yet not well recovered, have kept ſome particularities in ſtore; but ſaith he, ſeeing you have nothing elſe to ſay unto him, he ſaith thus to you, that ye muſt render his moſt hearty thanks unto his good brother, and ſay that his Majeſty maketh great account of this his kind and friendly offer, and therefore will forthwith addreſs his letter unto the Regent, that ſhe for her highneſs may both underſtand the preſent occurrences of England, and alſo know further the King's Majeſty's mind, touching the offer which ye have in his Majeſty's name made unto him, and uſe it as ſhe ſhall ſee cauſe. And, ſaid he, as I told the Emperor, ye could not enlarge your commiſſion, ſo I alſo told him, what ye thought as of yourſelf, for the which your honeſt and friendly advice, he gives you his moſt hearty thanks, not miſtruſting, but ye that thus carefully do think of things, will ſo ſet out his good will, favour and love, to the King his good brother, as the amity may daily increaſe. The Emperor you ſee is no catcher up of other men's things, but could be well content to lack a good portion of that he hath, if without impeachment to his honour, he could let go his juſt inheritance. And here, he ſaid, the Emperor did wiſh the like godly mind in the reſt of the Princes, that he found in the King, his good brother, and did truſt he ſhould be a King of as great honour as hath been in England many hundred years. This, and an hundred times as much, he ſpake with ſuch affection, as, if words may be thought to mean what they ſay, there can be no more wiſhed for, than is to be hoped for. The reſt I leave to your wiſdoms to weigh, more I cannot ſay in this matter. For occurrents here, there be no more than I ſent your honours in my laſt letters. It may be, Weſton may meet with ſome by the way, for that every hour we look to hear, that the Duke of Alva, and Marches Albert have bickled together. At the Court, there is no talk of the Emperor's going from Landau.

Monſieur

Monſieur D'Arras has promiſed to write them unto me, when there come any good news, and if there had been any ready made, I do not doubt but I ſhould have had ſome. And thus I take my leave moſt humbly of your Lordſhips.

From Spira, the 7th of October, 1552.

Your Lordſhip's, &c.

RICHARD MORYSON *.'

Several letters written by Mary Queen of Scots to the Duke of Norfolk (which the Editor properly calls political love-letters) are here publiſhed; from which we ſhall ſelect one of the moſt entertaining:

'Sunday I received a writing by Borthwick from you, whereby I perceive the ſatisfaction you have of my plain dealing with you, as I muſt do of my duty. Conſidering how much I am beholden to you many ways, I am glad the grant of my good-will is ſo agreeable to you. Albeit I know myſelf to be ſo unworthy, to be ſo well liked of one of ſuch wiſdom and good qualities, yet do I think my happe great in that, yea much greater than my deſert. Therefore I will be about to uſe myſelf ſo, that, ſo far as God ſhall give me grace, you ſhall never have cauſe to diminiſh your good conceit and favour of me, while I ſhall eſteem and reſpect you in all my doings ſo long as I live, as you would wiſh your own to do. Now, good my Lord, more words to this purpoſe would be unſeemly to my preſent condition, and importunable to you, amongſt ſo many buſineſs; but this, truſt you, as written by them that means unfeignedly. This day I received a letter from you by this bearer, whereby I receive the thought you take of my health, which, thanks to God, is much better than it was at his departing, but not yet very ſtrong, nor quit of the ſoreneſs of my ſide. It cauſes me to be more heavy and penſive than I would or need to be, conſidering the care you have of me, whereof I will not thank you, for I have remitted all my cauſes to you to do as for yourſelf. I write to the Biſhop of Roſs what I hear from the Duke of D'Alva, Governor of the Netherlands. Let me know your pleaſure at length in writing, what I ſhall anſwer. Now, my Norfolk, you bid me command you; that would be beſides my duty many ways. But to pray you I will, that you counſel me not, to take patiently my great griefs, except you promiſe me to trouble you no more for the death of your ward. I wiſh you had another in his room to make you merry, or elſe I would he were out both of England and Scotland. You forbid me to write; be ſure I will think it no pains, whenever my health will permit it, but pleaſure, as alſo to receive your letters, which I pray you to ſpare not, when you have leiſure without troubling you; for they ſhall fall in no hands where they will be better received. The phyſicians write at length; they ſeem to love you marvelouſly, and not miſlike of me. We had but general talk, and ſome, of your matters; but not in any body's name; therefore I anſwered nothing, but giving ear ſoberly. When Borthwich goeth up, you ſhall underſtand all; in

* 'This letter was tranſcribed from the original in the Paper Office.

this

this it is unintelligible; mean time I muſt warn you, when I hear any thing touching you. Argyle ſends me word expreſsly, that when he met at Stirling with Murray, the Regent of Scotland, he aſſured him, I ſhould never come home, and that he had intelligence for to be quit of me, remembered him of his promiſes. Borthwick will write it to the Biſhop of Roſs, and my Lord Fleming. Argyle prayed me, if you were my friend, to advertiſe you haſtily: Take of this what pleaſes you, but I am ſure they will be traytors to you and me; and if they were in Turkey, you and I were never the worſe; albeit I will not be importune. But, and this Summer paſt, I hope by the good all year. God preſerve you from all traytors, and make your friends as true and conſtant. From Wingfield late at night this 24th. Your aſſured, MARY.'

The following letter, written by the Earl of Leiceſter to the Lords of the Privy Council, in conſequence of the intimations he had received of the Queen's diſſatisfaction with his adminiſtration in the Low Countries, ſtrongly marks his paſſionate and vindictive character:

'My very good Lords, I have, to my very great diſcomfort, received from you her Majeſty's great miſlike of my acceptance of this government, and that ſhe will by no means avow, but rather diſavow wholly, that which is done therein. I was ſomeways a very unfortunate man, I muſt confeſs, that found ſcant of her Majeſty's wonted favour towards me before my going to take ſo great and weighty a charge, as this in hand, not being ignorant of the infinite hazards, that I muſt put my own poor eſtate into, both life and all. Nevertheleſs, the Lord God doth know, unto whoſe mercy I do appeal, the very abundance of my faithful hearty love, borne ever to the preſervation of her ſacred perſon, and the care of her proſperous reign over our poor endangered country, was only cauſe thereof. But, my Lords, thus much hope had I always, notwithſtanding, in the great goodneſs of her Majeſty, that in ſo weighty a caſe as this is, her Majeſty would, before ſhe had condemned me ſo far, have heard what reaſons moved me to do this I have done, above her commiſſion or commandment. And I doubt not but her Majeſty, and you all, ſhall well find, that I have adventured more, to do her Majeſty acceptable ſervice thereby, than to do myſelf either honour or good. And as your Lordſhips have had good experience heretofore, of the uncertainties of theſe paſſages, ſo was I here forty-three days before I did once hear word out of England. And for this matter, to ſatisfy either her Majeſty, or your Lordſhips, as it ought to do, muſt ſtand upon ſundry reaſons which neceſſity brought forth at this time, to cauſe me to accept of this government, which I had delivered to Mr. Daviſon, to declare both to her and to your Lordſhips. I do moſt humbly beſeech your good Lordſhips to examine all thoſe reaſons but indifferently, if they ſeem to your wiſdoms other than might well move a true and faithful careful man to her Majeſty, to do as I have done, I do deſire, for my miſtaken offence, to bear the burden of it, which can be no greater than that which her Majeſty hath already decreed, to diſavow me with all diſpleaſure and diſgrace; a matter of great reproach and grief as ever can happen to any man. And according to her will, which I perceive is meant by

her Majeſty, I will be ready (ſeeing it not otherwiſe to be preſently uſed) to obey her pleaſure, if it were preſently to give it, without any more ado, over again to them: but reſpecting what hindrance it may be to her Majeſty's ſervice at this time and to the whole cauſe, I truſt I ſhall not offend your Lordſhips, nor her Majeſty, to give this ſimple advice, that it may pleaſe her to ſend ſome nobleman with all ſpeed, whom it ſhall like her, to ſupply my place, according to her firſt meaning, and to revoke me, which I will humbly obey, and take it as a matter from God, who can and will correct the ways of ſinners, proteſting, in his preſence, and by the belief I have in Chriſt, that I have done nothing in this matter, but, to my judgment, of ſuch conſequence for her Majeſty's ſervice, beſides the furtherance of the cauſe here, as if life, land, and goods had lain upon it, I muſt have adventured it, as for an acceptable ſervice. And yet when I ſet my foot on land, I no more imagined of any ſuch matter to be offered me, or more than was by her Majeſty and the Eſtates contracted, than I thought to be King of Spain, nor till I came to this town twelve days after: and yet was there ſome near affinity with this, by that contracted between her and the Eſtates. I have no cauſe to have played the fool thus far for myſelf, firſt, to have her Majeſty's diſpleaſure, which no kingdom in the world could make me willing to deſerve: next to undo myſelf in my latter days, to conſume all that ſhould have kept me all my life, in one half year: and ſo much gain have I here by it, as I have lived and ſpent only of my own, ſince I came, without ever having penny or groat from them, neither ſhall get ſo much by them all here, if I had ſerved them theſe twelve months, as I have ſpent ſince I ſaw her Majeſty and your Lordſhips laſt: but I muſt thank God of all, and am moſt heartily grieved for her Majeſty's heavy diſpleaſure. I neither deſire to live, nor to ſee my country with it. For if I have not done her Majeſty good ſervice at this time, I ſhall never hope to do her any, but will withdraw me into ſome out-corner of the world, where I will languiſh out the reſt of my few too many days, praying ever for her Majeſty's long and proſperous life, and with this only comfort to live an exile, that this diſgrace hath happened for no other cauſe, but for my mere regard for her Majeſty's eſtate, being driven to this choice, either to put myſelf into her hands, for doing that which was moſt probably beſt for her ſervice, or elſe loſe her that advantage, which, at that preſent let ſlip, was not poſſible to be gotten for her again. I doubt not but, ere this, Mr. Daviſon hath preſented to her Majeſty my own letter, and acquainted all your Lordſhips with ſuch reaſons as have moved me to deal as I have done, who was diſpatched hence four days before I received your Lordſhips letters, leaving me in opinion, if her Majeſty had not thus conceived of it as ſhe now doth, that I would have thought my ſervice had deſerved more thanks. I ſhall now attend her Majeſty's further pleaſure, not daring to write to herſelf, being thus offended, but will humbly deſire your Lordſhips good conſtructions of my doings to her Highneſs, if you ſhall find the conſideration worthy, with your honourable and friendly means in my behalf, being a man abſent, but moſt faithful and loyal to my moſt dread Sovereign Miſtreſs, and ſo will be to my life's end, and, to my power, humbly thankful to your Lordſhips all, for the good favour you ſhall

ſhall ſhew herein towards me. And ſo will pray unto God to keep you all in his fear, with long life.

From the Hague, the 8th of February 1585.'

With the following narrative of King James's viſit to the univerſity of Cambridge (written by Mr. Chamberlayne to Sir Dudley Carleton at Turin) we, for the preſent, take our leave of this work:

'My very good Lord,

'I am newly returned from Cambridge, whither I went ſome two days after I wrote you my laſt. The King made his entry there the 7th of this preſent, with as much ſolemnity and concourſe of gallants and great men, as the hard weather and extreme foul ways would permit. The Prince came along with him, but not the Queen, by reaſon (as it is ſaid) that ſhe was not invited; which error is rather imputed to their Chancellor, than to the ſcholars, that underſtand not theſe courſes. Another defect was, that there were no Ambaſſadors, which no doubt was upon the ſame reaſon; but the abſence of women may be the better excuſed for default of language, there being few or none preſent, but of the Howards, or that alliance; as the Counteſs of Arundel, with her ſiſter, the Lady Elizabeth Grey; the Counteſs of Suffolk, with her daughters of Saliſbury and Somerſet; the Lady Walden and Henry Howard's wife; which were all that I remember. The Lord Treaſurer kept there a very great port and magnificent table, with the expence of a thouſand pounds a day, as is ſaid; but that ſeems too large an allowance; but ſure his proviſions were very great, beſides plenty of preſents; and may be in ſome ſort eſtimated by his proportion of wine, whereof he ſpent twenty-ſix tun in five days. He lodged and kept his table at St. John's College; but his Lady and her retinue at Magdalen College, whereof his grandfather Audley was founder. The King and Prince lay at Trinity College, where the plays were repreſented; and the hall ſo well ordered for room, that above 2000 perſons were conveniently placed. The firſt night's entertainment was a comedy, and acted by St. John's men, the chief part conſiſting of a counterfeit Sir Edward Ratcliffe, a fooliſh tutor of phyſic; which proved but a lean argument; and though it were larded with pretty ſhews at the beginning and end, and with ſomewhat too broad ſpeech for ſuch a preſence, yet it was ſtill dry. The ſecond night was a comedy of Clare Hall, with the help of two or three good actors from other houſes, wherein David Drummond in a hobby horſe, and Brakin the recorder of the town, under the name of Ignoramus, a common lawyer, bare great parts. The thing was full of mirth and variety, with many excellent actors (among whom the Lord Compton's ſon, though leaſt, was not worſt), but more than half marred with extreme length. The third night was an Engliſh comedy, called Albumazar, of Trinity College's action and invention; but there was no great matter in it, more than one good Clown's part. The laſt night was a Latin Paſtoral of the ſame houſe, excellently written, and as well acted, which gave great contentment, as well to the King, as to the reſt. Now this being the ſtate of their plays, their acts and diſputations fell out much after the ſame

ſame manner; for the divinity act was performed reaſonably well, but not anſwerable to the expectation; the law and phyſic acts ſtark naught; but the philoſophy act made amends, and indeed was very excellent; inſomuch that the ſame day, the Biſhop of Ely ſent the moderator, the anſwerer, the varier or prevaricator, and one of the repliers, that were all of his houſe, twenty angels a piece. Now, for orations and *conſcios ad clerum*, I heard not many; but thoſe I did, were extraordinary; and the better, for that they were ſhort. The univerſity orator, Netherſole, though he be a proper man, and think well of himſelf, yet he is taxed for calling the Prince *Jacobiſſime Carole*; and ſome will needs add, that he called him *Jacobule* too; which neither pleaſed the King nor any body elſe. But ſure the King was exceedingly pleaſed many times, both at the plays and diſputations; for I had the hap to be, for moſt part, within hearing; and often at his meals he would expreſs as much. He viſited all the colleges ſave two or three, and commends them beyond Oxford, yet I am not ſo partial, but therein I muſt crave pardon not to be of his opinion. Though I endured a great deal of penance by the way for this little pleaſure, yet I would not have miſſed it, for that I ſee thereby the partiality of both ſides; the Cambridge men pleaſing and applauding themſelves in all, and the Oxford men as faſt condemning and detracting all that was done; wherein yet I commended Corbet's modeſty whilſt he was there; who being ſeriouſly dealt withal by ſome friends to ſay what he thought, anſwered, that he had left his malice and judgment at home, and came thither only to commend.

'Paul Tomſon the gold-clipper hath his pardon, and not only ſo, but is abſolved *a pœna et culpa*, whereby he keeps his livings, and never came to trial; and I heard he had the face to appear in the town, whilſt the King was there.

'Sir Arthur Ingram is, in a ſort, *deſurranné*, for Sir Marmaduke Dorrell is appointed to keep the table, and diſpatch the buſineſs of the cofferer, and he only to retain the name till Michaelmas, that the accompts may be made up, and in the mean time order taken, that he may be reimburſed of ſuch monies as he hath lawfully laid out, or can challenge in this cauſe.

'Old Sir John Cutts is lately dead, and here is ſuch a ſpeech of the Lord Roſſe, but there is no great credit given to it, becauſe it comes only out of the Low Countries. Your nephew Carleton is arreſted with the ſmall-pox, which hindered his journey to Cambridge.

'I had almoſt forgotten, that almoſt all the Courtiers went forth Maſter of Arts, at the King's being there; but few or no Doctors, ſave only Younge, which was done by a mandate, being ſon to Sir Peter, the King's ſchool-maſter. The Vice Chancellor and univerſity were exceeding ſtrict in that point, and refuſed many importunities of great men, among whom was Mr. Secretary, that made great means for Mr. Weſtfield; but it would not be; neither the King's intreaty for John Dun would prevail; yet they are threatened with a mandate, which, if it come, it is like they will obey; but they are reſolved to give him ſuch a blow withal, that he were better be without it. Indeed the Biſhop of Chicheſter, Vice Chancellor, hath been very ſtiff, and carried himſelf very peremptory that way, wherein

wherein he is not much to be blamed, being a matter of more conſequence than at firſt was imagined. He did his part every way, as well in moderating the Divinity Act, as in taking great pains in all other things, and keeping exceeding great cheer.

'I have here ſent you the queſtions in brief, for otherwiſe they would bear too great a bulk. And ſo I commend you to the protection of the Almighty. From London the 16th of March 1614.

Your Lordſhip's to command,

JOHN CHAMBERLAIN.'

Some farther extracts from theſe papers will be given next month. E.

ART. II. *Diſcourſes on the Four Goſpels, chiefly with regard to the peculiar Deſign of each, and the Order and Places in which they were written.* To which is added, an Inquiry concerning the Hours of St. John, of the Romans, and of ſome other Nations of Antiquity. By Thomas Townſon, B. D. Rector of Malpas, Cheſhire, and late Fellow of Magdalen College, Oxford. 4to. 7s. 6d. Boards. Oxford, at the Clarendon Preſs.—Bathurſt, London. 1778.

MANY laudable endeavours have been uſed, from time to time, by Chriſtian divines, to aſcertain the chronological order, and the dates of the ſeveral Goſpels, with the places where they were written. The learned Author of the preſent work has purſued theſe inquiries with attention and accuracy; and has, at the ſame time, endeavoured (we think on the whole very ſucceſsfully) to diſcover the peculiar deſign and view with which each Evangeliſt undertook to write his hiſtory of the tranſactions of Chriſt.

St. Matthew, having written his goſpel, as Mr. T. fully proves, within a few years after our Lord's aſcenſion, while the church wholly conſiſted of converts from Judaiſm, adapted it particularly to their inſtruction and benefit. This appears from a great variety of paſſages, quoted in theſe diſcourſes, in ſupport of this point.

St. Mark's goſpel, probably written at Rome, was adapted to the ſtate of the church there, conſiſting of a mixture of pagan and Jewiſh converts. He inſerts many direct or oblique explications of paſſages in St. Matthew's goſpel, to render them more intelligible to the converts from paganiſm.

St. Luke wrote his goſpel for the immediate uſe of the pagan converts; ſeveral parts of it appear particularly adapted to diſplay the divine goodneſs to the gentiles. He traces up Chriſt's lineage to Adam, hereby ſignifying that he was the ſeed of the woman promiſed to our firſt parents, and the Saviour of all their poſterity. He marks the æra of Chriſt's birth, and the time when John began to announce the goſpel, by the reigns of the Roman emperors.

St.

St. John's goſpel, written long after the reſt, ſeems partly intended as a ſupplement to the others, in order to preſerve ſeveral important diſcourſes of our Saviour, or facts relating to him, which had been omitted by the other Evangeliſts; but chiefly to check the hereſies which were beginning to appear in the church, and to eſtabliſh the true doctrine concerning the divinity, and the mediatorial character, of Chriſt.

This account of the diſtinct deſign of each Evangeliſt, is ſupported by a variety of quotations and reaſonings, and appears on the whole to be clearly eſtabliſhed; except with reſpect to the latter of the views aſſigned for writing John's goſpel, which depends upon the doubtful ſuppoſition, of the truth of the interpretation uſually given by orthodox divines of the language of this hiſtorian on doctrinal points.

Our Author next proceeds to ſhow that the true order of the goſpels is that in which they are uſually placed, and to prove that each preceding Evangeliſt had ſeen the foregoing goſpel. Both theſe points he has eſtabliſhed, we think, beyond all reaſonable diſpute.

There is one article, however, in which our Author appears to us to have been leſs ſucceſsful, namely, in his attempt to prove, that Mark wrote his goſpel under the direction of Peter. His authorities, from the Fathers, in ſupport of this opinion, are either too remote from the times of the apoſtles, to merit much regard, or doubtful in their meaning: and the internal evidence produced for this purpoſe, appears ſtill more dubious. Among other circumſtances, too ſlight to furniſh arguments of any material weight in determining the queſtion, he remarks, that this Evangeliſt, in deſcribing the miracle of feeding five thouſand with five barley loaves and two ſmall fiſhes, ſays, that the multitude ſat down on the *green graſs*, which is the account of a ſpectator, and therefore probably of St. Peter. But it is not difficult to conceive, that the obvious idea of the verdure of the graſs might occur to a writer who was not himſelf an eye-witneſs of the miracle. Mr. T. is aware of an objection againſt his poſition, ariſing from this circumſtance, that Mark, in his deſcription of the transfiguration, has given no account of the conference between Moſes and Elias, recorded by Luke, which Peter, who was himſelf preſent, would hardly have omitted, had he dictated this goſpel. To remove this difficulty, he conjectures, that St. Peter, perhaps *overpowered by the heavenly glory*, fell aſleep during part of the converſation. But till we are better acquainted with the nature of this heavenly viſion, we may with at leaſt equal appearance of probability ſuggeſt, that the novelty and ſplendor of the ſcene would have an effect, the reverſe of that which Mr. T. ſuppoſes.

As a ſpecimen of the work, we ſhall quote the Author's general concluſion of his remarks on the goſpels, in which he ſhews that each ſucceeding Evangeliſt confirms the authenticity of the preceding goſpels.

'* The Evangeliſts in ſucceſſion purſued a wiſe and ſure method of warranting the truth and genuineneſs of each former Goſpel with all the authority of the latter. Let us for inſtance ſuppoſe St. Peter to have been requeſted or to have deſired to leave his teſtimony with the church in St. Mark's Goſpel, of the authenticity of St. Matthew's. How was this to be effected? He might have mentioned it, † as he does St. Paul's Epiſtles, in terms of reſpect, and called it, The Goſpel of *our beloved brother* Matthew: by which or the like words he would doubtleſs have borne witneſs to the truth of it. But if a queſtion ſhould ariſe, not whether St. Matthew had compoſed a true Goſpel, but which was the true Goſpel of St. Matthew, ſuch a teſtimony could no more decide it, than the ranking of St. Paul's Epiſtles with the other ſcriptures can determine, whether the Epiſtle to the Hebrews be St. Paul's. If then a Goſpel was afterwards to appear under the title of ‡ *The Goſpel according to the Hebrews*, which might be miſtaken, and actually was miſtaken by ſome, for the authentic Goſpel of St. Matthew; how could St. Peter depoſite with the church a better touchſtone by which to detect the *adulterate*, than by incorporating ſo much of the *genuine* into his own Goſpel?

'Again, if St. Luke tranſcribed ſeveral paſſages from St. Mark, we have the atteſtation not only of St. Luke, but of his friend and principal St. Paul, to the verity of this Goſpel.

'Laſtly, St. John authenticated the three foregoing Goſpels by an oppoſite method, that is, by *omitting* not *repeating* what they had related. Of which enough has been ſaid.

'As to St. John's Goſpel, if it was written late, as many ſuppoſe, and I think with probability, the church of Chriſt had then acquired ſome ſtrength and conſiſtence, and a more eaſy

* See the concluſion of Dr. Owen's Obſervations on the Four Goſpels.

† 2 Pet iii. 15.

‡ The Goſpel of the *Ebionites*, which was in the main the ſame with that of the *Nazarenes*, was entitled by themſelves, *The Goſpel according to the Hebrews*. It was partly a compilation from St. Matthew and St. Luke; and what was taken from the former was plainly tranſlated from the Greek. Yet about the middle of the fourth century a notion began to prevail, that this was the authentic Hebrew of St. Matthew's Goſpel.

See Twells's *Critical Examination. Reply*, p. 110—127. *Second Vindication*, p. 19. 68.

Jones's *New Method*, V. i. Part. ii. C. xxv. p. 331.

and ſettled correſpondence of its diſtant members with each other. And perhaps no city was better ſituated than Epheſus to ſpread intelligence to the generality of places where any Chriſtians reſided. A city ſo much frequented formed a connection between the two great diviſions of Europe and Aſia. Here it is generally allowed, that St. John compoſed his Goſpel; and the notoriety of the fact ſuperſeded the want of another apoſtle to atteſt it.

'I ſhall beg leave to add only a few words more in anſwer to the objections of thoſe, who think, that we weaken the evidence of the evangelical hiſtory, and leſſen the credit of St. Mark and St. Luke, by ſuppoſing them to have written with a knowledge of St. Matthew's Goſpel. Let the matter be examined without prejudice.

'The Goſpel muſt be true, if St. Matthew's is a true hiſtory of it: to ſatisfy us of which, the proof of two things is requiſite; firſt, That he was a faithful relater of what he had ſeen and heard; ſecondly, That the relation which bears his name is his relation.

'The firſt thing, That St. Matthew could not be deceived himſelf and would not deceive us, but related faithfully what he knew to be fact, is proved by the arguments which eſtabliſh the credit and authority of the other apoſtles, and which certainly are not the worſe for admitting, that St. Mark and St. Luke had ſeen his Goſpel and approved of it.

'The ſecond point, That the Goſpel that bears his name is HIS Goſpel, hath been ſhown juſt above to be ſtrongly confirmed by the works of theſe Evangeliſts. For if we rightly eſteem a few ſentences of it found in Clemens Romanus and other apoſtolical fathers an argument for its authenticity; in all reaſon the many paſſages of it which occur in the writings of St. Mark and St. Luke muſt be an argument of greater weight.

'And their own credit is not diminiſhed, but in one view ſeen to advantage by the uſe which they make of St. Matthew.

'The credit of their knowledge is not diminiſhed: becauſe, by enlarging on his account, as they frequently do, in relating the ſame thing, they ſhow that they were not indebted to him for the knowledge even of thoſe things which they partly relate in his words; but were maſters of the ſubject, and wrote with an antecedent and full idea of it.

'But the credit of their veracity appears in a fairer light. In ſome places they ſeem to differ from him; and though the difference is only in appearance, they muſt be ſenſible, that this appearance might give, and it hath often given, a handle to cavil and exception againſt the Goſpel hiſtory, which common prudence would have taught them to avoid in writing after an apoſtle, if they had not been conſcious of the certainty of the facts recited by them. It is truth only that hath this fearleſs

ſimplicity, and gives its teſtimony without art or circumſpection.'

This learned and ingenious work concludes with two diſſertations, in the firſt of which the Author attempts to prove that St. John reckoned his hours, differently from the reſt of the Evangeliſts, and in the ſame manner with the moderns in Europe; and in the ſecond, that the Romans divided their natural day into twelve hours, and always began to reckon from ſun-riſe. E.

ART. III. *Obſervations on Mr. Hume's Hiſtory of England.* By Joſeph Towers. 8vo. 2s. 6d. Robinſon. 1778.

THE writer of this judicious and ſeaſonable publication, begins with obſerving, that few of our modern hiſtorical performances have been more read, or more celebrated, than the Hiſtory of England by Mr. David Hume; and that, as an elegant compoſition, and the production of real and diſtinguiſhed genius, it is unqueſtionably entitled to great applauſe. 'But though beauty of diction, harmony of periods, and acuteneſs and ſingularity of ſentiment, may, ſays Mr. Towers, captivate the reader, yet there are other qualifications eſſentially neceſſary to the character of a good hiſtorian. Fidelity, accuracy, and impartiality, are alſo requiſite: and in theſe, it is apprehended, Mr. Hume is greatly deficient; ſo that thoſe who read his work, with a view to obtain juſt ideas of the moſt remarkable tranſactions and events which have happened in this country, will, if they rely ſolely on his authority, be led to form conceptions exceedingly erroneous reſpecting matters of very conſiderable importance. It is, therefore, the deſign of the following obſervations to evince, that thoſe who wiſh to acquire an accurate knowledge of the real ſtate of facts, and to think juſtly of the perſons and tranſactions treated of in Mr. Hume's hiſtory, ſhould read his work with ſome degree of caution and circumſpection, without too implicit a reliance on his integrity as an hiſtorian, and that they ſhould compare his relations with thoſe of other authors.' In the proſecution of this deſign, Mr. Towers does not attempt to take a complete view of ſo large a work as Mr. Hume's Hiſtory of England. His intention is only to point out a variety of paſſages in that celebrated performance, which may tend to throw light upon the character of the author as an hiſtorical writer, and to diſplay ſome of the prepoſſeſſions by which he was frequently miſled, or, in conſequence of which, he endeavoured to miſlead his readers.

Mr. Hume's errors, as an hiſtorian, may be referred to two cauſes. One was, an affectation of ſingularity of ſentiment, which, indeed, is very predominant in all his writings; and the

other, his prejudices as a Tory. He was extremely ſolicitous to repreſent the government of England as arbitrary, at leaſt as much ſo as he could with any degree of plauſibility, in the periods preceding the acceſſion of the Houſe of Stuart: and this he was led to by his deſire of vindicating, or extenuating, the tyranny of that family, under the pretence that they found the Government deſpotic, or nearly ſo, on their taking poſſeſſion of the Throne of Great Britain. But notwithſtanding all that he, or others, may have advanced upon this ſubject, there appears, ſays Mr. Towers, to have been a conſiderable degree of liberty in this country, from the earlieſt times of which there are any notices in hiſtory. Accordingly, our author enters into a diſcuſſion of the matter, and ſhews the truth of his allegation, by various important quotations from Whitaker, Tyrrel, Lyttelton, Hurd, and other judicious and well informed writers, and by many pertinent remarks of his own.

Mr. Hume's principles and views, as is clearly proved in the work before us, led him groſsly to palliate the conduct and adminiſtration of Edward the Second and Richard the Second. But when he comes down to a lower period, to the Hiſtory of the Princes of the Houſe of Tudor, he is not equally chargeable with extenuating their tyranny. On the contrary, his repreſentation of it is, in ſome reſpects, much exaggerated; his deſign having been, to make *their* conduct ſerve as an apology for the Stuart family. As it was a favourite hypotheſis with him that the Engliſh monarchy was little better than deſpotic at the acceſſion of James the Firſt, in order to ſupport this, he has laboured to carry the ideas of his readers, reſpecting the arbitrary government of the Tudors, far beyond the truth. It cannot be denied, as Mr. Towers juſtly acknowledges, that there were many flagrant ſtretches of power under the Princes of the Houſe of Tudor. But it may be remarked, he adds, that ſeveral cauſes prevented the people from making, at this period, a more vigorous oppoſition to the encroachments of the Crown. Some of theſe cauſes he points out; though, perhaps, not with that fulneſs and diſtinctneſs which a ſubject ſo curious might have admitted. However arbitrary, on certain occaſions, might be the behaviour of Henry the Eighth and his Miniſters, our author evinces, by proper evidence, that the people thought they had rights and privileges, by the ancient conſtitution of the kingdom, which the King ought not to violate. They conſidered themſelves as having a right to judge of the propriety of granting ſubſidies to the King, and were perſuaded that their property was not to be taken from them without their own conſent. When Cardinal Wolſey, in the height of his power, went to the Houſe of Commons, in order to reaſon with thoſe

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who oppoſed granting the taxes required by the King, they refuſed to reaſon with him upon the ſubject. Nay, it appears, from a ſpeech made by Henry the Eighth in parliament, in the year 1545, that this arrogant Prince ſometimes thought it neceſſary to cajole his ſubjects, and even to aſſume an air of humility, and to teſtify his gratitude for the ſupplies they afforded him.

We ſhall lay before our readers part of what is advanced by Mr. Towers, concerning the ideas of parliamentary authority which prevailed in the time of Queen Elizabeth.

'In his account of the reign of queen Elizabeth, whoſe diſpoſition and conduct were ſufficiently arbitrary, Mr. Hume ſays, that "the maxims of her reign were conformable to the principles of the times, and to the opinion which was generally entertained with regard to the conſtitution;" and at the ſame time informs us, that the following was "the opinion which Elizabeth entertained of the duty and authority of parliaments."—"They were not to canvaſs any matters of ſtate: ſtill leſs were they to meddle with the church. Queſtions of either kind were far above their reach, and were appropriated to the prince alone, or to thoſe councils and miniſters with whom he was pleaſed to intruſt them. What then was the office of parliaments? They might give directions for the due *tanning of leather*, or *milling of cloth*; for the *preſervation of pheaſants and partridges*; for the reparation of bridges and highways; for the puniſhment of vagabonds or common beggars. Regulations concerning the police of the country came properly under their inſpection; and the laws of this kind which they preſcribed, had, if not a greater, yet a more durable authority, than thoſe derived ſolely from the proclamations of the ſovereign," &c. But notwithſtanding this extraordinary repreſentation of Mr. Hume, it is certain, that even in that reign much juſter ſentiments were entertained of the power and authority of Engliſh parliaments. Of this we have the fulleſt and moſt unqueſtionable evidence, in the writings of John Aylmer, Biſhop of London in the reign of Queen Elizabeth, and of Sir Thomas Smith, ſecretary of ſtate to that princeſs. In a piece written by Aylmer, and printed in 1559, is the following paſſage: "The regiment of England is not a mere *Monarchy*, as ſome, for lack of conſideration, think; nor a mere *Oligarchy*, nor *Democracy*; but a mixed rule of all theſe. Wherein each one of theſe have, or ſhould have, like authority. The image whereof, and not the image, but the thing indeed, is to be ſeen in the parliament-houſe; wherein you ſhall find theſe three eſtates, the king or queen, which repreſenteth the *Monarchy*; the noblemen, which be the *Ariſtocracy*; and the burgeſſes and knights, the *Democracy*. The very ſame had Lacedemonia, the nobleſt and beſt governed city that ever was. They had their king, their ſenate, and *hippagretes*, which were for the people. As in Lacedemonia, none of theſe could make or break laws, orders for war or peace, or do any thing without the other; the king nothing without the ſenate and commons, nor either of them, or both, without the king; albeit the ſenate and *ephori* had greater authority than the king had. In like manner, if the parliament uſe their privi-

leges, the king can ordain nothing without them: if he do, it is his fault in uſurping it, and their *folly* in permitting it. Wherefore, in my judgment, thoſe that in king Henry's days would not grant him, that proclamations ſhould have the force of a ſtatute, were good fathers of the country, and worthy commendation in defending their liberty."

'Sir Thomas Smith, in his treatiſe of the "Common-wealth of England," alſo expreſſes himſelf thus concerning the power and buſineſs of parliaments: "The parliament abrogateth old laws, and maketh new; giveth order for things paſt, and for things hereafter to be followed; changeth right and poſſeſſions of private men, legitimateth baſtards, eſtabliſheth forms of religion, altereth weights and meaſures, giveth form of ſucceſſion to the crown, defineth of doubtful right, whereof is no law already made; appointeth ſubſidies, tailles, taxes, and impoſitions; giveth moſt free pardons and abſolutions, reſtoreth in blood and name; as the higheſt court, condemneth or abſolveth them whom the prince will put to that trial. And, to be ſhort, all that ever the people of Rome might do, either in *Centuriatis Comitiis*, or *Tributitiis*, the ſame may be done by the parliament of England." Theſe extracts are ſufficient to prove the fallacy of Mr. Hume's repreſentations, notwithſtanding the high notions which Elizabeth herſelf entertained of the prerogative. But our author ſometimes loves to make his readers ſtare; and therefore he has taken pains, in another part of his account of the reign of queen Elizabeth, to point out thoſe particulars in which the government of England reſembled that of Turkey. In this Mr. Hume diſplayed the originality of his genius as an hiſtoric writer; for certainly no common author would have thought of comparing the conſtitution of the Engliſh government, which has been ſo long celebrated for its freedom, to one of the moſt deſpotic governments in the world.'

Mr. Hume, in his Political Diſcourſes, quotes a paſſage from Sir Walter Raleigh, in which the King of England is ſpoken of under the title of an *abſolute Monarch*; in order to ſhew, that men's ideas of the Engliſh government were then very different from what they are at preſent. But, in anſwer to this, our ingenious Writer obſerves, that when the phraſe *abſolute King* was formerly ſometimes applied to the King of England, it was evidently uſed in a different ſenſe from that which we now affix to the words *abſolute Prince*. It was equivalent to the aſſertion, that the Crown of England was imperial; by which nothing more was meant, than that the King of England was an independent Prince, and not under the controul of any foreign power. This interpretation is confirmed by the authority of Selden and Tyrrel.

Before Mr. Towers proceeds to the reigns of James the Firſt and Charles the Firſt, he makes ſome ſtrictures on Mr. Hume's account of the reformation, and his character of its firſt adherents, the juſtice and propriety of which ſtrictures will be acknowledged

knowledged by all who are true friends to the Proteſtant cauſe, and who believe that a zeal for religious truth, and the preſervation of religious integrity, are commendable qualities.

In Mr. Hume's Hiſtory of King Charles the Firſt, our Author finds much ſcope for obſervation. What he particularly enlarges upon, is the conduct of the earl of Strafford, which was, according to Mr. Hume, making allowance for human infirmities, *innocent*, and even *laudable*. Mr. Towers, on the other hand, after reciting ſome of the depoſitions againſt lord Strafford at his trial, ſees reaſon for introducing the following ſpirited remarks:

'Upon the whole, it is unqueſtionably certain, that the conduct of Strafford was ſo far from being either *innocent* or *laudable*, that it was in a very high degree criminal, and that he was a juſt object of national indignation, and of public proſecution. As lord preſident of the North, as lord lieutenant of Ireland, and as a privy-counſellor in England, he had laboured to trample on the rights of the people, and had been guilty of acts of great injuſtice and oppreſſion. That he defended himſelf with great eloquence and addreſs, and that he applied, with great art, to the paſſions of his auditors, is very true; but all this proves nothing as to his general innocence of the charges that were brought againſt him: and there is ſurely little reaſon for the aſſertion of Mr. Hume, that "though his death was loudly demanded as a ſatisfaction to juſtice, and an atonement for the many violations of the conſtitution; it may ſafely be affirmed, that the ſentence, by which he fell, was an enormity greater than the worſt of thoſe which his implacable enemies proſecuted with ſo much cruel induſtry."

'Whether all the proceedings againſt Strafford, and his final ſentence, were in every reſpect ſtrictly legal, I ſhall not take upon me to determine. The law, perhaps, may not have made the ſame proviſion for bringing iniquitous miniſters of ſtate to juſtice, that it has for inferior criminals. But however this be, it is certain, that Strafford did not fall undeſervedly; and that there is very little reaſon for thoſe pathetic lamentations that are thrown out upon this ſubject by Mr. Hume. If Strafford had not been guilty of treaſon againſt the perſon of Charles, he had been guilty of treaſon againſt the rights of the people: and if this be a ſpecies of treaſon not yet to be found in our ſtatute-books, it is high time that it ſhould find a place there. Of all public crimes, attempts to ſubvert the rights of the people, and to overturn a free conſtitution, are the greateſt, and ought to be the moſt ſeverely puniſhed. The idea that the perſonal ſecurity of the king is of more conſequence, than the preſervation of the rights and privileges of a whole nation, can ariſe only from the moſt contemptible ſervility.'

Our Author goes on to recite, from the earl of Strafford's letters and diſpatches, ſeveral ſtriking teſtimonies of his pernicious and deſpotic views, from which it may be concluded, that he was a moſt dangerous and arbitrary Miniſter; that he violated himſelf every principle of a free conſtitution; that he

gave the worſt advice to the King; and that he well deſerved the fate he met with. It is ſhewn, likewiſe, that the inclinations of archbiſhop Laud agreed with thoſe of Strafford; and that they were both equally diſguſted with the reſtraints of law.

With regard to Mr. Hume's account, in general, of the reign of King Charles the Firſt, it may be conſidered, Mr. Towers thinks, rather as a ſpecious and artful apology for that Prince's conduct, than a juſt hiſtory. 'In ſome reſpects, it is more partial than the celebrated hiſtory of Lord Clarendon, though that nobleman was an avowed partizan of Charles. But this ſeems to have been neceſſary, in order to enable Mr. Hume to ſupport his favourite hypotheſis. And with reſpect to lord Clarendon, it appears to have been a ſentiment never entertained by him, that the Government of England was little better than deſpotic at the acceſſion of the Houſe of Stuart. This was a diſcovery for which we are indebted to the acuteneſs of more modern writers.'

In the latter end of the preſent Publication, our Author pleads, with a becoming ſpirit, the cauſe of ſome of the moſt celebrated Engliſh geniuſſes, ſuch as Spenſer, Shakeſpeare, Bacon, Milton, Boyle, and Newton, whoſe reputation Mr. Hume ſeems ſtudious to leſſen But for Mr. Towers's obſervations on this head, and for many other remarks that are well deſerving of notice, we muſt refer our readers to the tract at length;—which contains no ſmall degree of inſtruction and entertainment.

It is an act of juſtice to our ſenſible Writer to mention, that he intermixes proper encomiums with his cenſures of Mr. Hume He acknowledges that his Hiſtory of England may be read with conſiderable advantage, if it be read with caution; that, independently of its merit as a compoſition, much real information, and many remarks, equally juſt and acute, are to be found in it; and that it affords ſundry paſſages highly favourable to the general intereſts of liberty, and the common rights of mankind. But, at the ſame time, Mr. Towers is obliged to come to theſe concluſions: That whatever commendation may be due to Mr. Hume as an ingenious, elegant, and poliſhed writer, he is not entitled to equal praiſe as an exact, faithful, and impartial hiſtorian: That his Work is by no means a proper book to be put into the hands of Britiſh youth, in order to give them juſt ideas of the Engliſh conſtitution: And that we muſt have recourſe to other ſources of information, if we would obtain an accurate knowledge of the Hiſtory of England; if we would form right conceptions of the moſt remarkable tranſactions and characters which occur in the annals of this country.

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That Mr. Towers is not ſingular in theſe ſentiments, will be apparent from the teſtimony of an author of great ability and merit, and whoſe deep knowledge of the ſubject cannot juſtly be diſputed. We mean Dr. Gilbert Stuart, who, in his View of Society in Europe (p. 327, 328.), has the following paſſage; with which we ſhall conclude this Article.

"To give completeneſs to the ſpirit of my preſent volume, it is ſufficient for me to aſſert the antiquity of the commons, in oppoſition to an opinion of their late riſe, which a modern hiſtorian, of great reputation, has inculcated, with that hardineſs which he diſplays in all his writings, but with little of that power of thought and of reaſoning which does honour to his philoſophical works. Mr. Hume, ſtruck with the talents of Dr. Brady, deceived by his ability, diſpoſed to pay adulation to government, or willing to profit by a ſyſtem, formed with art, and ready for adoption, has executed his hiſtory upon the tenets of this writer. Yet, of Dr. Brady it ought to be remembered, that he was the ſlave of a faction, and that he meanly proſtituted an excellent underſtanding, and admirable quickneſs, to vindicate tyranny, and to deſtroy the rights of his nation. With no leſs pertinacity, but with an air of greater candour, and with the marks of a more liberal mind, Mr. Hume has employed himſelf to the ſame purpoſes; and his hiſtory, from its beginning to its concluſion, is chiefly to be regarded as a plauſible defence of prerogative. As an elegant and a ſpirited compoſition, it merits every commendation. But no friend to humanity, and to the freedom of this kingdom, will conſider his conſtitutional inquiries, with their effect on his narrative, and compare them with the ancient and venerable monuments of our ſtory, without feeling a lively ſurpriſe, and a patriotic indignat on."

K.

ART. IV. *Leſſons for Children from two to three Years old.*
ART. V. *Leſſons for Children of three Years old.* Liliputian 4to. 6d. each. Johnſon, 1778.

THE firſt of theſe diminutive volumes, is introduced by the following Advertiſement:

'This little Publication was made for a particular child, but the public is welcome to the uſe of it. It was found, that amidſt the multitude of books profeſſedly written for children, there is not one adapted to the comprehenſion of a child from two to three years old. A grave remark, or a connected ſtory, however ſimple, is above his capacity; and *nonſenſe* is always below it; for folly is worſe than ignorance. Another great defect is, the want of *good paper*, a *clear and large type*, and *large ſpaces*. They only who have actually taught young children can be ſenſible how neceſſary theſe aſſiſtances are. The eye of a child and of a learner cannot catch, as ours can, a ſmall, obſcure, ill-formed word, amidſt a number of others all equally unknown to him.——To ſupply theſe deficiencies is the object of this book. The taſk is humble, but not mean;

for to lay the firſt ſtone of a noble building, and to plant the firſt idea in a human mind, can be no diſhonour to any hand.'

It is pretty well known, tho' the Author's name does not appear to the work, that the riſing generation are indebted to a lady of diſtinguiſhed merit and genius, for theſe elementary leſſons: and all who duly conſider the ſhortneſs of life, and the variety and quantity of knowledge now become neceſſary to thoſe who would paſs through it honourably and uſefully, cannot fail to be ſenſible of the importance of expending as little time as poſſible in the acquiſition of it; and eſpecially of abridging that portion of time which is moſt extravagantly waſted upon the knowledge of *words*.

Wiſe men have always lamented this unhappy loſs,—and many laudable, though few ſucceſsful, attempts have been made to remedy it. That enterpriſing ſpirit Comenius did much:—he gave a *Nomenclator* and *View of the principal Things and Actions in the Univerſe*, in his *Orbis ſenſualium Pictus*, and arranged the ſubjects methodically;—by means of which book, in learning a language, a very extenſive knowledge of nature muſt alſo unavoidably be acquired. This method was calculated to *ſave time*, that precious ſtuff of which life is made: and if the philoſophy of this book was accommodated to the preſent improved ſtate of knowledge, and diſtinct plates were given, even well-executed wooden cuts, of the principal parts of the viſible world, its value and utility would be greatly improved.

The little volumes before us are written with the ſame laudable view, and are calculated to *ſave time*; not only by ſimple leſſons conſiſting chiefly of familiar and ſimple ideas, but by printing them in ſo large a type as to enable children of two or three years old, to fix their wandering eyes ſteadily upon the ſeparate words, which it is ſcarcely poſſible for them to do when letters are ſmall, and the books not well printed.

When the leſſons are judiciouſly accommodated, like theſe, to the experience and capacity of children; when the words chiefly ſtand for viſible objects that ſurround the little ſcholars in the nurſery, the parlour, the garden, &c.— they perceive words and ſounds have ſome meaning;—they underſtand what they read;—they find books tell pretty ſtories concerning things of which they have ſome knowledge; and their little ſmiling faces and dimpled cheeks ſhew their minds are delighted while they read.

Thank you a thouſand times, ſay the Maſters and Miſſes, good Mrs. Barbauld, for making ſuch pretty little books;—pray go on and make us a great many more, and deſire Mr. Johnſon to put ſome pretty pictures into them.

Opinions are much divided about the age at which children ſhould be taught to read:—with ſuch books as theſe before us, we

we do not doubt but they may very properly begin at two or three years of age;—with ſuch books as are generally uſed for this purpoſe, it is a hard and irkſome taſk, at five or ſix; becauſe they have ideas to few of the words, and have no entertainment in reading.

Senſible objects are the firſt materials of ſcience; and he who knows how to call many things by their proper names, has made no ſmall progreſs in knowledge.—Much of this elementary knowledge may be acquired, even in infancy, without fatigue, and without abridgment of the neceſſary play and exerciſe:—and we apprehend the diſcredit that has been thrown upon *early inſtruction* has been occaſioned by the very abſurd method of ſtuffing children's heads with words that ſtand for complex or abſtract ideas, before they acquire the ſimple ideas, of which the others are compounded, and from the compariſon of which the abſtract ideas are formed. As if a maſter of arithmetic ſhould make his ſcholars commit to memory the *totals* or *reſults* of each operation, without either teaching them the nature of the figures, or how to go through the operations, by which the concluſions were produced.

A child who has properly learnt at ſix years of age, what another only begins at that time to learn, will probably preſerve this advantage through life, and will have leiſure to learn more before the buſineſs of the world puts a ſtop to the progreſs of his ſtudies, than the other can ever have leiſure to acquire: but parents or inſtructors ſhould always remember that words without ideas, are not learning, but lumber; reſembling certain troubleſome weeds which we can turn to no uſe, and with difficulty extirpate.

Though we admire the ſimplicity of the language, and generally approve the ſubjects, ſentiments, and deſcriptions in theſe leſſons, as calculated to entertain, to excite good diſpoſitions, and occaſionally to convey uſeful knowledge; yet we have obſerved a few places in which the Author has not been ſo careful as we think ſhe ought to have been, in guarding againſt expreſſions that to little children muſt convey falſe ideas, or be miſunderſtood. We have one inſtance in the following paſſage.

'There was a naughty boy, I do not know what his name was, but it was not Charles, nor George, nor Arthur, for thoſe are all very pretty names: but there was a Robin came in at the window, &c.' This paſſage conveys an opinion that there is ſome relation between a pretty name and a good boy;—which not being true, we hope Mrs. B. will correct it in the next edition.

The leſſon in the 75th page of the ſecond volume, we alſo think exceptionable.—The moral would have been as complete if the fabulous licence of making inſects, birds, and beaſts

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ſpeak had been avoided. In our opinion, a ſacred regard to ſimple truth ſhould always be obſerved when we ſpeak to children, until they are able to underſtand the nature of figurative language. How frequently do we hear children innocently aſk, after reading ſome fable, "Is it true, mamma?"—"No, my dear, bees and horſes, you know, cannot talk."—Then what have the children learnt from ſuch impoſſible converſations? not, perhaps, the moral intended by the fabuliſt, but this plain, ſimple, obvious inference, *that lies may ſometimes be told!*

We are equally ſenſible of the importance and difficulty of this undertaking. We congratulate the Public that ſo able a perſon has condeſcended to engage in it;—we have never before ſeen any books ſo proper for little children; and we recommend them to parents, and to all who are engaged in teaching the firſt elements of human knowledge. B. M. V.

ART. VI. *A Hiſtory of the late Revolution in Sweden:* Containing an Account of the Tranſactions of the Three laſt Diets in that Country; preceded by a ſhort Abſtract of the Swediſh Hiſtory, ſo far as was neceſſary to lay open the true Cauſes of that remarkable Event. By Charles Francis Sheridan, Eſq. of Lincoln's-Inn, and Secretary to the Britiſh Envoy in Sweden at the Time of the late Revolution. 8vo. 5 s. in Boards. Dilly. 1778.

A WRITER whoſe principal object is to relate the incidents, and trace the cauſes of ſome ſingle great event, has in ſeveral reſpects the advantage of the general hiſtorian, who undertakes to write the hiſtory of any country or period at large. The latter is under the neceſſity of entering into many details, which are of too little intrinſic weight to intereſt the Reader; and finds himſelf obliged, on account of the variety and extent of the facts to be related, to ſatisfy himſelf with general obſervations and reflections, occaſionally interwoven with his narrative; whereas the former is at liberty to ſelect only ſuch previous incidents in the general hiſtory, as are moſt intereſting, and has leiſure fully to unfold the great event of which he treats, in all its circumſtances, and to inveſtigate at large the cauſes which gave riſe to it, and relate the effects which it has produced.

The judicious Author of this work has perceived the advantages attending his plan, and has availed himſelf of them in their full extent. To prepare the way for the complete developement of the cauſes which immediately operated to produce the late revolution in Sweden, Mr. Sheridan takes a view of the former ſtate of Sweden, general indeed, but not ſuperficial. While he avoids thoſe minute details which would have been unſuitable to his deſign, he lays open, with great judgment and penetration, the internal ſources of that diſorder and confuſion which reigned for ſeveral centuries among the Swedes, and of the frequent and ſudden revolutions by which their early hiſtory

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is diſtinguiſhed. At the cloſe of his ſurvey of the hiſtory of Sweden prior to the ſixteenth century, he gives the following ſtriking view of the character and ſituation of the country at that time.

'To take in at one view the whole ſtate of Sweden during this period; we perceive a nation, all the orders of which openly aſpired at independence; who, by their fierce and intractable ſpirit, were rendered almoſt incapable of any political union; who, from a conſtitution the great object of which was political liberty, derived none of the advantages, which alone can render ſuch a conſtitution valuable. The ſole end of political being the ſecurity of civil liberty, the laws which give perſonal ſafety to individuals, and protect private property, ought to be the fruits of a free government; but theſe were unknown in Sweden. The monarchical, ariſtocratical, and popular branches of the conſtitution being ill adapted to each other, the limits of each undefined, and the rights of all unaſcertained, that concurrence of the whole, neceſſary to give effect to the reſolutions of a part, could ſeldom or never be obtained; and conſequently no proviſions could be made for the interior order and tranquillity of ſociety.

'We find then kings ever violently graſping at a power, their obtaining of which was as conſtantly, and with equal violence, oppoſed by their ſubjects. A reſtleſs and turbulent nobility, too jealous of each other to ſuffer the title and dignity of King to be laid aſide; too impatient of reſtraint to render the kingly office, when retained, of any uſe. A clergy, wealthy and potent, who were perpetually either the abettors of tyranny, or promoters of ſeditions and inſurrections, as it ſuited their intereſt.—A fierce and independent peaſantry; without union among themſelves, and diſdaining all ſubordination to ſuperiors; obſtinately bent to defend privileges and cuſtoms which were incompatible with any regular government; and the burghers, the only order of men inclined to promote public tranquillity, few in number, and held in little eſtimation. Such was, for the moſt part, the ſtate of Sweden, before and at the commencement of the ſixteenth century. With ſo many ſources of diſorder and confuſion, it cannot appear extraordinary, that the kingdom ſhould have been the conſtant ſeat of civil wars, and revolutions; of anarchy or oppreſſion.'

Our Author marks, with a bold and maſterly hand, the progreſs and various appearances of deſpotiſm in the hiſtory of the Swedes, from the time of Guſtavus Vaſa to that of Charles XII. and clearly explains the reaſons of the weakneſs and unſucceſsfulneſs of their ſtruggles for liberty during that long period.

In the next period Mr. Sheridan ſuggeſts a variety of internal cauſes in the diſpoſitions and characters of the ſeveral orders of the Swediſh nation, which prevented them from regaining their ancient liberties, and eſtabliſhing a conſtitution which ſhould ſecure them to their poſterity. He points out the defects of their new conſtitution, and plainly ſhews, that though it effectually guarded againſt deſpotiſm, and ſecured to the ſeveral orders of

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the ſtate the enjoyment of political power, it made very ſlender and ineffectual proviſion for the civil rights and liberties of the people.

The introduction and progreſs of foreign influence in Sweden, and its effect on the political ſtate of the country, our Author next proceeds to deſcribe. In a manner which at once diſcovers, that he has had the moſt authentic and accurate information reſpecting facts, and that he has viewed and compared them with an attentive and judicious eye, he traces the operation of French intrigue on the ſeveral orders of the ſtate; the riſe and growth of the parties which favoured or oppoſed the meaſures ſuggeſted by France, the former diſtinguiſhed by the denomination of Hats, the latter by that of Caps; the motives which at length induced England, Ruſſia, and other foreign powers, to endeavour to check the influence of France in the court and ſtate of Sweden; and laſtly, the ſhameful increaſe of venality and corruption, which theſe foreign conteſts, and particularly the free circulation of French gold, introduced among people of all ranks. In the courſe of theſe reſearches, he unfolds the views and deſigns of the King and the Court of Sweden, the intrigues of the foreign miniſters, the diſtinct objects of the powers who employed them, and the different diſpoſitions of the ſeveral branches of the ſtate; with the particular view of enabling his Readers to ſee into the true cauſes of the great event which followed.

Having thus fully prepared the way for the narrative of the revolution (which happened Aug. 19, 1772), he proceeds to relate the circumſtances which immediately preceded and introduced it, and the incidents of that memorable event, in ſo clear and circumſtantial a manner, as to render the narrative in the higheſt degree intereſting. Though the relation is too long to be copied at large, and too cloſely connected with the preceding part of the hiſtory to be read without great diſadvantage as a detached extract; we cannot deny ourſelves the pleaſure of laying before our Readers the chief tranſactions of the day in which this great revolution took place, as they are related by Mr. Sheridan.

'Thus circumſtanced, his Swediſh majeſty, in the morning of the nineteenth of Auguſt, determined to throw off the maſk, and ſeize by force upon that power which the ſtates had ſo long abuſed, or periſh in the attempt.

'As he was preparing to quit his apartment, ſome agitation appeared in his countenance: but it did not ſeem to proceed from any apprehenſions for his own fate. Great as this prince's ambition is, his humanity is not inferior to it. He dreaded leſt the blood of ſome of his ſubjects might be ſpilt in conſequence of an enterprize, which he could not flatter himſelf to ſucceed in without having recourſe to violence.

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'His whole conduct during that day, as well as after the revolution had taken place, juſtifies this conjecture.

'A conſiderable number of officers, as well as other perſons, known to be attached to the royal cauſe, had been ſummoned to attend his majeſty on that morning. Before ten he was on horſeback, and viſited the regiment of artillery. As he paſſed through the ſtreets he was more than uſually courteous to all he met, bowing familiarly to the loweſt of the people. On the king's return to his palace, the detachment which was to mount guard that day being drawn up together with that which was to be relieved, his majeſty retired with the officers into the guard-room. He then addreſſed them with all that eloquence of which he is ſo perfect a maſter; and after inſinuating to them that his life was in danger, he expoſed to them, in the ſtrongeſt colours, the wretched ſtate of the kingdom; the ſhackles in which it was held by means of foreign gold; and the diſſenſions and troubles ariſing from the ſame cauſe, which had diſtracted the Diet during the courſe of fourteen months. He aſſured them, that his only deſign was to put an end to theſe diſorders; to baniſh corruption, reſtore true liberty, and revive the ancient luſtre of the Swediſh name, which had been long tarniſhed by a venality as notorious as it was diſgraceful. Then aſſuring them in the ſtrongeſt terms, that he diſclaimed for ever all abſolute power, or what the Swedes call ſovereignty, he concluded with theſe words: "I am obliged to defend my own liberty, and that of the kingdom, againſt the ariſtocracy which reigns. Will you be faithful to me as your foreſathers were to Guſtavus Vaſa, and Guſtavus Adolphus? I will then riſk my life for your welfare, and that of my country."

'The officers, moſt of them young men, of whoſe attachment the king had been long ſecure, who did not thoroughly, perhaps, ſee into the nature of the requeſt his majeſty made them, and were allowed no time to reflect upon it, immediately conſented to every thing, and took an oath of fidelity to him.

'Three only refuſed. One of theſe, Frederic Cederſtrom, captain of a company of the guards, alleged he had already, and very lately, taken an oath to be faithful to the ſtates, and conſequently could not take that which his majeſty then exacted of him. The king, looking at him ſternly, anſwered, "Think of what you are doing." "I do," replied Cederſtrom, "and what I think to-day I ſhall think to-morrow; and were I capable of breaking the oath by which I am already bound to the ſtates, I ſhould be likewiſe capable of breaking that your majeſty now requeſts me to take."

'The king then ordered Cederſtrom to deliver up his ſword, and put him in arreſt.

'His majeſty, however, apprehenſive of the impreſſion which the proper and reſolute conduct of Cederſtrom might make upon the minds of the other officers, ſhortly afterwards ſoftened his tone of voice, and again addreſſing himſelf to Cederſtrom, told him, that as a proof of the opinion he entertained of him, and the confidence he placed in him, he would return him his ſword without inſiſting upon his taking the oath, and would only deſire his attendance that day. Cederſtrom continued firm; he anſwered, that his majeſty could place no confidence in him that day, and that he begged to be excuſed from the ſervice.

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'While the king was ſhut up with the officers, ſenator Ralling, to whom the command of the troops in the town had been given two days before, came to the door of the guard-room, and was told that he could not be admitted. The ſenator inſiſted upon being preſent at the diſtribution of the orders, and ſent in to the king to deſire it; but was anſwered, he muſt go to the ſenate, where his majeſty would ſpeak to him.

'The officers then received their orders from the king; the firſt of which was, that the two regiments of guards and of artillery ſhould be immediately aſſembled, and that a detachment of thirty-ſix grenadiers ſhould be poſted at the door of the council chamber, to prevent any of the ſenators from coming out.

'But before theſe orders could be carried into execution, it was neceſſary that the king ſhould take another ſtep; a ſtep upon which the whole ſucceſs of his enterprize was to depend. This was, to addreſs himſelf to the ſoldiers; men wholly unacquainted with his deſigns, and accuſtomed to pay obedience only to the orders of the ſenate, whom they had been taught to hold in the higheſt reverence.

'As his majeſty, followed by the officers, was advancing from the guard-room to the parade for this purpoſe, ſome of them more cautious, or perhaps more timid than the reſt, became, on a ſhort reflection, apprehenſive of the conſequences of the meaſure in which they were engaged: they began to expreſs their fears to the king, that unleſs ſome perſons of greater weight and influence than themſelves were to take a part in the ſame cauſe, he could hardly hope to ſucceed in his enterprize. The king ſtopped a while, and appeared to heſitate—The fate of the revolution hung upon that moment. A ſerjeant of the guards overheard their diſcourſe, and cried aloud—"It ſhall ſucceed—long live Guſtavus!" His majeſty immediately ſaid, "Then I will venture"—and ſtepping forward to the ſoldiers, he addreſſed them in terms nearly ſimilar to thoſe he had made uſe of to the officers, and with the ſame ſucceſs. They anſwered him with loud acclamations; one voice only ſaid, no; but it was not attended to.

'In the mean time, ſome of the king's emiſſaries had ſpread a report about the town, that the king was arreſted. This drew the populace to the palace in great numbers, where they arrived as his majeſty had concluded his harangue to the guards. They teſtified, by reiterated ſhouts, their joy at ſeeing him ſafe; a joy which promiſed the happieſt concluſion to the buſineſs of the day.

'The ſenators were now immediately ſecured. They had from the windows of the council-chamber beheld what was going forward on the parade before the palace; and at a loſs to know the meaning of the ſhouts they heard, were coming down to enquire into the cauſe of them, when thirty grenadiers with their bayonets fixed informed them, it was his majeſty's pleaſure they ſhould continue where they were. They began to talk in a high tone, but were anſwered only by having the door ſhut and locked upon them.

'The moment the ſecret committee heard that the ſenate was arreſted, they ſeparated of themſelves, each individual providing for his own ſafety. The king then mounting his horſe, followed by his officers with their ſwords drawn, a large body of ſoldiers, and numbers of the populace, went to the other quarters of the town where the

the ſoldiers he had ordered to be aſſembled were poſted. He found them all equally willing to ſupport his cauſe, and take an oath of fidelity to him. As he paſſed through the ſtreets, he declared to the people, that he only meant to defend them, and ſave his country; and that if they would not confide in him, he would lay down his ſceptre, and ſurrender up his kingdom. So much was the king beloved, that the people (ſome of whom even fell down upon their knees) with tears in their eyes implored his majeſty not to abandon them.

'The king proceeded in his courſe, and in leſs than an hour made himſelf maſter of all the military force in Stockholm.

'Powder and ball were diſtributed to the ſoldiers; ſeveral pieces of cannon were drawn from the arſenal, and planted at the palace, the bridges, and other parts of the town, but particularly at all the avenues leading to it. Soldiers ſtood over theſe with matches ready lighted; all communication with the country was cut off, no one without a paſſport from the king being allowed to leave the city.

'A paper, entitled the king's declaration to his faithful ſubjects, was then ſtuck up in every ſtreet; which was to the following purpoſe: "that his majeſty thereby exhorted all his faithful ſubjects, and the inhabitants of this capital city, to remain quiet and reſpectful ſpectators of the ſteps and meaſures which muſt be taken for the preſervation of the public ſecurity, the independency of the kingdom, and its true liberty; ſince his majeſty has been obliged to make uſe of the power that ſtill remained to him, to free himſelf and the kingdom from the ariſtocratic government which had now an intention more than ever to oppreſs all his faithful ſubjects.

"His majeſty orders alſo, graciouſly and earneſtly, his faithful ſubjects and the inhabitants of this city, to remain in their houſes, and to keep their doors ſhut, to prevent diſorders; being aſſured that any one high or low, who ſhould oppoſe his lawfully crowned king, or ſhould tranſgreſs his oath or duty as a ſubject, will be puniſhed inſtantly, or according to the circumſtances; therefore nobody is to obey any other orders than thoſe which will be given by his majeſty, on pain of ſuch conſequences as would follow upon their diſloyalty." . . . .

'The Hat party, in the ſatisfaction they felt at the downfal of the Caps, ſeemed to forget, that what had overthrown their antagoniſts had at the ſame time deſtroyed the conſtitution. They beheld with a fooliſh exultation, power ſnatched from the hands of their rivals, without reflecting that they would themſelves be no gainers by the event, but that the king alone was to reap the advantage of it.

'The Caps too diſtruſting each other, the major part of them being ignorant of the full extent of the king's deſigns, as well as how far the whole Hat party might have entered into them, obeyed without murmuring, his majeſty's orders. Many of them, indeed, appeared ſolicitous to vie with the Hats in paying their court to the king, and expreſſing their ſatisfaction at what had happened; and they ſeemed, for the moſt part, leſs concerned at having loſt their liberty, than anxious to obtain in lieu of it a portion of the royal favour. The lower rank of people, who were too inſignificant to be of any party, rejoiced at the deſtruction of a government in which they

had no ſhare, and from which they derived no advantages. They beheld with the higheſt ſatisfaction the power of an ariſtocracy, from which they had experienced only inſolence and oppreſſion, transferred into the hands of a monarch, who was already maſter of their affections.

'Thus, without a drop of blood being ſpilt, a blow ſtruck, or even the ſlighteſt appearance of tumult or diſorder, the inhabitants of Stockholm ſurrendered that conſtitution, which their forefathers had bequeathed to them, after the death of Charles the XIIth, as a bulwark againſt the future deſpotiſm of their future monarchs.'

Through the courſe of this narrative, the hiſtorian repreſents the king of Sweden as maſter of every art and addreſs, which could enable him to amuſe his people with ideas of his patriotic and diſintereſted views in adopting theſe extraordinary meaſures; but notwithſtanding, he appears to think him ſincere in his profeſſions, and upon that ſuppoſition cloſes the work with an apology for his conduct. Some acts of tyranny, however, which have ſince taken place in the Swediſh government, particularly reſpecting the liberty of the preſs and the freedom of trade (for which we have the authority of a narrative of this event, written by a native of Sweden), oblige us to admit ſome doubts concerning the ſecret motives which governed the king in this affair.

We muſt not take our leave of this maſterly performance, without remarking, that, though the work may want ſome of the embelliſhments ſo faſhionable among modern hiſtorians, it is written in a natural, manly, and nervous ſtyle; and diſcovers the Author to be poſſeſſed of that acuteneſs of penetration which is the firſt excellence of an hiſtorian, as diſtinguiſhed from a mere annaliſt. E.

ART. VII. *An Inquiry into the Conduct of Lord Pigot, from his Arrival at Fort St. George, to his Expedition to Tanjore.* With Obſervations on the Defence of Lord Pigot; and on the Reſtoration of the King of Tanjore, conſidered. 4to. 217 Pages. No Bookſeller's Name.

FROM the Preface to the preſent Inquiry, we learn the following circumſtances relative to this publication, *viz.*

'It may not be improper to appriſe the Reader, that the following ſheets were printed off before the accounts of Lord Pigot's death arrived in England. The Author, ſenſible of the reſpect that is due to ſentimental prejudices, wiſhed to avoid the imputation of *diſturbing the aſhes of the Dead*, as far as he poſſibly could venture to indulge that wiſh, conſiſtent with the reſpect and juſtice which is *due to the Living*;—and it is, therefore, that he has ſuppreſſed many pages which otherwiſe would have ſupplied the *chaſm*, if *any* ſhould appear, near the concluſion of this treatiſe.

'It ſhould be obſerved, that the following inveſtigation, and the obſervations which ſucceed, do not in the leaſt affect the reputation

putation of Lord Pigot prior to his adopting, from ſuppoſed inducements of ſelf-intereſt, the impolitic and ruinous meaſure of depriving the *Nabob of Arcot* of the Tanjore country. His former uſeful and ſpirited government at Madraſs, and his general conduct in the private and domeſtic relations of life, had juſtly acquired him a character of ſome *eclat*; but this cannot, in the order of things, atone for the violent and deſpotic meaſures of his late adminiſtration.

'Whatever might be the virtues of Lord Pigot, which the Author ſeeks not to depreciate, it cannot be denied, that an inordinate love of wealth and power was his ruling infirmity.—Yet, if there be any partizan of his Lordſhip, who, abuſing his confidence, and taking advantage of the warmth of his temper, inſtigated or encouraged thoſe unconſtitutional meaſures, which indiſpenſably occaſioned his ſuſpenſion, it were devoutly to be wiſhed, that the public cenſure and indignation due to thoſe meaſures, inſtead of branding his Lordſhip's memory, might be transferred to his evil adviſer.'

In our Review for January laſt, the mind was biaſſed in favour of Lord Pigot, from what was then deduced on that ſide the queſtion. We are now called off from that favourable inclination to his Lordſhip, and our judgment is again warped into the oppoſite direction, by a new advocate for Meſſrs. Stratton and Co. If theſe Britiſh Nabobs, Rajahs, Phous-dars, or any other title of reproach by which their different degrees of wealth may diſcriminate them, had leſs money, we ſhould be leſs plagued with their ſeveral retainers, who from friendſhip or intereſt are labouring, like the Theban hero, to remove the immenſe quantity of offenſive matter, which appears to have ſoiled the reputation of all.

We can here obſerve, without the leaſt implication of partiality, that either Lord Pigot or the majority of the Council muſt have been moſt ſhamefully wrong; and yet, from the number of publications in defence of each party, it is difficult to ſay which has been the worſt.

The opinion of friendſhip, faction, or avarice, ought never to be conſidered as the *arbitria ſplendida* in any diſputed caſe whatever. And the Author before us, who is not wanting either in good ſenſe or candour, guards us againſt placing too much confidence in what is urged by either. 'People who are attached to either ſide by the ties of blood, of friendſhip, of faction, or by the ſtronger bands of ſelf-intereſt, attend but very little to any arguments which make againſt their own party; and their attachments are always too firm to yield even to the ſtrongeſt efforts of truth and reaſon.'

That Lord Pigot had talents, and flexibility of temper to execute any ſcheme, however embarraſſed by difficulties which

honour or conſcience might by chance throw in the way, appears from the deſcription which our Author has given of this Aſiatic Proteus.——'Finding that, notwithſtanding his repreſentations of the poſitive and irrevocable orders of the Company, the Nabob was not diſpoſed to a voluntary reſignation of his rights to the Tanjore country, Lord Pigot brought other arts in aid: he had firſt recourſe to entreaty; and it is ſaid, ſo earneſt was he to obtain his point, that he very frequently wept, and conjured the Nabob by his tears, no longer to with-hold his conſent. When he found intreaty fruitleſs, he had recourſe to menace; and, at times, gave himſelf up to the moſt violent paroxyſms of rage, threatening to put his orders inſtantly into execution by force, and not only to deprive the Nabob of Tanjore, but of all effectual authority in the Carnatic, and reduce him to the ſtate of a mere Dubaſh. He repreſented himſelf as poſſeſſed of abſolute power in his government; as appointed in deſpite of the King and Adminiſtration; he even boaſted to the Nabob, that he was the cauſe of the orders to reſtore the country to the Rajah,—was ſelected out to execute them; and that he was determined to do it at all events.—When neither menace or intreaty could prevail, he had recourſe to promiſes; he engaged to ſecure the ſucceſſion to the Carnatic for one ſon, to give the Northern Circars to another, and the dominions of Hyder Ally to a third. The alternative of his friendſhip or enmity was held out in every light that could raiſe the Nabob's hopes, or give the alarm to his fears: his ſons, his miniſters, his confidents were continually beſet;—and almoſt every individual of his family, and dependent in his court, biaſſed by expectation or dread, at length endeavoured to perſuade the Nabob to ſubmit. When his Lordſhip reſolved to try the effect of the Nabob's fears, particular attention was paid to his eldeſt ſon, whom the orders of the Company had in a manner pointed out as his ſucceſſor. It is needleſs to explain the apprehenſions this muſt create in the Nabob for his perſonal ſafety; for it is well known, that in Indoſtan, to point out and countenance a ſucceſſor to a reigning Prince, is to put a poniard into the hand of that ſucceſſor, and of every Court dependant, ready to ſtrike at the Prince on the throne.'

Lord Pigot was exceedingly diſpleaſed, that the Nabob ſhould preſume to have ſenſibility! and when the unhappy Prince took the liberty to explain his feelings, his Lordſhip emphatically declared, 'The Nabob has ſtuck a knife in my back; I will never forgive him, nor ever ſee him again on friendly terms.' How muſt every generous mind revolt at ſuch inſolence of behaviour! and to a fellow-mortal ſo ſuperlatively above him in rank, underſtanding, and every moral excellence! who only wanted a little of European refinement to be ſuperior to him even in authority!

thority! However, the ſword was in the hand of Lord Pigot, and it was prudent, at that time, to quiet the ſtorm which his Lordſhip was raiſing: it was therefore ſettled, that the *Prince* ſhould condeſcend to pay the firſt viſit to the *Preſident:* it is humiliating, but Princes muſt ſubmit to the Merchants who have opened the new and profitable trade of depoſing, murdering, and manufacturing of princes. The important viſit was made, and returned; and Lord Pigot, in order to leſſen the Nabob's dignity by making him as mean an hypocrite as his Lordſhip, wrote the following letter, directed to himſelf, for the Nabob to ſign. The original, in Lord Pigot's hand-writing, is now in the poſſeſſion of the Nabob.

"I am happy at my friend's return. I forgive you for every thing you have done. The man who is faithful to his maſter will ever be ſo with his friend. Now you have finiſhed the Company's buſineſs, I hope you will not forget mine.—I will lay before you the whole ſtate of my affairs, and I deſire your aſſiſtance to ſettle them to the ſatisfaction of the Company.—7th May, ---76."

Notwithſtanding the Carnatic was in as bad a ſtate of credit as England is at preſent, the Nabob would not ſubſcribe to the independency of Tanjore, by ſigning that letter.

It appears from what this induſtrious Inquirer has ſtated, that the Directors have been deceived into opinions and reſolutions, by fallacious reports from their ſervants in India to obtain a ſanction to their predatory meaſures; which he endeavours to prove by the unconſtitutional mode of making Lord Pigot an evidence againſt himſelf; for his Lordſhip, in an explanatory letter, ſays, 'That no dependence can be had on the Nabob for reſources'—a very irreſiſtible motive for deſerting the intereſt of his old friend, who had in more opulent times raiſed his Lordſhip to eminence, wealth, and from that wealth to titulary honour.—And again, our Author introduces his Lordſhip to explain why he appeared ſo impatient to ſeize upon Tanjore; for 'the ſtate of the crops in that country did not admit of any farther delay.'

From the Directors' inſtructions to their ſervants, we have ſelected two articles, that the Reader may ſatisfy himſelf, from whence ariſes that confuſion, ſo frequently reprobated, in the councils of the Eaſt:

'That every queſtion carried by a majority ſhall be deemed an act of the Preſident and Council.'

'That no Company's ſervant, or officer, civil or military, ſhall obey any order or command of the majority of the Members of Council, unleſs ſuch order ſhall have been iſſued in the name of the Preſident and Council, and counterſigned by the Secretary.'

Our Inquirer endeavours to explain the meaning of the laſt inſtruction, in favour of his friends the Majority in Council;

'The laſt injunction, That no order of the Majority of the Council ſhall be obeyed, unleſs iſſued in the name of the Preſident and Council, gives a conſtructive power to the Majority to iſſue, in that manner, any order carried by them, without the concurrence of the Preſident;—for if this regulation did not admit of ſuch a conſtruction, it might at any time be rendered ſubverſive of all the other orders; as any future Governor, under the corrupt influence of his own avaricious views, of *mere direct* corruption, or even of temporary inſanity, might, in ſuch caſe, prevent any reſolution voted by a Majority from being carried into execution, deſtroy the conſtitution, and ruin the Company's affairs.'

How far this conſtruction will weigh with the judicious and candid Readers of this *Inquiry*, we leave thoſe Readers themſelves to determine; and ſhall only obſerve, by way of concluſion to the preſent Article, that, upon the whole, we think that Mr. Stratton and his friends are much obliged to this Writer for his able defence of their meaſures; and that thoſe who are intereſted in the ſame cauſe will receive pleaſure from the peruſal of his book. To the Public in general the work will, likewiſe, come with additional credit, from the conſideration, that it is not only well written, but well ſupported by authentic public papers and documents of inconteſtible authority.

ART. VIII. *Travels into Dalmatia*; Containing general Obſervations on the Natural Hiſtory of that Country, and the neighbouring Iſlands, &c. In a Series of Letters from Abbé Alberto Fortis, to the Earl of Bute, the Biſhop of Londonderry, John Strange, Eſq; &c. Tranſlated from the Italian, &c. with an Appendix, and other conſiderable Additions, never before printed. Illuſtrated with twenty Copper-plates. 4to. 1l. 1s. Boards. Robſon. 1778.

THE obſervations contained in this work, and which were made during the Author's *late* * excurſions into different parts of Dalmatia, are of various kinds; but are principally ſuch as might be expected from a careful, and, in general, a judicious obſerver, who with the moſt eager philoſophical curioſity examines with a minute attention, every intereſting ſubject of natural hiſtory that occurs in the courſe of his peregrination:—more particularly foſſils of marine origin, the various marbles or other ſtones, ſands, petrifactions, and other mineral ſubſtances, that '*compoſe*,' or are found in, the different iſlands and ſhores which he viſited; as well as their vegetable and ani-

* None of the Letters are dated; but from ſome of them we collect that the Author made the obſervations contained in them principally about the years 1774 and 1776.

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mal productions; and the remarkable hills, rivers, lakes, &c. that were obſerved in his route. Nor does our traveller neglect to give an account of the ſituation, commerce, &c. of the different cities, towns, and villages which he viſited; the police, manners, and cuſtoms of the inhabitants; together with the various Roman or other antiquities which he met with; and which had not already been noticed by the few travellers who have viſited this part of Europe. Such miſcellaneous matter likewiſe of a philological and hiſtorical kind, as well as learned diſcuſſions relative to the ſtructure of our globe, the great revolutions it has undergone, the formation of mountains, &c. are almoſt every where interſperſed. In ſhort, the Author has the merit of deſcribing a country very imperfectly known by its neareſt neighbours, and even governors; and of adding many curious particulars concerning it to thoſe which had before been communicated to the world by *Spon*, *Wheeler*, and *Donati*. In the courſe of his travels and reſearches he appears to have been accompanied and aſſiſted by our countryman, the preſent biſhop of Londonderry.

In the firſt Letter, which is addreſſed to the earl of Bute, under whoſe auſpices it appears that this work was undertaken, the Author relates the obſervations which he made on the foſſil and other productions of the diſtrict of *Zara*; and on the city of that name, called *Jadera* by the Romans, and which was formerly the capital of *Liburnia*, but is become, ſince the fall of the Roman empire, the capital of a ſtill more extenſive province. Time, which has ſcarcely left any traces of the greateſt part of the *Liburnian* cities, has nevertheleſs, it ſeems, ſpared this, which actually enjoys all the ſplendor that a provincial city can well expect; and ſeems rather to have gained, than loſt, by the courſe of ages. The inhabitants of *Zara*, we are told, are as civilized as any of thoſe in the cities of Italy; and in every age it has produced men diſtinguiſhed for learning. Among theſe the Author particularly mentions *Federico Griſogono*, who, ſo long ago as about the middle of the ſixteenth century, 'publiſhed a Diſcourſe on the cauſes of the flux and reflux of the ſea, which he attributed to the *preſſion of the ſun and moon*.'

This city, as well as various parts of the coaſt of the Adriatic viſited by the Author, exhibit daily proofs, according to him, that the level of the ſea gradually riſes, and that this riſe is not merely local, or partial. Old pavements of ſtreets, as well as many noble fabrics, have been diſcovered very lately, in cleaning and deepening a part of the harbour of *Zara*: and the ſea conſtantly encroaches on this coaſt, notwithſtanding the partial and unavoidable increaſe of the land, effected by the great quantities of mud and ſand brought down by the rivers, and depoſited at their mouths. The Abbé accordingly rejects the ſyſtem

of thoſe who have aſcribed the apparent riſe of the waters to the ſuppoſed ſubſidence of the ſhore.

The ſecond Letter, addreſſed to J. Morofini, a noble Venetian, is wholly devoted to a deſcription of the manners and cuſtoms of the *Morlacchi*, or *Morlacchians*, who inhabit the inland parts of the province of *Dalmatia*; of whom, the Abbé obſerves, Donati has unjuſtly given rather an unfavourable character: eſpecially when he affirms that 'fear of the barbarity of the people, and the danger of making reſearches,' hindered *Spon* and *Wheeler* from proceeding into midland Dalmatia. Theſe two travellers, the Author obſerves, were bound to the Levant, and embarked in a Venetian ſhip of war; conſequently when they landed at any port, they were not at liberty to make any diſtant excurſions into the country. The Abbé acknowledges however that the inhabitants of the ſea-coaſt repreſent theſe people as ferocious and inhuman; and relate many inſtances of their violence. To theſe relations the Author does not refuſe credit; but he aſcribes the exceſſes complained of, to a few corrupt individuals only, and particularly to the troops diſbanded after the late wars with the Turks; and denies that they are characteriſtic of the natives in general; by whom he was every where well received, and treated with the greateſt humanity and hoſpitality, while he travelled through and examined their country, with perfect eaſe and ſecurity.

For the encouragement of future travellers, who may be inclined to explore this country, we ſhall add the Author's declarations that the manners of the Morlacchians, who live at a diſtance from the ſea-coaſt and the garriſons, 'are generally *very different from ours*:' that 'the ſincerity, truth and honeſty of theſe poor people, not only in contracts, but in all the ordinary actions of their lives, would be called ſimplicity and weakneſs among us:' that indeed they are become much more diffident than formerly; on account of the advantage which the Italians, who trade in Dalmatia, have too often taken of their integrity: 'inſomuch, that the want of probity, which they have ſo often experienced, in dealing with the Italians,' and even the littoral inhabitants themſelves, 'is paſſed into a proverb among them:' that 'their hoſpitality is equally conſpicuous among the poor, as among the more opulent:' that 'the rich prepares a roaſted lamb or ſheep; and the poor, with equal cordiality, gives his turkey, milk, honey, or whatever elſe he has. Nor is their generoſity confined to ſtrangers, but generally extends itſelf to all who are in want.'

Among theſe people, friendſhip between two perſons is eſtabliſhed by a religious ceremony; the parties tie the ſacred bond at the foot of the altar. Nay, the Sclavonian ritual contains a particular benediction for the ſolemn union of two male or two female

female friends, in the preſence of the congregation. 'I was preſent,' ſays the Author, 'at the union of two young women, who were made *Poſeſtre* (or half-ſiſters) in the church of *Peruſſich*. The ſatisfaction that ſparkled in their eyes, when the ceremony was performed, gave a convincing proof that delicacy of ſentiments can lodge in minds *not formed*, or rather *not corrupted* by ſociety, which we call civilized. The male friends thus united are called *Pobratimi*, (or half-brothers.)—The duties of the *Pobratimi* are, to aſſiſt each other in every caſe of need or danger, to revenge mutual wrongs, &c. The enthuſiaſm is often carried ſo far as to riſk, and even to loſe their life for the *Pobratimi*; although theſe ſavage friends are not celebrated like a *Pylades*. If diſcord happens to ariſe between two friends, it is talked of all over the country as a ſcandalous novelty; and there have been ſome examples of it of late years, to the great affliction of the old Morlacchians; who attribute the depravation of their countrymen to their intercourſe with the Italians.'

On the other hand, though a Morlacchian is benevolent, and hoſpitable, and full of gratitude for the ſmalleſt benefit; he is implacable if injured or inſulted. With him, *revenge* and *juſtice* have exactly the ſame meaning. A quarrel deſcends by inheritance from father to ſon; and 'the mother fails not to put her children in mind of their duty, to revenge their father, if he has had the misfortune to be killed, and to ſhew them often the bloody ſhirt and arms of the dead. And ſo deeply is revenge rooted in the minds of this nation, that all the miſſionaries in the world would not be able to eradicate it.'

Innocence, and the natural liberty of the paſtoral ages, or at leaſt many traces of them, are ſtill preſerved among the Morlacchians, in thoſe parts of the country which are moſt diſtant from the Venetian ſettlements.—'A handſome young Morlack girl, who meets a man of her diſtrict on the road, kiſſes him affectionately, without the leaſt *malice*, or immodeſt thought; and I have ſeen all the women and girls, all the young men and old, kiſſing one another as they came into the church-yard on a holiday; ſo that they looked as if they had been all belonging to one family. I have often obſerved the ſame thing on the road, and at the fairs in the maritime towns, where the Morlacchi came to ſell their commodities. In times of feaſting and merriment, beſides the kiſs, ſome other *little liberties* are taken with the *hands*, which we would not reckon decent, but are not minded among them; and when they are told of it, they anſwer, it is only toying and means nothing.'—Theſe ſame *little liberties* taken with the *hands*, thus particularly noticed by the Abbé, we violently ſuſpect to have ſome affinity to the downright *manual* courtſhip of the *Kamtchadales*; which we deſcribed as decently

cently as we could, in our 41ſt volume, December 1771, page 441.

Speaking of the medical art among the Morlacchians, the author betrays prejudices highly unbecoming a philoſopher, and a man of ſenſe. In inflammatory fevers, and in all other caſes of the like nature, he tells us that 'they do not apply to the phyſician, becauſe, *happily for them*, there is none of that profeſſion among them, but cure themſelves, after their own way. A large draught of a *ſpirituous liquor*, which they call *Rakia*, is commonly their firſt medicinal potion; and if that does not effectuate the cure, they repeat the doſe, together with a large infuſion of *pepper*, or gunpowder. After this, they cover themſelves up, in winter; or lie down in the hotteſt rays of the ſun, if in ſummer, to ſweat the illneſs, as they expreſs it'—Surely, Mr. Abbé, theſe good people could not well fare worſe, in an *inflammatory* fever, even under the treatment of a phyſician!—Here are a few more ſelect and edifying inſtances of the applauded practice of theſe ſelf-taught ſages.

'Their cure for agues is more methodical. The firſt and ſecond day, they take a glaſs of wine, in which as much pepper as they can take up between their finger and thumb, has been infuſed for ſeveral hours; and the third and fourth day the doſe is doubled; and I have actually ſeen more than one Morlacco perfectly cured by this ſtrange febrifuge.'—Again, 'their remedy for obſtructions is to lay a large flat ſtone on the ſick perſon's belly:'———'but the laſt remedy of all,'—[we are not told for what complaint] '—which is only taken in deſperate caſes, is *ſugar*, when they can find any; and they put it into the mouths of dying perſons, to make them paſs into the other world with leſs bitterneſs'

Further, 'The *Morlacchi*,' ſays the Author, 'are very dexterous in ſetting diſlocated or broken bones, without having ſtudied oſteology like our ſurgeons, who, notwithſtanding, *lame us frequently, by the rules of art.*—They perform phlebotomy with an inſtrument like that uſed for horſes; and yet *there is no example of any bad accident happening by that coarſe operation.*'—We need not point out the impropriety of the Autnor's eulogium of the ſuperior, and indeed *intuitive*, ſkill of the Morlacchians, in ſetting bones without any knowledge of their articulations: or of his inſinuating that our ſurgeons, minutely acquainted with the courſes of the arteries, and the ſituation of the tendons, and provided with an excellent inſtrument, ſhould be more likely to lame their patients than a *blind* Morlacchian, with a fleam in his hands.

The apothecary too comes in for his ſhare of the Abbé's unaccountable ill humour againſt the faculty. Speaking of the

town of *Ofero*, he tells us that it 'at preſent contains only 250 inhabitants; ſo that the apothecary there is alſo the advocate; and the phyſician follows the plough. We were much pleaſed with the doctor, who, by cultivating a barren field, was endeavouring to make amends for the miſchiefs his medicines may have done; but we thought that the apothecary might have been ſatisfied with *one hurtful profeſſion*.'—But this perhaps may be intended only for wit.

The two following letters contain the obſervations made by the Author on the river *Kerka*, the Titius of the ancients, the ruins of *Burnum*, the cities of Scardona and *Sibenico*, the men of letters who have flouriſhed at the laſt of theſe places, and particularly on the ſingular cuſtom which is ſtill kept up, of electing annually a *King* of *Sibenico*, who is a common peaſant, and whoſe reign continues fifteen days. During the period of his mock and *brief* authority, the keys of the city gates are brought to him every night; 'he is judge of the actions of thoſe who compoſe his *ephemeral* court;'—'he has a good houſe aſſigned for his lodging; walks through the city, cloathed in ſcarlet, according to the faſhion of the country, and attended by many officers. The Governor entertains him at dinner, as well as the biſhop; and whoever meets him in the ſtreets bows to him.' No account is here given of the origin of this ſingular inſtitution.

In the ſucceeding letter, addreſſed to the Swediſh Naturaliſt, Mr. Ferber, the Author gives the remarks he made in the territory of *Trau*. With reſpect to his mineralogical obſervations, we ſhall only mention his declaration that 'he has many times found flint ſtones in the act, as it were, of paſſing from the calcareous to the ſiliceous ſtate; and particularly has often met with them involved in volcanic matter. I have even gone ſo far as to diſpoſe in ſeries the various degrees of this paſſage, and have had the pleaſure of ſhewing it to many of our learned friends.'

The Author in this letter deſcribes and gives a drawing of a foſſil curioſity, or of the remarkable hill of marble in the iſland of *Bua*; which, with the earth near it, contains *Numiſmales*, *Cornua Ammonis*, and other ſubmarine productions; and from the fiſſures of which, eſpecially when the ſun falls on the marble rock in the heat of the day, 'there exudes Piſſaſphaltum * of the moſt perfect quality, black and ſhining, like the *Bitumen Judaicum*, very pure, odorous, and coheſive. It comes out almoſt liquid, but hardens in large drops when the ſun ſets. On breaking many of theſe drops on the ſpot, I found that almoſt every one of them had an inner cavity full of very clear water.'

* *Bitumen ſubfriabile piceum.* Linn. Syſt. Nat.

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The Author finds much difficulty in accounting for this phenomenon. No trees grow on this marble mountain from whence this *Piſſaſphaltum* iſſues.—'Who can tell,' ſays the Author, 'whence it came there, and how, when the ſolar rays beat on theſe rocks, the pitch tranſpires black and quite perfect? What very remote combuſtion of woods, or what volcano produced it? And at what prodigious diſtance of time, and difference of circumſtances? And how does that water enter, which conſtantly accompanies it, even in times of the greateſt drought? Does it come from the high hills of the continent, paſſing under the channel of the ſea, which divides the iſland of *Bua* from *Trau?* And in that caſe, how can it aſcend through the very compact *ſtrata* of marble, of which the iſland itſelf is compoſed? Can it be imagined, that the heat of the ſun qualified thoſe maſſes to attract it from the ſea, which in ſome places inſinuates itſelf under them, or from ſome fountain deeply buried? I confeſs I am not ſatisfied with any of theſe obſervations———.'

The celebrated city and diſtrict of *Spalatro* form the ſubject of the next letter, addreſſed to John Strange, Eſq; his Majeſty's Miniſter at Venice. We here meet with a ſingular account of a foſſil tree, ſeveral miles within land, ſtanding in its natural poſition, ſurrounded with *ſtrata* of marine bodies, and which is reduced to the ſtate of foſſil coal, with its roots intire, even to the ſmalleſt parts.

But the greateſt particularity that diſtinguiſhes this coal trunk, from the great quantity of other foſſil wood found in the mountains, 'is its having been cut, little more than a foot above the roots, by a hatchet, or ſome other ſimilar inſtrument, before the marine *ſtrata* covered it. The repeated examination of its ſituation, and of its actual ſtate, leaves no room to doubt of this ancient truth.'—The Author, with his own hands, took away the earth from this tree, and ſet it in open view.—'I leave to thoſe,' ſays he, 'who are more knowing than myſelf, to decide by how ancient a hatchet this tree has been cut, and in what times thoſe lands have been covered by the waters of a ſea now far from us, and which has left behind it ſuch a prodigious quantity of exotic *Teſtacei.*'

The next Letter contains various obſervations, made in the neighbourhood of the river *Cettina*, the *Tilurus* of the ancients; where he was accompanied in his mineralogical, ſubterraneous, and other philoſophical reſearches, by the Honourable Dr. Hervey, the preſent biſhop of Londonderry. He particularly deſcribes an excurſion under ground in the bowels of the mountains whence the ſources of that river originate, and which was undertaken with a view to the improvement of *phyſical geography.* Here a *ſubterraneous marble bridge* was diſcovered, or a work of

natural architecture, which reſembled a model of the bridge of *Veja*, and was 'formed by the means of corroding waters.'—'No biſhop, ſurely, of the ancient church,' ſays the Author, 'ever penetrated into catacombs more gloomy, or of more difficult acceſs than thoſe which this worthy prelate was now exploring; and the place where he waited for us ſeemed to be a real image of Dante's *Inferno*; a ſituation well ſuited for one diſpoſed to reflect on Young's *Night Thoughts*, and to render them ſtill more diſmal.'

Speaking of the magnificent caſcade of *Velika Gubauiza*, which is precipitated from a height of above 150 feet, the Author particularly mentions the *vultures* that haunt the mouth of it, as 'dreadful animals, meaſuring above twelve feet from the tip of one wing to the other,' and which are able to lift up 'in their claws, and carry away to their neſts, lambs, nay ſometimes ſheep, and even the children of the ſhepherds.'—'I ſaw one of them,' ſays the Author, 'and meaſured it myſelf.' The truth of this fact, he adds, is not to be called in queſtion: 'the vultures of the Swiſs mountains are of the ſame race, and not only carry off kids, lambs, wild goats and children, but will alſo attack grown-up men.'—The ſpecies is called *Vautur des Alpes*. 'A well preſerved ſtuffed ſpecimen of this noble bird may be ſeen in the curious collection of the Rev. Mr. Sprungli, near Berne in Switzerland.'

The remaining Letters, which are addreſſed to the biſhop of Londonderry, the Abbé Spallanzani, and John Symonds, Eſq; contain a great variety of geographical, topographical, and mineralogical obſervations; many of which will be intereſting to the lovers of Natural Hiſtory. We ſhall only take notice of a few particulars contained in them.

The Author differs from *Wallerius* and other Northern Naturaliſts with reſpect to the origin of ſand. That theſe laſt might not engage themſelves in reſearches, the conſequences of which might ſeem to contradict the orthodox opinions concerning the age of the world; the Author ſuppoſes that they adopted the expedient of 'allowing a ſtrange kind of pre-exiſtence to ſand, and of inferring that ſtones, in general, were formed from it; which ſeems much the ſame as to ſay that flour exiſted before wheat.'—In conformity to the opinion of Ariſtotle and the ancients, the Author aſſerts poſitively that ſands are formed by the colliſion and trituration of mountain ſtones carried down by torrents, and finally pulveriſed by a conſtant friction in following the courſe of rivers. He found, in particular, large tracts of *arenaceous Quartz*, reſembling that left on the inundation of large rivers, depoſited in regular *ſtrata*, and very ſingularly ſituated on the *top of a mountain*. The elevated ſituation of this ſand ſeems to furniſh a ſtrong objection to the Author's opinion

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on this ſubject. He does not however clear up this difficulty otherwiſe than by alluding, afterwards, to the great revolutions which the ſurface of this globe may be ſuppoſed to have undergone in very remote ages; and by the mention he makes of his ſearching for the veſtiges of ancient rivers, now loſt, and of his diſcovering them *on the tops of hills.*

The Author relates many curious particulars concerning that wonderful *phenomenon* in Natural Hiſtory;—the immenſe quantity of foſſil bones of land animals, and even of men, *ſtrata* of which ſeem to be extended over the greateſt part of Dalmatia, and the adjacent iſlands; and which were firſt diſcovered, in part, by the celebrated *Donati* about 30 years ago. Theſe bones are generally found incloſed in a kind of ſparry ſtalactitic cryſtallization, which is ſometimes tranſparent. The fiſtular bones, as thoſe of the arms and legs, are found to be lined within 'with a cruſt of gemmeous ſpar, lucid, and exceedingly pure, like a cryſtallization made by a difficult filtration through a very compact body.' Though the Author did not find, as had been reported, that the quantity of theſe bones was ſo immenſe, that the *organiſation* of the whole iſland of *Oſero*, in particular, was compoſed of them; nevertheleſs the *ſtrata* which he met with in different places, and the concomitant circumſtances, largely excited his wonder, and 'gave room to conjecture, at firſt ſight, that one immenſe *ſtratum* had been compoſed in remote ages;—but who can pretend to imagine how remote? There are various ſpecies of terreſtrial animals, ſometimes comminuted and confuſed, and ſometimes perfectly well diſpoſed and diſtinguiſhable. The places moſt known, where they are found, are along the coaſt in the vertical and horizontal chaſms, or in the diviſions of the *marble ſtrata* which form the baſe and the hills of the iſlands. The fiſhermen and ſeamen, who, in ſmall barks, uſually keep near the ſhore, can point out many of theſe ſpots; and the ſhepherds are acquainted with thoſe within land, and in the caverns. Chance might diſcover new collections to obſervers, as it did to us, if the lovers of natural wonders came more frequently on that coaſt.'

The Author does not venture to give any opinion about the origin of this ſingular phenomenon. He ridicules the pretended ſolutions which may be founded on *luſus naturæ*, plaſtic powers, archetypal ideas, and ſuch like ſcholaſtic barbariſms. He has barely related, ſimply, and with the moſt ſcrupulous preciſion, every thing he has ſeen or obſerved on the ſubject. He conſiders theſe immenſe maſſes of foſſil bones as one of the moſt important objects which can employ the learned curioſity of Naturaliſts; and wiſhes 'that ſome of them, led by genius, would give us an account how far preciſely theſe *ſtrata* reach over all Dalmatia, and the iſlands of the Levant.'.

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It is a very remarkable circumſtance that, though not the leaſt veſtige or fragment of marine bodies can be diſcovered among theſe bones, either by the naked eye, or by the help of glaſſes; yet both the *ſtrata* beneath and thoſe above them are full of marine ſubſtances. Whole ſkeletons are ſeldom diſcovered: on the contrary, ſplinters of marble, and ſtones, are found confuſed, broken, and intermixed with theſe reliques of various animals. It cannot therefore be ſuppoſed that they can have been thus carefully buried by the hands of men, or that ſuch numerous and extenſive heaps can have been the reſult of burials.—'Were we to ſuppoſe,' ſays the Author, 'that all theſe bones had been interred on purpoſe, in ſuch numerous burying-places; how many ages would have been requiſite to render them ſo very frequent, and how many more to raiſe from their level the hills and eminences, under the baſes, or in the hearts of which, the bones lie in heaps? And in what age can we imagine that thoſe countries were inhabited by a nation that pre-exiſted the formation of the marine hills, and iſlands, which in our days are ſeen in the Adriatic?'—In one of the immenſe caverns near the city of *Oſero*, into which the Author penetrated, he found ſome of theſe bones depoſited at the depth of above thirty feet from the ſurface of the hill which covered them, and which is all compoſed of marble.

In his account of the nearly conjoined iſlands of *Cherſo* and *Oſero*, the Author communicates ſome Roman inſcriptions found there. Among theſe is one which, through accident, is become of much greater importance to the naturaliſt than to the antiquary. It is of Greek marble, and had long remained under the ſea water; where the *Pholades*, or *Dactyli Marini*, had taken poſſeſſion of it, and perforated it in ſeveral places.

M. Reaumur * conſiders theſe ſhell fiſh as making their lodgment in earthy ſubſtances, while they are in a ſoft ſtate: but this ſtone ſhews that they are provided with inſtruments or means, by which they are enabled to perforate the hardeſt marble. Hence M. Reaumur's deductions, with reſpect to the great age to which the *Pholades* muſt live, or the ſpeedy induration of ſubmarine *ſtrata* of earth, are overturned.—The Author propoſes a conjecture that theſe fiſh hollow out and enlarge their habitations in calcareous marble, not by mechanical means, but by an acid liquor, or ſolvent, which they can emit at pleaſure. At leaſt, he has never found them lodged in vitreſcent, or other ſtones on which acids have no action. He mentions too an inſcription found under water, which was engraved on Vulcanic *lava*; on which neither the *Pholades*, or any other ſpecies of marine creatures had made an attack or lodgment.—But may not *lava* and other vitreſcent or vitrified ſtones owe their ſecu-

* See *Mem. de l'Acad. des Sciences de Paris*, Année 1712.

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rity from the attacks of the *Pholades*, rather to their very great hardneſs, than to their quality of reſiſting the action of acids?

Among theſe inſcriptions is one, in which *Valeria Procilla*, the daughter of *Valerius Oclatinus*, ſeems to have moſt providently prepared a tomb for her father in his life-time:—at leaſt, if we may, with the Author, read the laſt part of it—PATRI V. V. F. *Patri Vivo Vivens Fecit.*

Among the *literati* of the iſland of *Cherſo*, the Author particularly mentions *Franſeſco Patrizio*, a Philoſopher, Poet, and Philologiſt, who not only made a great figure in his age (the middle of the ſixteenth century), but had views, particularly with reſpect to philoſophical matters, greatly ſuperior to thoſe of his age. In the account which the Author gives of his life and writings, we are told that 'he had thoughts concerning the primitive ſtate of our globe that were not common; and in one of his Dialogues, intituled *Il Lamberto*, laid down preciſely the ſame theory which our *Burnet*, a century after, appropriated to himſelf.—And though the theory of the earth imagined by him is liable to many exceptions; yet it cannot be denied that it is ingenious; and it is but juſt that the *plagiary biſhop* * ſhould reſtore the glory to the Author.'

After having given ſo many and ſuch various ſpecimens of the miſcellaneous matter contained in this Work; we ſcarce need to recommend the peruſal of it to thoſe whoſe curioſity leads them to ſeek for authentic information, with reſpect to philoſophical and other obſervations, made by an inquiſitive and induſtrious philoſopher, in a country ſo little known as *Dalmatia*. B...y.

ART. IX. *A General Hiſtory of Stirlingſhire*; containing an Account of the ancient Monuments, and moſt important and curious Tranſactions in that Shire, from the Roman Invaſion of Scotland to the preſent Times: With the natural Hiſtory of the Shire. By William Nimmo, Miniſter of Bothkennar. Illuſtrated with a large Map of the Shire, from an actual Survey. 8vo. 7 s. 6 d. bound. Edinburgh, Creech; London, Cadell. 1777.

WORKS of topography are often rendered unneceſſarily proliix, and to the generality of readers exceedingly tedious, by ſuch a circumſtantial detail of particulars as can only be intereſting to the profeſſed antiquary, or to the inhabitants of the place or country deſcribed. The Author of the preſent work has judiciouſly avoided this common fault; having comprized the Hiſtory of Stirlingſhire within the moderate compaſs of an octavo volume, and collected within that compaſs a great variety of entertaining particulars reſpecting the antiquities, civil hiſtory, natural hiſtory, and preſent ſtate of the county.

He takes notice of the remains of the forts of Agricola; the Roman cauſeways or military roads; the wall of Antoninus, or

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* Burnet, who wrote the Theory of the Earth, never was a *biſhop*.

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Graham's dyke; and ſeveral ancient monuments on the river Carron. He gives an account of the ancient abbacy of Cambuſkenneth, and other religious houſes, and of the caſtle of Stirling; relates at large the particulars of ſeveral famous battles which have been fought in Stirlingſhire; deſcribes the public and magnificent ceremonial at the baptiſm of Prince Henry, eldeſt ſon of James VI. in 1594; relates intereſting anecdotes in the lives of ſtateſmen, ſoldiers, authors, and divines, who have flouriſhed in this county; deſcribes the preſent ſtate of the town of Stirling, and of agriculture and commerce in the country; marks the riſe and progreſs of the navigable canal between the friths of Forth and Clyde; and concludes with a ſketch of the natural, civil, and eccleſiaſtic hiſtory of Stirlingſhire.

From theſe numerous articles we ſhall ſelect the Author's account of the celebrated battle of Bannockburn; which is briefly touched upon by the Engliſh hiſtorians.

'Edward II. continuing his father's claim to Scotland, reſolved by one effort to reduce that turbulent nation to ſubjection. In the year 1314, he aſſembled an army of above 100,000 men. Robert Bruce, grandſon of him who had been competitor with Baliol, raiſed an army againſt Edward of 30,000 men, and took his ſtation in the neighbourhood of Stirling, behind the river Bannockburn. The Engliſh army coming up, encamped near Torwood. The defeat of a detachment of 800 cavalry, diſpatched by Lord Clifford to the relief of Stirling, inſpired the Scotch army with courage for the general engagement. At length (Monday, June 24, 1314) appeared the dawn of that important day, which was to decide whether Scotland was, henceforth, to be an independent kingdom, or ſubjected to a foreign yoke. Early all was in motion in both armies. Religious ſentiments were mingled with the military ardour of the Scots. A ſolemn maſs, in the manner of thoſe times, was ſaid by Maurice, abbot of Inchchaufry, who alſo adminiſtered the ſacrament to the King, and the great officers about him, upon a hill near the camp, probably Cockſhothill, while inferior prieſts did the ſame to the reſt of the army. Then, after a ſober repaſt, they formed in order of battle, in a tract of ground, now called Nether Touchadam, which lies *alongſt* the declivity of a gently riſing hill, about a mile due ſouth from the caſtle of Stirling. This ſituation had been previouſly choſen, on account of its advantages. Upon the right, they had a range of ſteep rocks, now called Gillies-hill, in which the hill abruptly terminates. In their front, were the ſteep banks of the rivulet of Bannockburn. Upon the left lay a moraſs, now called Milton-bog, from its vicinity to a ſmall village of that name. Much of this bog is ſtill undrained, and a part of it is, at preſent, a miln dam. As it was then the middle of ſummer, it was *almoſt quite* dry; but Robert had recourſe to a ſtratagem, in order to prevent any attack from that quarter. He had ſome time before ordered many ditches and pits to be digged in the moraſs, and in the fields upon the left, and theſe to be covered over again with green

turf, ſupported by ſtakes driven into the bottom of them, ſo that the ground had ſtill the appearance of being firm. He alſo cauſed calthrops, or ſharp-pointed irons, to be ſcattered through the moraſs; ſome of which have been found there, in the memory of people yet alive. By means of theſe artificial improvements, added to the natural ſtrength of the ground, the Scottiſh army ſtood as within an intrenchment, and the inviſible pits and ditches anſwered to the concealed batteries of modern times.

'Barbour, who lived near thoſe times, mentions a park with trees, through which the Engliſh had to paſs, before they could attack the Scots, and ſays, that Robert choſe this ſituation, that, beſides other advantages, the trees might prove an impediment to the enemies cavalry. The improvements of agriculture, and other accidents, have, in a courſe of four hundred years, much altered the face of this, as well as other parts of the country. Veſtiges however of this park ſtill remain. Many ſtumps of trees are ſtill to be ſeen all around the field where the battle was fought. A farm houſe, ſituated almoſt in the midſt of the field, ſtill goes by the name of the Park, and a *miln* built upon the ſouth bank of the rivulet, nearly oppoſite to where the centre of Robert's army ſtood, goes by the name of the Park miln.

'The Scottiſh army was drawn up in three diviſions, and their front extended near a mile in length, along the brink of the river. The right, which was upon the higheſt grounds, was commanded by Edward Bruce, brother to the King. The left was poſted on the low grounds, near the moraſs, under the direction of Randolph, and the King himſelf took the charge of the centre. Mention is alſo made of a fourth diviſion, commanded by Walter Lord High Stewart, and James Douglas, both of whom had that morning been knighted by their ſovereign. As they ſtood in this poſture waiting for the enemy, the trumpets, clarions, and horns continued to blow, with ſo hideous a noiſe, as made the neighbouring rocks and woods to echo the ſound.

'The enemy were faſt approaching in three great bodies, and led on by the Engliſh monarch himſelf, and the Earls of Hereford and Gloceſter, who were ranked among the beſt generals that England could at that time produce. Their centre was formed of infantry, and the wings of cavalry, many of whom were armed cap a-pee. Squadrons of archers were alſo planted upon the wings, and at certain diſtances along the front. Edward was attended by two knights, Sir Giles de Argentine, and Sir Aymer de Vallance, who rode, one upon each ſide of him; hence, according to the phraſe of *theſe* days, they were ſaid to be at his bridle. That monarch, who had imagined that the Scots would never face his formidable hoſt, was much aſtoniſhed, when he beheld the order in which they were drawn up, and their determined reſolution to give him battle. A he expreſſed his ſurpriſe to thoſe about him, Sir Ingram Umfraville took the opportunity of ſuggeſting a plan, which was likely to enſure a cheap and bloodleſs victory. He counſelled him to make a feint of retreating with the whole army, till they had got behind their tents; and, as this would tempt the Scots to break their ranks, in order to plunder the camp, they ſhould ſuddenly turn about and fall upon them.

them. This counſel was rejected, Edward being of opinion, that there was no need of any ſtratagem, in order to defeat ſo ſmall an handful of men.

'Amongſt the other occurrences of this memorable day, hiſtorians mention an incident of a ſingular nature. As the two armies were upon the point of engaging, the Abbot of Inchchaufry, having poſted himſelf before the Scots, with a crucifix in his hand, they all fell down upon their knees in an act of devotion. The enemy obſerving them in ſo uncommon a poſture, concluded that they were frightened into ſubmiſſion, and that, by kneeling, when they ſhould have been ready to fight, they meaned to ſurrender at diſcretion, and only begged their lives; but they were ſoon undeceived, when they ſaw them riſe again, and ſtand to their arms with ſteady countenances.

'The Engliſh began the action, by a vigorous charge upon the left wing of the Scots, commanded by Randolph, near the ſpot where the bridge is now thrown over the river, at the ſmall village of Chartres-hall. Thereabout was the only place where the river could be croſſed in any ſort of order. A large body of cavalry advanced to attack in front, while another fetched a compaſs to fall upon the flank and rear; but, before they could come to a cloſe engagement, they fell into the ſnare that had been laid for them; many of their horſes were ſoon diſabled by the ſharp irons ruſhing into their feet, others tumbled into the concealed pits, and could not diſentangle themſelves. Pieces of their harneſs, with bits of broken ſpears, and other armour, ſtill continue to be dug up in the bog. Randolph knew full well how to improve an accident, which he had looked for; taking an immediate advantage of the diſorder and ſurpriſe into which it had thrown the enemy, he charged them with vigour. While theſe tranſactions were going on in theſe parts, the battle was ſpreading along the front, and was fought with much valour on both ſides.

'In the beginning of the engagement, an incident happened, which, though in itſelf of ſmall moment, was rendered important by its conſequences. Robert was mounted on horſeback, Barbour ſays, upon a little palfry, carrying a battle-ax in his hand, and upon his helmet he wore a purple hat, in form of a crown, by way of diſtinction. This ſingularity of dreſs, together with his activity, rendered him very conſpicuous as he rode before the lines, obſerving their order, and encouraging them with the chearfulneſs of his countenance. An Engliſh Knight, named Henry Bohun, couſin to the Earl of Hereford, who was ranked amongſt the braveſt in Edward's army, came galloping furiouſly up to him, in order to engage with him in a ſingle combat, expecting, by ſo eminent an act of chivalry, to put an end to the conteſt at once, and gain immortal renown to himſelf. But the enterpriſing champion, having miſſed his firſt blow, was immediately ſtruck dead with the King's battle-ax the handle of which was broken by the violence of the ſtroke. This was a ſort of ſignal for the charge. So bold an attack upon their King, filled the Scots with ſentiments of revenge; and the heroic atchievement performed by him before their eyes, raiſed their ſpirits to the higheſt pitch. Their courage was too warm to ſuffer reſtraint, and their confidence too great to liſten to advice; they ruſhed furiouſly,

rioufly upon the enemy, who gave them a warm reception. The ardour of one of the Scottiſh diviſions having carried them too far, occaſioned their being ſorely galled by a large body of Engliſh archers, who charged them in flank; but theſe were ſoon diſperſed by Edward Bruce, who came behind them with a party of ſpearmen; or, according to other accounts, by Sir Robert Keith, whom the King diſpatched to their relief, with a company of five hundred horſe. Prince Edward, however, ſoon found himſelf ſtanding in need of the ſame relief, which he had ſo *timeouſly* afforded to others. A ſtrong body of the enemy's cavalry charged the right wing, which he commanded, with ſuch irreſiſtible fury, that he had been quite overpowered, if Randolph, who appears to have, at that time, been diſengaged, had not marched to his aſſiſtance. The battle was now at the hotteſt; and it was yet uncertain how the day was to go. The Engliſh ſtill continued to charge with unabated vigour: the Scots received them with an inflexible intrepidity; and fought every one, as if victory had depended upon his ſingle arm. A ſingular occurrence, which ſome accounts repreſent as an accidental ſally of patriotic enthuſiaſm, others as a premeditated ſtratagem of Robert, ſuddenly altered the face of affairs, and contributed greatly to the victory. All the ſervants and attendants of the Scottiſh army, who are ſaid to have amounted to above fifteen thouſand, had been ordered, before the battle, to retire, with the baggage, behind Gillies-hill; but having, during the engagement, arranged themſelves in a martial form, ſome on foot, and others mounted on the baggage-horſes, they marched to the top of the hill, and diſplaying white ſheets, fixed upon long poles, inſtead of banners, moved towards the field of battle with hideous ſhouts. The Engliſh perceiving this *motely* croud, and taking them for a freſh reinforcement advancing to ſupport the Scots, were ſeized with ſo great a panic, that they began to give way in great confuſion. Buchanan ſays, that the King of England was the firſt that fled; but in this he contradicts all other hiſtorians, who affirm, that that monarch was among the laſt in the field. Nay, according to ſome accounts, he would not be perſuaded to retire, till Sir Aymer de Valance, ſeeing the day loſt, took hold of his horſe's bridle, and led him off. Sir Giles de Argentine, the other Knight who waited on Edward, would not conſent to leave the field; but, putting himſelf at the head of a battalion, made a vigorous effort to retrieve the deſperate ſtate of affairs, but was ſoon overpowered and ſlain. He was a champion of great renown; and, having ſignalized himſelf in ſeveral battles with the Saracens, was reckoned the third Knight for valour in his day.

'The Scots purſued, and great was the ſlaughter among the enemy, eſpecially in paſſing the river, where they could keep no order, becauſe of the irregularity of the ground. A ſhort mile from the field of battle, lies a plot of ground, which goes by the name of the *Bloody fold*, where, according to tradition, a party of the Engliſh faced about and made a ſtand; but, after a dreadful ſlaughter among them, were forced to continue their flight. This tradition correſponds to what we find in ſeveral hiſtorians, concerning the Earl of Gloceſter, who, ſeeing the rout of his countrymen, made an effort to renew the battle at the head of his own military tenants, and,

and, after having done much execution with his own hand, was, together with the moſt of his party, cut in pieces. In fine, much valour was exerted on both ſides; and the victory brought the greater honour to the Scots, that it was obtained, not over an ill diſciplined multitude, as ſome repreſent the Engliſh to have been, but over a regular and well marſhalled army, who fought both with valour and ſkill.'

Several *Scotticiſms*, both in orthography and expreſſion, beſides thoſe marked with Italics in the preceding quotation, occur in this work (ſuch, particularly, as *would* for *ſhould*, and *will* for *ſhall)* which we are the more careful to remark, as we apprehend there is ſome danger, from the degree of reputation which many Scotch writers have of late deſervedly obtained, that their provincial violations of the true phraſeology and idiom of the Engliſh language, may, by degrees, be inadvertently adopted. E.

ART. X. *Articles of the Univerſal Inſtitution for Aſſurance on Lives.* In three Parts. Comprehending the Public at large—Thoſe who ſerve in the Armies of his Britannic Majeſty—And thoſe in the Royal Navy. Calculated on a new Principle. Whereby the Benefits to Subſcribers are clearly defined, and eſtabliſhed on a double Security. 4to. 1s. Printed for the Proprietors, at their Office, No. 76, near the Adelphi, in the Strand.

MANY and various have been the plans propoſed to the public for granting Annuities to widows, making proviſion for the benefit of age, inſuring lives, &c. and Dr *Price*, in his Obſervations on Reverſionary Payments, has ſhewn the incompetency of ſeveral of thoſe propoſals which had been adopted, and embraced by the public. Their inſufficiency for the deſigns propoſed, was owing to their having granted too much, or required too little from thoſe who ſubſcribed to them. The plan now before us cannot be liable to the ſame objection, as it promiſes no annuities, but only ſuch a determinate ſum upon the death of any Nominee, as the Subſcribers in that Claſs and Diviſion agree to raiſe on every ſuch death; about 25 *per cent.* being firſt deducted to make an aggregate increaſing fund to be equally divided among the ſubſcribers in that diviſion whoſe nominees ſhall be alive at the expiration of ten years.

The Proprietors, or Authors of this Inſtitution, in the Preface to theſe Articles, ſpeak highly of their Plan, as a 'ſyſtem unknown in this or any other nation; liberal in its principle, copious in the deſign, and conſpicuous in the advantages it offers to the public' They ſay they have, 'with uncommon aſſiduity and circumſpection, founded this Inſtitution upon a baſis ſo extenſive, that perſons of all ages, ranks, and conditions, may ſhare in the benefits which it affords.' As to the originality and extenſiveneſs of it we have nothing to object; but when they

add that 'it has been their aim to give all perſons an equal chance of improving their fortunes, or of providing againſt the days of diſtreſs, of ſickneſs, and of old age,' we cannot ſee with what propriety ſuch a declaration is made, as the plan ſeems calculated for aſſurance upon lives only; and if a man inſures his own life, it is his heir, and not himſelf that will reap the benefit. As to the double ſecurity to Subſcribers which they ſpeak of, *viz.* an inſurance upon life during ten years, and a dividend to be received at the expiration of that term, this latter, viz. the dividend, will be found very inadequate for the purpoſes of improving men's fortunes, or providing for old age.

We ſhall now proceed to lay before our Readers the plan itſelf, and ſhall then give a rough ſketch of a calculation, that they may in ſome meaſure be able to judge whether this ſcheme be preferable to that of the Amicable Society kept in *Serjeant's-Inn*, or that of the Society in *Nicolas-lane, Lombard-ſtreet.*

It conſiſts of ten Diviſions; each Diviſion contains three diſtinct Claſſes of Age; and each Claſs of Age, when full, is calculated to admit five hundred ſubſcribers, who aſſure on their own Lives in behalf of others, or on the Lives of others in behalf of themſelves; the perſons ſo aſſuring on themſelves, as well as Nominees aſſured on, to be claſſed as follows, viz.

1ſt Claſs of Age from 10 to 40 Years.
2d - 40 to 60 Ditto.
3d - 60 to 80 Ditto.

A Subſcriber can aſſure once only on the life of a Nominee, but on as many different Nominees, in any of the diviſions, as he pleaſes. Nominees to be in health, and no benefit to be received if they die within three months from the date of the Policy, or if they die out of Great Britain or Ireland.

Every holder of a policy in the Diviſion and Claſs of Age wherein a Nominee dies is to pay, upon every ſuch event, in behalf of the Subſcriber who has aſſured thereon, the contributions mentioned in the following Table, viz.

Diviſions.	Occaſional Contributions on the Death of Nominees.	Benefits raiſed on the Deaths of Nominees.	Payments to be made by Perſons who ſubſcribe after the firſt Year, for every Year ſo expired.
	l. s.	l.	l. s.
1	0 5	125	1 0
2	0 7	175	1 8
3	0 10	250	2 0
4	0 15	375	3 0
5	1 0	500	4 0
6	1 10	750	6 0
7	2 0	1000	8 0
8	3 0	1500	12 0
9	4 0	2000	16 0
10	5 0	2500	20 0

The

The ſaid benefits to Subſcribers on the death of their Nominees, *equal to the number of Members in the reſpective Claſs of age wherein they have ſubſcribed*, are to be paid to them, but ſubject to the following deductions, viz. If the Nominee dies within the firſt or ſecond year from the date of the policy, to 29 l. per cent. in the third year to 28 l. per cent. in the fourth to 27 l. per cent. in the fifth to 26 l. per cent. in the ſixth to 25 l. per cent. in the ſeventh to 24 l. per cent. in the eighth to 23 l. per cent. in the ninth to 22 l. per cent. and in the tenth to 21 l. per cent. The ſums raiſed by theſe deductions, as well as by the payments ſpecified in the laſt column of the above Table, are to be laid out in the Public Funds, as a *Reſerved Capital*, on the account of the ſurviving Subſcribers of the Claſs of Age wherein ſuch deductions and payments have been received, and which is to remain accumulating, with the intereſt, until the expiration of the ten years, and then to be equally divided between thoſe Subſcribers whoſe Nominees ſhall be then alive.

This is the main ſubſtance of the Plan. Leſs important particulars, ſuch as aſſigning over or bequeathing policies, and other minute matters we here omit. And now let us ſee what advantage this ſcheme holds forth. We will take the middle claſs of age, viz. from 40 to 60 years, as it is highly probable there will be more ſubſcribers of that claſs than any other, and the firſt Diviſion, where 5 s. is paid in upon every demiſe; and we will alſo ſuppoſe this diviſion to be full; namely, that there are 500 ſubſcribers. Then it appears from the Table ſhewing the probability of the duration of life according to the London Bills of Mortality, that, 500 perſons of the mean ages of that Claſs; that is, from 45 to 55 years will die off, during that time, at the rate of rather more than 16 in a year, or 164 in 10 years; and therefore in the courſe of the firſt and ſecond years the deductions will amount to about 590 l. each, and theſe reſerved capitals will decreaſe every year, on account of the diminution of the rate per cent. on the money collected, at ſomewhat more than 20 l. a year. Now if theſe ſeveral ſums, thus collected, be put out to intereſt, and managed in a proper manner, they may be ſuppoſed to amount at the end of ten years to about 6000 l. which ſum is to be divided among the 336 ſurviving ſubſcribers; and gives a dividend of 17 l. 17 s. Now 17 l. 17 s. being taken from 41 l. the whole ſum paid in, leaves 23 l. 3 s. the charge of inſuring 93 l. 15 s. upon a life for ten years, which is at the rate of 2 l. 6 s. 4 d. per ann. And had there been a diviſion for inſuring juſt 150 l. upon a life, in the ſame proportion, the expence would have been 3 l. 15 s. per ann. whereas it is ſomething more than 5 l. per ann. at the Office in *Serjeant's-Inn*. What the expences in *Nicolas-lane* are we know not. However, what is ſaid above muſt be looked upon as a very rough eſtima-

tion; the Authors of the Plan not having ſufficiently explained themſelves in the Pamphlet in ſeveral particulars which ought to enter into the calculation: and they refer us to their own Subſcription Books for information concerning what commiſſion they take themſelves for the management of the buſineſs, and for their expences.

N. B. The Plan above mentioned is general for all profeſſions, excepting for thoſe who ſerve in the Army, or in the Royal Navy; and there are ſeparate Plans added alſo for them.

W.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

UNITED PROVINCES.

ART. I.

RECHERCHES ſur le Commerce, ou Idées relatives aux Interets des Peuples de l'Europe, &c. i. e. *Inquiries concerning Commerce, containing Ideas relative to the Intereſts of the European Nations.* Volume the Firſt, in Two Parts. Amſterdam. 1778.——Commerce, in all its effects, variations, principles and influence, is a ſubject too extenſive and complicated to be eaſily exhauſted, notwithſtanding the innumerable multitude of volumes it has produced. It is eaſy to perceive that the ingenious and learned Author of this intereſting publication does not mean to give a ſyſtematical and complete treatiſe on this ſubject; nor does he think that his work will be generally reliſhed: for he is far from extolling the advantages of a widely-extended commerce, except in thoſe countries which are happily ſituated for trade, whoſe territories are not vaſt, and whoſe productions are inſufficient for the comfortable ſubſiſtence of their inhabitants. What will the mercantile critics ſay of a writer who conſiders agriculture as the only ſolid and real ſource of riches and proſperity to the inhabitants of an extenſive and fertile country; and who regards the enormous increaſe of foreign commerce in ſuch a country, as the purſuit of a vain phantom of momentary gain, which ends in corruption of manners and national ruin,—who decides, though with much modeſty, in the negative, that famous queſtion, *Whether the great quantities of gold and ſilver that have been ſent from America, during the three laſt centuries, have been advantageous to the nations of Europe,*—and who wiſhes that thoſe diſtant regions of the globe had remained undiſcovered? This may expoſe him to the cenſure of certain judges, but he will appeal to the human race, whoſe happineſs he ſeems to have ſincerely in view, and whoſe eyes he endeavours to open upon their true intereſts.

The

The two parts that compoſe this *firſt volume*, contain fourteen chapters. The firſt part exhibits a general idea of commerce and its effects on different nations; but here our Author gives his principal attention to that great æra of European commerce, which takes its date from the diſcovery of America. The ſix following chapters, which conclude the firſt part, are employed in illuſtrating the ſubject of *money*, a matter that is full of difficulty, and has rarely been treated with the preciſion, perſpicuity, and attention which its importance requires. In theſe chapters our Author gives a clear and accurate account of the Roman coins, and of their various diviſions; as alſo of the variations they underwent, from the earlieſt times of the republic to the end of the Weſtern Empire. He then proceeds to thoſe of the Francs, from their ſettlement in Gaul, together with the proportion, that was fixed by their deſcendants, at different periods, between gold and ſilver currency. He inveſtigates the origin of coined money among the Batavi, and its variations, firſt under the government of the Francs, and afterwards under the ſovereignty of the counts of Holland; and following the ſubject, through ſucceeding ages, to the preſent times, he enters into a very circumſtantial account of the ſtate of money, the price of lands, proviſions, &c. in the country now called the *United Provinces*, during the courſe of four centuries. We ſee plainly that our anonymous Author is a native of that country, and we think, that what he ſays of it is true and intereſting; at leaſt, he ſeems to be perfectly well informed of every thing that relates to its commerce, navigation, and local circumſtances. This appears particularly from the eighth and ninth chapters, the laſt of which is a well-compoſed recapitulation of the preceding parts of the work.

The aſſertion of Mr. Hume, that the great increaſe of the quantity of gold and ſilver in Europe, for ſome centuries paſt, has neither been prejudicial to individuals nor to the public, is keenly, and, we think, ſucceſsfully, oppoſed by our Author; who maintains, that the increaſe of theſe precious metals, joined to the variations and riſe in the value of the coin, has thrown all into confuſion in Europe. To prove this, he gives, in the tenth chapter, the whole amount of the gold and ſilver imported into Europe ſince the diſcovery of America; and none but a perſon long accuſtomed to deep obſervation and eager reſearches concerning commerce and money, could have exhibited, with ſuch minute accuracy, the quantity of thoſe metals, that annually comes in and goes out of Europe,—*that* which circulates in commerce and exchange,—*that* which is employed in dreſs and furniture,—*that* which is uſed in ornamenting churches in Roman catholic countries, and *that* which is kept in bars in different places of commerce.

The

The eleventh and twelfth chapters treat of the proportion which the principal ſtates of Europe have ſettled between gold and ſilver, —of the reſpective value of theſe metals,—of the preſent ſtate of the coin in England, France, and Holland, with reſpect to weight, intrinſic value, alloy, &c. of mints, and eſpecially of thoſe erected in the United Provinces. From hence he proceeds, in the thirteenth chapter, to the conſideration of what he calls *univerſal money*, that is, gold and ſilver in bars or ingots, which are received in payment for the coining of *piaſters* of every kind, Spaniſh or Portugueze, *ducats* of Holland and Venice, *ſequins*, *rykſdaalers*, &c. Here we have a particular account of the commerce carried on in theſe ſpecies, not only in Europe, but in the Turkiſh empire, in the different parts of Aſia, and even in India.

The fourteenth chapter, which concludes this volume, exhibits, among other objects worthy of attention, the unhappy effects of raiſing the value of the circulating ſpecies at different times; and that even ſince the diſcovery of America, when gold and ſilver became ſo much more abundant than they had been before that period. It was, indeed, natural to think, that a quantity of theſe precious metals, amounting to the value of forty millions ſterling, imported annually into Europe, muſt have lowered conſiderably the value of the ſeveral coins that were in currency; but, through the ruinous expedients employed by ſovereigns, the contrary has happened; the value of current coin has been raiſed, and, while the ſtate has ſuffered for this tranſitory method of ſupplying its neceſſities, the common people have, by theſe variations, ſeen the recompence of their induſtry augmented in appearance, but not in reality: receiving more in ſpecie, but the ſame in value, while the price of proviſions has riſen in conſequence of the treaſure that flowed in upon us from the New World. Our Author propoſes ſhewing, in his ſecond volume, how this evil has been augmented by paper circulation. In the mean time, not only the adepts in commercial knowledge, but alſo the generality of readers, will find entertainment in this work, which contains a variety of hiſtorical anecdotes,—eſpecially ſuch as are relative to the United Provinces

II. *Nouvelle Deſcription du Cap de Bonne Eſperance, avec un Journal Hiſtorique, &c.* i. e. *A new Deſcription of the Cape of Good Hope, together with an hiſtorical Journal of a Voyage made by Land into the interior parts of Africa* (purſuant to the Orders of M. R*K TULBACH), *by a Caravan of Eighty-five Perſons, under the Command of* Mr. HENRY HOP. 4to. Amſterdam. 1778.—Here we have a ſpecious and promiſing title to a work, which appears to be little better than a bookſeller's job. The *deſcription* of the Cape, that precedes the *Hiſtorical Journal*, is but a ſhabby

ſhabby compilation of ſcraps taken from Kolben and the Abbé de la Caille. The Hiſtorical Journal itſelf, *may be* authentic, but it is trivial and barren beyond expreſſion: it does not contain a ſingle fact or diſcovery of any moment; and there is not, even a map to indicate the *route* of the eighty-five obſcure travellers, and their unknown guide.—The editor tells us, that he obtained this Hiſtorical Journal by the good offices of a certain Dutch miniſter called BUUST; but we know nothing of this man. It is true, a name well known in the republic of letters, even that of Profeſſor Allamand of Leyden, is made uſe of in the *advertiſement*, to give credit to this publication;—but we can ſcarcely think that this learned philoſopher could have lent a helping hand to ſo ſorry a production; and we are inclined to believe that the notes, relative to natural hiſtory, which we find ſubjoined to this meagre journal, have not been compoſed at all for the occaſion. They ſeem rather to have been taken from the Amſterdam edition of Buffon's Natural Hiſtory, which Mr. Allamand has enriched with ſome very intereſting deſcriptions and obſervations, derived from his correſpondence with the literati in both hemiſpheres. The ſame bookſeller *(Schneider)* who publiſhed the Amſterdam edition of M. Buffon's Natural Hiſtory, is the Editor of the work before us; and ſixteen plates, repreſenting animals, which had already appeared in the ſame aſpect and dimenſions in Buffon's work, would almoſt tempt us to think that this work was compiled with a deſign to uſher them again into the world.

After the *Journal*, we find a report made of this uninſtructive voyage, in which we only learn that the travellers could not come at what was the greateſt object of their expedition, even the diſcovery of an African nation, of a ſallow complexion and clothed with linen. They do not ſeem to have approached nearer to the equator than about the 26th degree of ſouth latitude; and then returned, as it appears, becauſe their carriages were ſhattered, and their oxen, that drew them, tired or ſtolen; and alſo becauſe they were afraid of wanting water. Thus they came back as they went; but not in conſequence of quarrels and diviſions among themſelves: as Mr. Bougainville affirms in his fallacious account of this expedition;—which was ſet on foot by TULBACH, Governor of the Cape, a ſpirited man, and a zealous promoter of uſeful undertakings.

The only part of this publication which deſerves any attention, is that which we find in the laſt ten pages. There we have a deſcription of the wax-tree (by the botaniſts called *Myrica Cerifera)*, which has been long known in Louiſiana, the Carolinas, Virginia, &c. and has been lately diſcovered at the Cape of Good Hope, where great pains are actually taken to render it an uſeful object of commerce. We ſhall take no notice

tice of what is here ſaid of the drug *Daſſenpis*, produced from the urine of an animal called, at the Cape, *Klipdas*, and employed by the Hottentots as an univerſal remedy for all internal diſeaſes: becauſe what may be good for an Hottentot, in medical matters, as well as convivial, may be bad for an European.

GERMANY.

III. *Materialen für die Statiſtick und neuere Staaten Geſchichte, &c.* i. e. *Political Memoirs to ſerve as Materials for the compoſition of Modern Hiſtory, collected by* Mr. DOHM. 8vo. Lemgo. 1778. This miſcellaneous book is a collection of extracts from political works publiſhed in different countries, and of thoſe pamphlets and fugitive pieces, which, from their diſperſion, being generally conſigned to oblivion, are beſt preſerved when aſſembled together.—This volume contains ſome pieces relative to the American conteſt, and many articles concerning other nations. In the article of Denmark we find the charter that was granted to the Aſiatic company in 1772, for twenty years, and the contract of that company, as alſo the pieces that were publiſhed in the affair of Count Struenſee. In the article of Spain, there is a memoir on the population, manufactures, and commerce of that country; the thirtieth part of whoſe inhabitants are eccleſiaſtics, and which does not employ for itſelf the twentieth part of the gold it draws from Peru. The pieces that treat of the French commerce, and particularly of the trade and manufactures of Languedoc, are drawn from the dictionary of *Expilly*, and other writers.

IV. *Dictionnaire Hiſtorique de la Medicine, Ancienne et Moderne, ou Memoires diſpoſés en Ordre Alphabetique pour ſervir à l'Hiſtoire de cette Science, &c.* i. e. *An Hiſtorical Dictionary of Phyſic, Antient and Modern*, or *Memoirs ranged in alphabetical Order, and deſigned as an Hiſtory, not only of Phyſic, but alſo of the Phyſicians, Anatomiſts, Botaniſts, Surgeons, and Chemiſts of all Nations.* By M. N. F. J. ELOY, M. D. and Phyſician in Ordinary to his Serene Highneſs Prince Charles of Lorraine. 4to. 4 vols. 1778. This important work is executed in a maſterly manner.

V. J. G. WALTERI *M. D. Phyſic. et Anatom. Profeſſoris Primarii Obſervationes Anatomicæ,—Hiſtoria Monſtri Biſcorporis, duobus Capitibus, tribus pedibus, pectore pelvique concreti,—Curæ renovatæ de Anaſtomoſi tubulorum lactiferorum* mammæ muliebris; *concrementa terreſtria; venæ capitis et colli, cum figuris ad vivum expreſſis.* In Folio, with thirteen Plates. Berlin. 1778. This work is worthy of the great reputation of its Author, who is one of the firſt anatomiſts of the preſent age. Beſides the obſervations of Profeſſor WALTER on the two-b died monſter, exhibiting two heads, three feet, and conjoined by the breaſt and *pelvis*, which are ſingle, there are other intereſting anatomical ſubjects treated in this volume,—ſuch as a farther examination

tion of the *anaſtomoſis* of the lacteal ducts in the breaſts of women,—terrene concretions,—and the veins of the head and neck.

VI. *Entdeckungen der neueſten Zeiten in der Arzney Gelahrheit, &c.* i. e. *An Account of the Diſcoveries made by the Moderns in Medical Science.* By Mr. GESNER. Nordlingen. 1778. This eminent phyſician ſhews an acute and learned *touch* in diſtinguiſhing apparent diſcoveries from real ones, and his reſearches extend to the theory as well as to the practice of phyſic.

VII. *Sammlung der neueſten gedruckten und geſchriebenen Nachrichten von Magnetcuren, &c.* i. e. *A Collection of the moſt recent Accounts, printed or in MSS., of Cures performed by the Loadſtone, particularly thoſe of Mr. Meſmer.* Leipſic. 1778. This is an uſeful and curious collection.

VIII. *Expoſitio brevis Locorum Sacræ Scripturæ ad Orientem ſeſe referentium, in quibus vel mentio expreſſa vel alluſio ſaltem ad Orientis Naturam, Uſus, Conſuetudines, &c.* i. e. *A conciſe Explication of the Paſſages of Holy Scripture, which either directly or by Alluſion relate to the Climate, Cuſtoms, Manners, &c. of the Eaſt, compoſed from accurate Obſervations (moſtly his own made on the Spot)*, by CHRIST. WILL. LÜDECKE, *Paſtor*, &c. Halle. 1778. This learned Author, who is already known by a *Deſcription of the Turkiſh Empire*, publiſhed ſome years ago, and much eſteemed, reſided for a conſiderable time at Conſtantinople, Smyrna, and other cities of the Levant, and availed himſelf of this occaſion of acquiring accurate notions of the preſent ſtate of theſe countries. It is from theſe obſervations, made by himſelf, and compared with thoſe that have been made by others, that he throws light upon ſeveral paſſages of the ſacred hiſtorians; and illuſtrates many things relative to the agriculture, gardens, vineyards, animals, dreſs, buildings, manner of travelling, as alſo to the political and military conſtitution, and religious cuſtoms of the eaſtern countries.

IX. *Merkwurdigkeiten von Portugal, &c.* i. e. *Remarks on Portugal, or a compendious Account of the Nature of that Country, the Character of the Inhabitants, and its different Revolutions; together with ſome recent Anecdotes, &c.* Part I. Leipſic and Francfort. 8vo. 1778. This firſt part carries the remarks of this anonymous author as far down as the year 1245, when Capellus, the ſucceſſor of Sancho II. reigned. We find here the character of the antient Portugueze, the ſtate of their country under the government of the Romans, and the revolutions it underwent in the middle age.

FRANCE.

X. Though a *French* tranſlation of a *claſſic*, and particularly of a Greek, author, does not generally ſound well to the

the ear of a good ſcholar in Oxford, Cambridge, or Leyden; yet ſome exceptions may modify the ſeverity of this general obſervation.—The Greek Theatre of the Jeſuit *Brumoi*, the Odes of Pindar by *Chabanon*, the Hymns of Callimachus by *De la Porte du Theil*, and ſeveral tranſlations by M. *Dupuis*, have deſerved and obtained the applauſe of the public: not to ſpeak of the figure that ſuch men as *Fraguier*, *Sallier*, *Capperonier*, and ſeveral others of the French nation have made in Grecian literature. The following work, particularly when we conſider the excellent notes with which it is accompanied, deſerves an eminent rank among the philological productions of modern times, *L'Expedition de Cyrus dans l'Aſie Superieure, et la Retraite de Dix Mille, &c* i. e. *The Expedition of Cyrus into the Greater Aſia, and the Retreat of the Ten Thouſand*; tranſlated from the Greek, *and accompanied with hiſtorical, critical, and geographical Notes*, by M. L'ARCHER of the Academy of Sciences and Belles Lettres of Dijon. 2 Vols. 12mo. Paris. 1778. This tranſlation is accurate, elegant, and worthy of the reputation of M. L'Archer. The notes throw no ſmall light on the cuſtoms, manners, ceremonies, and arts of ancient Greece; the learned Tranſlator has employed great ſagacity and induſtry alſo in grammatical obſervations deſigned to reſtore the true readings of the Greek text, which have been miſerably corrupted; and his corrections are always ſupported by excellent MSS. in the French King's library. M. L'Archer reproaches Xenophon with having drawn too flattering a portrait of the younger Cyrus, diſguiſed the vices of Clearchus, and disfigured ſeveral parts of his noble work by ſuperſtitious remarks and narrations: but we think theſe reproaches rather exaggerated.—We expect a tranſlation of Herodotus from this learned man, who is certainly well qualified for ſuch an undertaking.

XI. *Traité ſur l'Art des Sieges et les Machines des Anciens, &c.* i. e. *A Treatiſe concerning the Sieges and Machines of the Ancients, containing a Compariſon of their Methods of Attack with thoſe of the Moderns, in order to ſhew the Identity of their Principles, and the Reaſons that occaſioned the Difference in their Application.* By M. JOLY DE MAIZEROY, Colonel of Infantry, and Member of the Academy of Inſcriptions and Belles Lettres. 8vo. Paris. 1778. This work will be well received on account of the name of the Author, who has already employed his pen with ſucceſs in treating ſeveral branches of this terrible art. It is divided into four parts or ſections. In the firſt the Author ſhews how cities, in the times of old, were ſhut up and defended againſt a ſiege, and deſcribes the different ſorts of machines that were uſed, both in the attack and in the defence. He traces back theſe machines to their firſt invention and origin in the Eaſt; and ſhews how they were improved by the Greeks in proceſs of time,

more

more eſpecially about the year 400 before the Chriſtian era, and afterwards by the Romans. In the ſecond ſection M. de *Maizeroy* treats of forced ſieges, ſcalades, &c. and points out the difference between theſe and regular ſieges. He alſo gives, in this ſection, a circumſtantial explication of the *tortoiſe* and the *corona*. He proves, in the third ſection, that the military commanders, in times of old, made no attacks by trenches; ſhews how ſieges were carried on in the leſs remote periods of antiquity; treats of the uſe of mines among the ancients, and of the origin of thoſe which are employed in modern times; and illuſtrates, by examples, the different uſes that were made of mines from their firſt invention in the remoteſt antiquity (when they were employed by beſiegers to overturn the walls) to later times. In the fourth ſection our Author treats of the projecting engines of the ancients, their origin, progreſs, uſes, conſtruction, and dimenſions. After explaining and determining their reſpective denominations, which have hitherto been attended with much obſcurity and ambiguity, he deſcribes their mechaniſm; and this part of the work is highly intereſting. M. de MAIZEROY had treated this ſubject, before, in a *diſſertation* printed in the firſt edition of the tranſlation of the Emperor Leo's Military Inſtitutes; but it appears here to greater advantage, on account of the additions and alterations that farther reſearches have ſuggeſted. An *Appendix*, ſubjoined to the work, contains a great number of diſquiſitions, relative to different branches of this difficult ſubject, that could not, on account of their length, enter conveniently into the body of the *Treatiſe*; though they be neceſſary to the removal of ſeveral errors, and the clearing up of many doubts. Several curious matters are elucidated in this Appendix; among others, the *ſambuca* of the ancients, the burning glaſſes of Archimedes, the dimenſions of *towers* and *tortoiſes* and their powers; the method of judging, by the ancient meaſures, of the height of turrets and towers, and the reach of the engines, which gives him an occaſion of examining the length of the ſtadium or furlong and the cubit.—All this is executed with uncommon intelligence and erudition; and M de MAIZEROY's work will be conſidered by men of learning as an excellent commentary on ancient writers, while, to the moderns, it will certainly furniſh new elucidations with reſpect to the attack and defence of places.

XII. *Code de la Raiſon, ou Principes de Morale, pour ſervir à l'Inſtruction publique, &c.* i. e *The Code of Reaſon, or Principles of Morality, deſigned for general Uſe and Inſtruction, with an Indication of the beſt moral Writers, ancient and modern.* By the Abbé DE PONÇOL. 2 Vols. 12mo. 1778. This work is much ſuperior, both in good principles and good ſenſe, to the *Code*

Code of Nature that was publiſhed at Paris, ſome years ago, by a minute Philoſopher.

XIII. *Hiſtoire Naturelle du Globe, ou Geographie Phyſique*: i. e. *A Natural Hiſtory of the Globe, or a Treatiſe of Phyſical* (not Medical) *Geography, &c.* By the Abbé SAURI, M. D. and Correſpondent of the Royal Academy of Montpellier. 2 Vols. 12mo. Paris. 1778. We have recommended, on ſome preceding occaſions, the philoſophical and mathematical works of this Writer, though they are more remarkable for learning and copiouſneſs, than for order and perſpicuity; but by this new publication we ſee clearly that M. SAURI is an arrant book-maker; and it is needleſs to obſerve what accumulated crudities have been thrown into the maſs of modern literature and philoſophy, by the prolific induſtry of bookmakers. Our Abbé, no doubt, is a man of reading; his book, moreover, is full of diſcuſſions and facts, that will prove both entertaining and inſtructive to beginners in natural ſcience, in which claſs many *grown gentlemen* may be comprehended. Such will find here a variety of learned remarks on the ſurface of the globe,—the ſituation and ſymmetry of the continents,—the quantity of water that is in the ocean,—the northern paſſage from Europe to China,—the property of oil to calm the waves in a ſtorm,—the cauſes of the luminous appearance of the ſea-water in certain places,—the ſaline quality of the ocean,—the nature of ſoils, ſtones, minerals, metals, and vegetables, together with accounts of ſeveral ſingularities that are to be found in various countries. Theſe ſingularities are not all equally credible, and ſeveral of them are founded on ſlight and frail props of teſtimony.

XIV. The Abbé SAURI is more in his element, at leaſt more in the way of his profeſſion in the following work: *Phyſique du Corps Humain, ou Phyſiologie Moderne, &c.* i. e. *Modern Phyſiology, or a philoſophical View of the Conſtitution of the Human Body; with Remarks on Health, on the Nature, Cauſe, and Cure of Diſorders; for the Uſe of Students in Surgery and Phyſic.* By the Abbé SAURI. 2 Vols. 1778. Though this work ſeems to have been compiled and compoſed in a hurry, it carries evident marks of knowledge and ſagacity. No man certainly could be better qualified to treat this important ſubject with ſucceſs than a phyſician; who, beſides his medical ſtudies, has applied himſelf to the ſciences of natural philoſophy, chemiſtry, and mathematics; and in theſe branches the Abbé SAURI muſt be allowed a conſiderable ſhare of merit. Among ſeveral other parts of phyſiology, that ſeem to be treated with dexterity and ſucceſs in the work before us, our Author's account of the organs of ſenſation deſerves particular notice. The attempt to unfold the myſtery of generation is more ingenious than ſucceſsful

ceſsful, in our judgment.—He has modified the hypotheſis of Buffon; he has rendered it more plauſible, or rather leſs abſurd, by improvements that diſcover both genius and obſervation; but he has not been able to give it that degree of evidence which ſatisfies the mind. His obſervations on the nature, ſymptoms, and cure of diſeaſes are judicious, and exhibit new points of view both to the theoriſt and the practitioner. In a word, the curious reader will find in this phyſiology many illuſtrations of the animal œconomy, and ſeveral deſcriptions of its parts, and their reſpective functions, which he would ſeek in vain, in other authors who have treated this ſubject.

XIII. *Memoire ſur la Plantation du Saltpêtre, &c.* i. e. *A Memoir concerning the Production of Saltpetre.* By a Member of the Oeconomical Society of Bern. To which are added, the Obſervations of Mr. NEUHAUS, ancient Banneret of the Republic of Bern. 8vo. 1778. The Author of this *Memoir* is M. ENGEL, who being informed of the *premium* relative to ſaltpetre, propoſed ſome time ago by the Royal Academy of Sciences at Paris, availed himſelf of this occaſion of communicating to the Public his thoughts upon the ſubject. This public-ſpirited magiſtrate, having, during a long courſe of years, endeavoured to oppoſe the abuſes and oppreſſive meaſures of the *ſaltpetre-makers*, and to remedy the ſcarcity of that valuable object of commerce, which was owing to their irregular proceedings, has arrived at an uncommon degree of knowledge of the ſubject, by a ſeries of experiments. Accordingly, after having treated, learnedly, in this memoir, of the ſeveral parts or ingredients, that enter into the compoſition of ſaltpetre, he paſſes in review the different methods that have been employed for the production of this ſalt, ſuch as vaults, tubs, old walls, ditches, dunghills; and he gives a circumſtantial account of the proceſs. It is curious and inſtructive, and will naturally excite the lovers of chemiſtry to peruſe the work itſelf.

XIV. *Hiſtoire Generale de Provence, &c.* i. e. *A General Hiſtory of Provence.* Dedicated to the States. 4to. Vol. I. 1777. Publications of this kind deſerve (if we are not miſtaken) peculiar encouragement, as it is by particular hiſtories of cities and provinces, and alſo of perſons, that a variety of facts, circumſtances, and characters, are ſo amply and carefully diſcuſſed and examined, as to prepare ſolid and authentic materials for general hiſtory. The preſent work, for which the Public is indebted to the labours of F. PAPON of the Oratory, and Member of the Academy of Marſeilles, will, no doubt, furniſh materials for the improvement of the general hiſtory of France; while, at the ſame time, the intereſting reſearches it contains relative to the ancient hiſtory of Marſeilles, and its Gre-

cian founders, will recommend it in general to all the lovers of ancient hiſtory and literature.

XV. *Memoires concernant l'Hiſtoire, les Sciences, les Arts, les Moeurs, &c.* i. e. *Memoirs concerning the Hiſtory, Sciences, Arts, Manners and Cuſtoms of the Chineſe.* By the Miſſionaries of Pekin. Vol. II. * 4to. Paris. We cannot ſay of this Work, which begun with ſuch promiſing ſpecimens of erudition and good information, *vires acquirit eundo*, for we think, upon the whole, that the materials of the preſent publication are leſs intereſting than thoſe of the preceding volume. The firſt piece we find here, is *a Diſſertation on the Antiquity of the Chineſe Nation, proved by ancient Remains*, which ſhews us that the Reverend Miſſionaries are not agreed upon this ſubject: for Father *Ko*, in the firſt volume of this Collection, *demonſtrated*, at great length, that the hiſtorical times of the Chineſe commence with the reign of YAO: Father *Amiot*, on the contrary, in the piece before us, goes farther back, and *demonſtrates* that the periods, which the former placed in the region of fables, have a right to be comprehended in the records of hiſtory.—This Diſſertation of F. Amiot is voluminous, ſpreading itſelf out to the extent of 364 pages, and comprehending ſeveral authentic records, plates with their explication, and ancient remains; which form a grand tablature of the Chineſe Hiſtory. It is by theſe records, and ancient remains, that *Amiot*, whoſe work is a maſter-piece, as to ſtile, confirms the propoſitions he had formerly advanced in his Preface to the *Chronological Abridgment of the Univerſal Hiſtory of the Chineſe Empire*, which was printed at Pekin by the order and in the name of *Kien-long*, the emperor, now on the throne. This Abridgment is divided into three parts, containing, 1ſt, the *mythological* and *fabulous*—2dly, *the doubtful*—3dly, the *hiſtorical periods* of the Chineſe empire. The hiſtorical period extends, according to F. Amiot, from the 61ſt year of the reign of *Hoang ti*, to the 35th of *Kien-long*, i. e. from the year 2637, before Chriſt, to 1770 of the Chriſtian æra. Our Author pretends to have proceeded with certainty, by a ſeries of cycles, from our year 1770 to the remote period of Hoang-ti's reign; and he alſo pretends to prove, with the greateſt evidence, that the Chineſe were not a colony of the Egyptians, but that they deſcended in a right line from the grand-children of Noah.—This Chineſe erudition is, after all, a miſerable wilderneſs, where we meet with barren ſands, thiſtles and arid ſhrubs, and dark and gloomy foreſts, reſounding with wild and abſurd voices; here and there a pleaſing flower; but rarely or never any ſubſtantial fruit.

* Vide App. Rev. Vol. lv.

This

This long, and eloquent, but moſt tedious Diſſertation, is followed by Remarks on the Work of Mr. P** (i. e. Pauw.) entitled *Philoſophical Reſearches concerning the Egyptians and Chineſe, of which we gave an* account ſome time after it appeared. We are not over-ſatisfied with Mr. Pauw's tone and manner, either in this Work or in his other productions; but we are as little ſatisfied with the Remarks of M. Amiot, which exhibit little elſe than the ſmooth ſophiſtry of Jeſuitiſm, and an affectation of mild and diſpaſſionate diſdain. Neither of theſe two Authors has influence enough upon us to make us either admire or deſpiſe the Chineſe.

Theſe Remarks are followed by three Memoirs, viz. on the wild Silk-worm; on the Cotton Shrub; and on the Bamboos; —to theſe are added a little Poem, entitled The Garden of *See-ma-kouang*.—The third volume of this Work has already appeared; and we propoſe to give an account of it in our next Review.

M.

MONTHLY CATALOGUE,
For JULY, 1778.

MEDICAL.

Art. 12. *A candid Examination of what has been advanced on the Colic of Poitou and Devonſhire*; with Remarks on the moſt probable, and Experiments intended to aſcertain the true, Cauſes of the Gout. By James Hardy, M. D. of Barnſtaple, Devonſhire. 8vo. 3s. 6d. Cadell. 1778.

OUR medical Readers cannot be unacquainted with the late controverſy concerning the cauſe of the Devonſhire Colic, in which Dr. (now Sir George) Baker on one ſide, and Meſſrs. Geach and Alcock on the other, bore ſo conſiderable a part. After the many ingenious arguments with which the firſt of theſe writers had ſupported his opinion, that a ſolution of lead in the cyder was the cauſe of this diſeaſe, the teſtimony adduced by the others againſt the poſſibility of ſuch an impregnation, in many inſtances where the colic had appeared, ſeemed rather to give a preponderancy to their ſide of the queſtion. The writer before us, however, convinced that no adequate cauſe for the paralytic effects conſequent on the diſeaſe had been aſſigned, except the admiſſion of that metal into the ſyſtem, was led to the conſideration of another leſs ſuſpected means by which it might gain entrance. He obſerved, that the ordinary drinking-veſſels in that county were of the glazed earthen ware, the vitreous coating of which is well known to contain a large portion of lead. From various experiments he found that cyder, as well as ſeveral other liquors, was capable of readily diſſolving this; and hence he concludes, that the general cauſe of the endemial colic of Devonſhire is certainly, as Dr. Baker ſuppoſed, a taint of the poiſon of lead in the cyder. If it be objected, that a ſaturnine impregnation from this circumſtance would ſcarcely be confined within the limits where this diſeaſe prevails, it is only anſwered, that the uſe of glaſs, wood, or ſtone-ware, *may be*

much more prevalent in the other cyder counties than in Devonſhire. We are afraid that this will not appear ſatisfactory; and we cannot but wiſh that the Author had taken ſome pains in the examination of a plain fact, which would have been more to the purpoſe than the numerous quotations he has introduced relative to the general effects of ſaturnine and other mineral poiſons, which nobody doubts of.

But our phyſician is ſo ſtrongly impreſſed with the extenſive admiſſion and baneful effects of the poiſon of lead, that he is inclined to regard it as the chief cauſe of paralytic affections, and even of that *opprobrium medicorum*, the gout. His reaſoning on this head is more ſimple than concluſive. The adulteration or correction of wine by lead and other mineral ſubſtances, has been practiſed from the earlieſt times to the preſent. Wine-drinkers have always been accounted peculiarly ſubject to the gout——*ergo*, &c. It muſt be acknowledged, that this opinion is propoſed with ſufficient diffidence by the Author, and only as a kind of hint. As ſuch we alſo leave it to the conſideration of our Readers. We cannot, however, diſmiſs without a remark his propoſal, 'that a certain courſe of experiments be tried on convicts, to demonſtrate the truth or falſehood of what he has advanced.' We ſhould be very unwilling to have the Faculty loaded with the odium of racking a man with the colic, or crippling him with the palſy or gout. Whatever in this way of *experimental practice* has hitherto been done, has, we apprehend, tended greatly to prejudice the people againſt medical experiments of every kind; and calling in the phyſician as a ſubſtitute to the executioner, cannot, we think, advance the dignity of his character in the eyes of the *vulgar*. A.

Art. 13. *Philoſophy of Phyſic:* or, An enlarged Syllabus of philoſophical Lectures delivered by Hugh Smith, M. D. of Hatton-Street. 4to. 1s. 6d. Davis, &c. 1778.

As far as we can comprehend Dr. Smith's philoſophical ſecret, which amidſt the profuſion of pompous and unmeaning words it is not very eaſy to do, he conceives that the air contained in animal bodies, and rarefied by heat, becomes the principle of vitality, and the cauſe of all motion and ſenſation;—a theory which, we imagine, will not excite the attention of the philoſophical world ſo much as the Doctor ſeems to expect. A.

Art. 14. *Obſervations on the Sore Throat and Fever that raged in the North of Scotland in the Year* 1777. In a Letter to Dr. William Grant. By Robert Saunders, Phyſician at Bamff. 8vo. 1s. Murray. 1778.

We have already taken notice * of a pamphlet by Dr. Grant, giving an account of an epidemic ſore throat in London, which, while it partly put on the appearance of the putrid *angina*, had, in fact, a good deal of an inflammatory diatheſis, and required an antiphlogiſtic method of cure. In the little piece before us, we have the hiſtory of a ſimilar epidemic prevailing in part of Scotland, in the beginning of the year 1777. This, indeed, was ſtill more evidently of an inflammatory nature, ſo that nothing but the mucous ſpots on the throat, reſembling ulcers, together with its contagious quality, could have occaſioned thoſe miſtakes in the treatment which, we are

* Review for March 1778.

told,

told, at firſt prevailed. Dr. Saunders, with propriety and ſucceſs, made uſe of the lancet freely, and gave a ſolution of tartar emetic in an infuſion of ſena, which operated both as an emetic and a purgative, and gave ſpeedy relief. The diſeaſe was conſiderably mortal when neglected or miſmanaged, but readily yielded to proper treatment.

A.

BOTANY.

Art. 15. *A Supplement to the Botanical Dictionary*: containing ample Deſcriptions of ſeveral curious Plants, chiefly Aſiatic: with their Uſes in Medicine, in domeſtic Œconomy, and in the Arts. Illuſtrated with Copper-plates. By Colin Milne, L.L.D. 12mo. 3s. Lowndes. 1778.

The Dictionary with which this Supplement connects, was noticed in Rev. vol. xliii. p. 207; and the nature of the undertaking being there explained, and the work now well known, there is the leſs reaſon to dwell upon this enlargement of it The title deſcribes the contents, and the plates give a general illuſtration of Tournefort's and Linnæus's botanical diſtinctions, with the ſeveral claſſes of roots, leaves, fruit, and parts of fructification.

N.

Art. 16. *The Univerſal Gardener and Botaniſt:* or, A General Dictionary of Gardening and Botany. Exhibiting, in botanical Arrangements according to the Linnæan Syſtem, every Tree, Shrub, and herbaceous Plant, that merit Culture, either for Uſe, Ornament, or Curioſity, in every Department of Gardening. Compriſing accurate Directions, according to real Practice, &c. &c. By Thomas Mawe, Gardener to the Duke of Leeds; and John Abercrombie, Author of Every Man his own Gardener, &c. 4to. 1l. 7s. Robinſon and Co. 1778.

By uniting the botanical part with the ſubject of gardening, in all its branches and diviſions, reſpecting either utility or amuſement, theſe induſtrious compilers have inſerted many things which are not found in MILLER's Dictionary; but, on the other hand, they have, in virtue of their plan, as we ſuppoſe, omitted a conſiderable number of articles * which Miller has given.

Among the omiſſions, that of an Index of *Engliſh* names ſeems to be one that could leaſt be ſpared. Miller has given one; which is of great uſe to thoſe readers of this work who do not underſtand *Latin*.

The reader will find, however, in his work, a variety of improvements on the plan of a *Gardener's Dictionary*, particularly in regard to experimental knowledge and actual practice.

MISCELLANEOUS.

Art. 17. *Deſultory Thoughts upon reading an intereſting Letter to the Ducheſs of Devonſhire.* Dedicated to the Queen of ******. By Martin Scriblerus, Jun. Small 8vo. 1s. 6d. Longman. 1778.

This digreſſive, *Shandyan* writer turns his '*deſultory* thoughts' toward a number of topics ſuggeſted by the ſober Author of the '*Intereſting Letter*.' He ridicules the notion of young people aſſuming the

* With reſpect to theſe omiſſions, we are to admit the judgment of Meſſrs. Mawe and Abercrombie as deciſive—that they are not worthy of 'culture, either for uſe, ornament, or curioſity.'

grave and ſerious deportment of age; which he diſlikes, as wearing an unnatural aſpect. He cenſures, among other points of common education, the cuſtom of bringing up children in *nurſeries*, judging ſuch confinement to be injurious to health, &c. and he particularly (and very laudably) cautions parents, &c. to guard the infant mind againſt being familiariſed to ideas of cruelty or revenge, by ſeeing animals tortured, or being ſuffered to be themſelves the torturers.

Among the heads on which he rallies the moraliſing Author of the *Intereſting Letter*, he laughs at him for making ſuch a rout concerning the gay dreſs of the Ducheſs, and her gaudy feathers. He wonders 'what a man of ſo pious a turn' has to do with the toilettes of the Fair. 'Dreſs, Sir (ſays he), in almoſt all ages of the world, has been laughable and ridiculous. Any picture gallery will confirm to you the truth of my aſſertion. The dreſs of high heads and feathers gives the wearer a look of youth and levity; but this is no more than we expect to ſee in the gay, the young, and the ſprightly. Dreſs, formerly, was nothing but mummery and incumbrance; the women looked as if they were condemned to be hanged in large cheeſes, and the men to be preſſed to death by heavy cloaths, and enormous wigs! On one ſide of a gallery, you may ſuppoſe an old dame, calling out to her huſband for help, and that ſhe was ſtrangled in her ruff. On the other ſide, you may ſuppoſe her old huſband ſo overwhelmed by the weight of his clothes, and ſo deafened by his voluminous wig, as neither to be able to hear her cries, or at liberty enough to go to her aſſiſtance.'

This little piece of pleaſantry may be regarded as a ſufficient ſpecimen.

Art. 18. *An Inquiry into the Nature and genuine Laws of Poetry:* including a particular Defence of the Writings and Genius of Mr. Pope. By Percival Stockdale. 12mo. 2s. 6d. Conant. 1778.

An inquiry into the nature and genuine laws of poetry would be a very intereſting purſuit; but, with reſpect to that part of the title given to this Book, we have nothing regular, or ſcientific; nothing but a few rambling, deſultory hints, ill conceived, and as ill expreſſed. The defence of Pope is not ſupported by any arguments that can poſſibly do credit to that witty and harmonious verſifier; and the obſervations on Dr. Warton's Eſſay on his Genius and Writings are moſt truly what this Writer moſt untruly ſays of that Eſſay—but we will not copy the language.

Art. 19. *A Guide to the Lakes:* dedicated to the Lovers of Landſcape Studies, and to all who have viſited or intend to viſit the Lakes in Cumberland, Weſtmorland, and Lancaſhire. By the Author of the Antiquities of Furneſs*. 8vo. 2s. 6d. Richardſon and Co.

To *make the tour* of the Lakes, to ſpeak in faſhionable terms, is the *ton* of the preſent hour. Mr. Weſt has given, on the whole, an uſeful guide to thoſe who *have*, as well as to thoſe who have *not* viſited the Lakes; yet, in one or two inſtances, perhaps, his Book may be compared to Sancho's aſs, which led its maſter wrong when

* See Rev. vol. liii. p. 222.

he

he was going the right way.—So much do even we know of *this* Northern Tour. L.

Art. 20. *Extracts from an Account of the State of the Britiſh Forts on the Gold Coaſt of Africa*, taken by Captain Cotton, of his Majeſty's Ship Pallas, in May and June 1777. To which are added, Obſervations by John Roberts, Governor of Cape Coaſt Caſtle, in the Service of the late Royal African Company of England, for the Management of their Affairs on the South Coaſt of Africa. 8vo. 1 s. Bew. 1778.

Chartered companies were eſtabliſhed to cultivate particular branches of trade, beyond the ability of individuals to purſue, to national advantage: the honour of government is therefore concerned to ſee the purpoſes anſwered with integrity, and any manifeſt abuſes corrected. But it has ſo happened, that complaints of groſs miſmanagement have been frequently exhibited, to little effect, againſt many of our commercial aſſociations; the Eaſt India, African, and Hudſon's Bay companies in particular. It is natural to think, that authenticated accuſations would claim ſtrict attention; but perhaps a conſciouſneſs of the frailties of human nature inclines mankind to have a fellow-feeling for each other, and diſpoſes *the powers that be* to be tender in exerting the ſpirit of *effectual* reformation. N.

Art. 21. *A Letter to the Overſeers of the Poor of* DEAL, *in Kent*, reſpecting the great Increaſe of their Poor-Rates. 8vo. 6 d. Canterbury printed.

In this little tract we meet with ſome judicious hints and cautions, reſpecting the choice of objects proper for admiſſion into the workhouſe, or otherwiſe to partake of the pariſh benevolence; and alſo in regard to their due employment. The Author then proceeds to give good advice to the inhabitants of Deal, with a view to promote an equal aſſeſſment of the rates; a juſt regulation of which ſeems, from his account, to be greatly wanting in that corporation. Every occupier, he obſerves, ſhould be rated according to his full rent; and he ſhews in what mode the knowledge of the real rents is to be obtained. The proper management and regulation of a workhouſe comes next under conſideration; and here the benevolent Author takes occaſion to reprobate, in the ſtrongeſt terms, the method of *farming* the poor; which he looks upon to be not leſs impolitic than cruel. There are other particulars, immediately reſpecting the pariſh in queſtion—for which we refer to the pamphlet.

Art. 22. *The Goſpel-Shop*, a Comedy of Five Acts, with a New Prologue and Epilogue. Originally intended for public Repreſentation, but ſuppreſſed at the particular Deſire of ſome eminent Divines. By R. Hill, Eſq. of Cambridge. 8vo. 2 s. Fielding and Walker.

The late metamorphoſis of a noted temple of pleaſure * into a methodiſtical chapel, ſeems to have laid the foundation of this '*Goſpel-Shop*'; which the dull and illiterate Author has the vanity to preſent to the Public as a COMEDY. It is intended as a ſatire on our modern fanatics; but it is ſo very nonſenſical a performance, that it will reflect diſgrace only on the wretched writer.—The name in the title-page carries fiction in its very face.

* In the northern ſkirts of the city.

Art. 23. *A Letter to David Garrick, Eſq;* on his Conduct as Principal Manager and Actor at Drury-Lane. With a Preface and Notes by the Editor. Second Edition. 4to. 2 s. Williams, &c.

This old pamphlet is republiſhed, as we are aſſured, without the conſent or knowledge of the Author, who had unwarily drawn his pen againſt Mr. G. on miſinformation; but had candidly ſuppreſſed the firſt impreſſion. The preface and notes to this ſpurious edition ſerve only to betray the impotent malignity of the perſon who hath attempted to ſerve up to the Public this ſtale and unſeaſonable diſh.

POETICAL.

Art. 24. *The Patriot Miniſter.* A Poem. 4to. 1 s. 6 d. Flexney. 1778.

A ſober tribute of praiſe to the memory of PITT. We are ſorry that we cannot ſay much in praiſe of the poetry,—whatever applauſe may be due to the Author, on account of his good ſentiments relative to liberty and humanity.

Art. 25. *The Court of Adultery*; a Viſion. 4to. 1 s. 6 d. Smith. 1778.

A *ſucker* from that hot-houſe plant, *The Diaboliad.*

Art. 26. *The Devil's Wedding*; a Poem: Exhibiting ſome of the moſt flagitious Characters of the Age. Dedicated to the moſt worthy Prelate in his Majeſty's Dominions. 4to. 1 s. 6 d. Bladon. 1778.

Another *ſhoot* from the ſame *Diabolical* ſtock; but it ſeems ſo poor, and blighted, that we muſt ſuppoſe the Devil himſelf, if he has any pretenſions to *taſte*, will be aſhamed of ſuch an epithalamium.

Art. 27. *Envy*; a Poem. Addreſſed to Mrs. Miller, at Batheaſton-Villa. 4to. 1 s. 6 d. Dodſley.

Founded on the Addreſs to ENVY, *Ovid.* El. 15. B. 1. and good-naturedly meant as a compliment to the ladies and gentlemen, contributors to Mrs. Miller's *Vaſe*: from

> The daughters and the 'ſons of Phœbus,
> 'Who twine the riddle and the rebus,
> 'Acroſtics weave, and roundelays,
> 'And make new legs for *Bouts-rimées*,
> 'Up to the aſpiring bards who ſoar
> 'Aloft in proud Miltonic lore———'

This poem, it ſeems, was, by ſome unlucky accident, ſent too late to be put into the Vaſe: the open-handed recipient of worſe and better things.

Art. 28. *An Ode to the Warlike Genius of Great Britain.* 4to. 2 s. Bew, &c. 1778.

An animated pindaric, calculated to inſpirit the nation, at a juncture in which her warlike genius may prove to be her laſt and ſureſt friend.—The poetry is conſiderably above mediocrity.

Art. 29. *Illuſtrium Virorum Elogia Sepulchralia. Edidit Edvardus Popham, Col. Oriel. Oxon nuper Socio.* 8vo. 5 s. Boards. Dodſley. 1778.

A collection of monumental inſcriptions, all in Latin. The truth of the *Elogia* may, in many inſtances, be problematical; yet, as Va-

brius Maximus obſerves, theſe ancient memorials are contemplated, *neſcio qua dulcedine.* We have heard Dr. Dayrell, a relation of the late Lord Cobham, propoſe an alteration in a line of Pope's, reſpecting that nobleman:

'O ſave my country, Heaven, ſhall be thy laſt.'
'O d—— my country, Heaven, ſhall be thy laſt.'

Sic lege noſtro Periculo!

The collection is prefaced by an addreſs, in Latin verſe, to the Duke of Marlborough, toward the concluſion of which the Author propheſies that his Grace will die before his wife. A rare inſtance of plain ſpeaking in a dedication! L.

POLITICAL.

Art. 30. *Addreſs to the Rulers of the State*: in which their Conduct and Meaſures, the Principles and Abilities of their Opponents, and the real Intereſt of England, with regard to America, and her natural Enemies, are freely canvaſſed. By a friend to Great-Britain. 4to. 2s. Bew, 1778.

A ſenſible, well-informed, candid, though, in ſome reſpects (as we apprehend), a chimerical writer, here eſtimates the characters, principles, and conduct, of our leading men, both in and out of power. The conſequence deduced from this inveſtigation, is, that we ought not to think of changing hands; for that, on the whole, a ſet of miniſters, better qualified than thoſe now in office, could not be formed out of the minority. Yet is not our Author bigotted either to the perſons employed, or to the meaſures that have been adopted for ſome years paſt. He ſtrongly condemns, in particular, the fatal plan of adminiſtration and coercion, by which we have loſt the greateſt part of our American colonies; and he, with equal earneſtneſs, recommends an effectual reconciliation with the Americans, ſuch, indeed, as can only be obtained by the moſt ample and unreſerved conceſſions on our part: even the granting them (what they are already in poſſeſſion of) their favourite independency. By this means, he ſuppoſes, we ſhall not only loſe nothing, but gain every thing worth contending for: i. e. we ſhall recover the AMERICAN TRADE, which, he endeavours to ſhew, will naturally and infallibly return to its accuſtomed channel.

With reſpect to France, he ſeems to make light of her utmoſt efforts to hurt us; and he uſes every argument to animate our miniſtry to a firm and ſpirited exertion of the power lodged in their hands, to puniſh the perfidy of that nation. This he conſiders as the only means, not only of retrieving our national credit, but of regaining the *reſpect* of the Americans, and facilitating a ſtrict *federal alliance* with them: which, he contends, can by no means be ſo effectually accompliſhed, as by 'victories over our *real* and *common* enemies.'

As all this is eaſily done, *upon paper*, our Author proceeds to plan even (we had almoſt ſaid) greater things: nothing leſs than our ſpeedily humbling the pride of *all* our national, though not declared enemies; in which number, he includes Spain, Holland, and Portugal.—In ſhort, our *Addreſſer* treads the whole circle of political ground, and offers, to government, a multitude of hints,—ſome of which ſeem to be more eſpecially worthy of attention.

Art.

Art. 31. *A Letter to Sir George Saville, Bart.* On the Allegiance of a Britiſh Subject, occaſioned by his late Bill in Parliament, in favour of the Roman Catholics of this Kingdom. 8vo. 1 s. Robſon. 1778.

A grateful Roman Catholic here makes the moſt becoming acknowledgments to Sir George, for the liberal ſpirit manifeſted by that worthy patriot, in regard to the parliamentary tranſaction mentioned in the title-page.

If we may view this ingenious writer as the mouth of his party, we ſhall conſider him with the greater pleaſure, as he hath given ſuch an expoſition of the *preſent* political creed of the Engliſh Catholics, (and the Iriſh too, we take it for granted) as leaves us little room to apprehend their ever making an ill uſe of the advantage that hath, with ſo much candor and generoſity, been thrown into their ſcale.

Art. 32. *An Eſſay on Liberty.* 8vo. 1 s. Bew. 1778.

Though the Author of this performance appears to have a ſincere regard for the cauſe of liberty, and there are in it ſome good obſervations, we cannot ſay much in its praiſe. The Remarks are very trite, and the language is void of ſpirit and elegance. There is, at the ſame time, a want of accuracy in the delineation of events, and of ſagacity and preciſion in marking the characters of our princes. The whole has ſomething of the air of a ſchool declamation, written more from a confuſed recollection of facts, than from ſound knowledge and judgment. If this be the Author's firſt attempt, perhaps he will acquit himſelf better on a future occaſion. What he is chiefly to be commended for, is the candour with which he ſpeaks of our monarchs, even when he condemns their conduct, and his having never introduced any perſonal reflections.

Art. 33. *A View of the Hard Labour Bill*; being an Abſtract of a pamphlet entitled, "Draught of a Bill to puniſh by Impriſonment and hard Labour, certain Offenders; and to eſtabliſh proper Places for their Reception." Interſperſed with Obſervations relative to the Subject of the above Draught in particular, and to penal Juriſprudence in general. By Jeremy Bentham of Lincoln's Inn, Eſq; 8vo. 2 s. 6 d. Payne, &c. 1778.

In conſequence of the ſtop put to the tranſportation of convicted felons, by our American quarrel, a plan was formed for employing them at home: and as this ingenious commentator on the bill obſerves, 'It may be ſome conſolation to us under the misfortunes from which thoſe difficulties took their riſe, if they ſhould have forced us into the adoption of a plan that promiſes to operate one of the moſt ſignal improvements that have ever yet been made in criminal legiſlation. It may not even be altogether extravagant to ſuppoſe, that at the end we may be found to have profited, not much leſs than we ſhall have ſuffered, by theſe misfortunes, when the benefits of this improvement come to be taken into the account.' This may ſerve to ſhew our Author's general idea of the bill, which he ſupports by pertinent remarks on the different clauſes; making, at the ſame time, many ſhrewd obſervations on legal language, and on the verboſe, crafty ſtyle of legiſlative compoſition. There never perhaps was an age that better juſtifies the compariſon between a body politic and a private

family,

family, in any rank of life, than the preſent; ſince it will *ever* be found in both, that wholeſome *internal* regulations, though they attract not the eyes of the world by glare and oſtentation, will outdo and outlaſt meaſures which have only the *latter* objects in contemplation. *Mediocria firma.* N.

Art. 34. *A Glance at the Times; with a Comparative View of London and Glaſgow.* To which are ſubjoined, the Characters of the Duke of Richmond, Earl of Chatham, Lord Camden, Dr. Franklyn, Mr. Burke, the Duke of Manchester, Sir Cecyl Wray, &c. 8vo. 1 s. Becket. 1778.

This is but a *ſide-glance*;—it gives us no full view of any of the various topics on which, to uſe a Scottiſh phraſe, the Author *condeſcends.*

The performance before us might, perhaps, with more propriety, have been entitled, like the anſwer to the intereſting letter to the Ducheſs of Devonſhire, *Deſultory Thoughts.*

Theſe deſultory thoughts relate, chiefly, to the political ſtate of our country, and to the characters and conduct of the leaders of that party in oppoſition to the meaſures of government, which, in contempt, is called *patriotic.* Theſe leading gentlemen ſeem to ſtand but low in the eſtimation of this writer; who has, aptly enough, hit off many traits in their reſpective public characters.—His comparative view of London and Glaſgow is very brief, and preſents little more to our obſervation than this:—That the *infant* city of the north, is in a *riſing*, and the *ancient* city of the ſouth, in a *falling* ſtate. 'In the former,' ſays he, 'every thing ſeems to be *ſhooting forward:* in the latter, you ſee the *fall of the leaf!* MATURITY is anticipated by the *frugality* of the one,—SUPERANNUATION is haſtily brought on by the *prodigality* of the other.'—'Induſtry,' continues he, 'economy, and all thoſe mechanical virtues which give energy to trade, with thoſe moral virtues which add reputation to it, are in union, and operate conjunctively to the glory and opulence of Glaſgow.'—on the other hand, in London, the Author ſees only 'unreſtrained luxury and pleaſure, idleneſs, immorality, and vanity,—together with a variety of other vices, repugnant to the diſpoſition of commerce,'—In a word, the London citizens, he obſerves, 'are ſo ſtrangely altered, that we are obliged to coin new words, to explain the new characters that have ariſen among them: and, as if in the ſtate of minority, guardians * are appointed to protect them from the machinations of *ſwindlers.*

In the peruſal of this tract, we have been entertained by the witty turns, and lively remarks interſperſed in it; yet, on the whole, it has afforded us no great inſtruction; ſo that we may apply to the ingenious † writer, what he ſays of Mr. Burke: 'He delights the ear, but the underſtanding is always diſappointed!

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* Alluding to the Society at the Crown and Anchor in the Strand.

† The Author is certainly entitled to this epithet, notwithſtanding the ſeveral inaccuracies which we have obſerved in this pamphlet, eſpecially in the firſt ſentence, which is, perhaps, rendered imperfect by ſome ſlip of the preſs.

Art.

Art. 35. *A Letter from a Member of the Long Parliament, to a Member of the Preſent.* 8vo. 1 s. Wilkie. 1778.

An attempt to be witty and ſatirical, at the expence of the antiminiſterial party.

Art. 36. *On the Abuſe of unreſtrained Power.* An hiſtorical Eſſay. 8vo. 1 s. 6 d. Dilly. 1778.

After ſome general obſervations on the corrupt influence which undue power naturally produces over the heart of man, and on the exceſſes to which it will probably carry thoſe who are poſſeſſed of it, the Author takes notice, that it may not, perhaps, be unintereſting, or without its uſe, to ſee his remarks ſupported and enforced by a more particular enumeration of facts and examples. He is of opinion that ſuch an hiſtorical ſeries, though it may not place the human character in a very amiable point of view, will at leaſt contribute to our more perfect knowledge of it; and may alſo help to preſerve preſent and future princes from imitating ſuch unworthy proceedings, and caution people and nations from intruſting princes and magiſtrates with a degree of authority deſtructive of all the ends of government, and incompatible with either reaſon or humanity. For obvious reaſons, however, and leſt it ſhould be objected by ignorance and corruption, that ſuch abominable ſcenes are incredible, and can never be again repeated, our Eſſayiſt doth not take his facts and inſtances from the lives of ſuch madmen and monſters as were ſeveral of the petty tyrants of Greece, or more extenſively formidable ones of Aſia or of Rome; but chiefly from princes of mixed characters, and whoſe good qualities and virtues ſeem in a great meaſure to have equalled or overbalanced their vices and crimes. Such a method, he apprehends, will convince us, that danger is always to be apprehended; and that a conſtant habit of vigilance is neceſſary, in order to preſerve a free and equal government, and to guard againſt the encroachments and exorbitances of magiſtrates and miniſters in power and authority.

In the proſecution of his deſign, the Writer divides his eſſay into two parts; the firſt containing tracts from ancient, and the ſecond from modern hiſtory. The whole forms a ſtriking and aweful picture of the enormities which have ariſen from unreſtrained power; and ſtrongly impreſſes the important truth intended to be enforced,—that nothing can be more dangerous than to delegate to any of our fellow-creatures, an authority which is not limited and guarded in the ſtricteſt manner.

The Author informs us, in a ſhort advertiſement, that he has by him ſeveral other eſſays on different ſubjects, which may, perhaps, ſee the light at ſome future time, if this ſpecimen ſhould be thought to merit the indulgence of the Public. We hope that the ſentiments of a gentleman, who has ſuch an extenſive acquaintance with human nature, and with hiſtory, and who applies his knowledge to the moſt valuable purpoſes, will meet with the reception and encouragement to which they are juſtly entitled.

HUSBANDRY, &c.

Art. 37. *The extenſive Practice of the new Huſbandry* exemplified on various Sorts of Land, for a courſe of Years, and the Importance of that Huſbandry to Britain, ſhewn from long Experience of ſeveral eminent Huſbandmen. With an Appendix, containing particular Directions to thoſe who deſire to practiſe this Huſbandry in the beſt Manner, and with Succeſs. By Mr. Forbes, a Practiſer of the ſaid Huſbandry. 8vo. 5 s. ſewed. Payne. 1778.

Conſiſts principally of quotations from various writers who have practiſed the horſe hoeing huſbandry on Mr. Tull's principles; with the obſervations of the compiler, who, we underſtand, is ſince dead.

Conſidering the certain expences of cultivation, the irrecoverable time ſpent in waiting for the reſult, general principles drawn from particular inſtances, are extremely dangerous in agriculture. This comparative view of different writers may therefore ſerve to guard the Reader againſt miſtakes. A very ingenious farmer uſed to argue, though a man of letters himſelf, that if books upon other ſubjects were to be eſtimated by thoſe on huſbandry, literature had done more harm than good. Writers on agriculture are too raſh calculators on expectancy; ſo that gentlemen farmers, who are the chief readers, ought to read with great caution, and bring what they read to the teſts of their own knowledge, and experience on their own land. *N.*

Art. 38. *The Improvement of Waſte Lands*, viz. wet, moory Land, Land near Rivers and running Waters, Peat Land, and propagating Oak and other Timber upon neglected and waſte Land. To which is added a Diſſertation on great and ſmall Farms; and the Conſequences of them to Land Owners and the Public. By Francis Forbes, Gent. 8vo. 3 s. 6 d. ſewed. Conant.

The ſubjects of this treatiſe are all of an intereſting nature; the Author writes like a man of underſtanding and due knowledge, and may prove an uſeful counſellor to thoſe country gentlemen, who are attentive to the true intereſts of their eſtates. *N.*

Art. 39. *Conſiderations on the Breed and Management of Horſes.* Interſperſed with ſome Remarks and Calculations on the Exportation and Importation of Corn, and the Importance of an improved Cultivation. Addreſſed to the King. 12mo. 2 s. 6 d. Davis, in Piccadilly. 1777.

Though horſes are the principal objects of this writer's attention, on the breeding and treatment of which he offers ſome very good remarks; he extends his views to agriculture, and forms many calculations on ſpeculative modes of huſbandry, which are ſeldom or never verified in practice. To theſe are added moral, political, and commercial hints, ſo that although our Author began to write in the character of an intelligent jockey (and a very intelligent one he appears to be), the fertility of his fancy has led him from one thing to another, until he cloſes with the herring fiſhery, and the woollen manufacture!—On the whole, this tract contains a variety of obſervations, which are, we believe, of ſufficient importance to merit the attention of the Public. *N.*

RELI-

RELIGIOUS.

Art. 40. *Sermons on the Articles of the Chriſtian Faith.* By Samuel Ogden, D. D.* 8vo. 4s. 6d. Beecroft. 1777.

Of the writings of this learned and orthodox divine, we have, on former occaſions, given ſufficient ſpecimens, ſee our accounts of his ſermons *on the efficacy of prayer*, and *on the ten commandments*: for the firſt ſee Rev. vol. xlii. p. 214; and for the ſecond, Rev. July 1777. p. 86.—The preſent volume contains fourteen diſcourſes, on the Being of God, the Redemption of Man, a future Judgment, and other great articles of the Chriſtian faith and perſuaſion.—We have ſeen, by the papers, that Dr. Ogden died ſoon after the publication of the performance before us.

SERMONS.

I. *An earneſt Attempt to reform the Times*—at the Viſitation held at Warminſter, May the 29th, 1777. By John Eyre, D. D. Curate of Wylye. 8vo. 6d. Wilkie.

From the ſtrain of this diſcourſe, we conclude the Author to be a well-meaning man, who deſires to be uſeful. He addreſſes the exhortation, Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life*, to miniſters, church-wardens, and chriſtians in general. Why overſeers, juſtices of the peace, and other magiſtrates and officers ſhould not have been particulariſed as well as church-wardens, we cannot imagine. Nor do we ſee that learning the *part Hebrew* without points, or inſiſting loudly on *Trinity*, *Unity*, *Coeternity*, *Coequality*, would contribute ſo much and ſo eſſentially to the reformation of the times, as our Author ſeems to apprehend. Non-reſidence in pariſhes, and not providing ſufficiently for ſubſtitutes, is a juſt cauſe of complaint; of which Dr. Eyre takes particular notice. That the times need reformation, is too evident to admit of any diſpute; and therefore whatever may really contribute to advance this deſirable end, will be juſtly deemed to have real worth and importance. H

II. Preached before the Laudable Aſſociation of Antigallicans, at the Pariſh Church of St. George's, Middleſex, on their General Annual Meeting, on Thurſday, the 23d of April, 1778. By the Rev. Iſaac Hunt, M. A. 4to. 1s. 6d. Evans.

The Antigallican Society was inſtituted in the beginning of the memorable year 1745, 'when (ſays Mr. Hunt) the finances and commerce of France were ſo far recovered from the ruinous ſtate into which they were thrown by the wars of Queen Anne, as to enable it again to diſturb the peace of Europe, and brave the Britiſh arms. At this time a number of individuals reſiding in London, fired with the juſt indignation of Engliſhmen againſt the inſidious arts, as well as open inſolence, of the French nation, entered into an aſſociation to ſupport and diffuſe among their fellow-citizens the like ſpirit of patriotic reſentment againſt thoſe perfidious enemies to Britain.' The

* Woodwardian Profeſſor in the univerſity of Cambridge.

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profeſſed deſign of this inſtitution was to diſcourage, by precept and example, the importation and conſumption of French produce and manufactures, and to encourage, on the contrary, the produce and manufactures of Great Britain. The Society ſoon became very numerous. About the year 1751 they offered a premium for the two buſſes that ſhould catch and cure the greateſt number of Britiſh herrings—a fiſhery which was then conſidered as of national conſequence, though ſince, for ſome unknown reaſons, it has been neglected. In the year following they offered a gold medal to the captain, and a premium to the crew, of the moſt ſucceſsful ſhip in the Greenland fiſhery. Charitable donations to the poor, and to ſufferers by public calamity, have alſo diſtinguiſhed this Aſſociation. In the intervals of peace the ſpirit of the Society, it is ſaid, very naturally ſubſided. At the breaking out of the laſt war it was renewed. A private ſhip of war was fitted out by ſubſcription, and a number of boys provided and clothed to be ſent on board his Majeſty's ſhips. The preſent conduct of the French, we are told, again rouzes them, and the Aſſociation have reſumed their reſolution of fitting out a number of ſtout lads for the ſea-ſervice. Some perſons are ready to ſay, when ſuch enormous ſums are raiſed by public taxes for the aid of government, what juſt reaſon can there be for applying to private ſubſcriptions? Into this we ſhall not enquire. Mr. Hunt, however, here gives us a very good and ſuitable diſcourſe, recommending the love of our country, recommending alſo an attention to the preſent object of the Society with regard to our marine, and inſiſting very properly on the folly of Engliſhmen's attachment to French manners and productions. 'One would imagine (he ſays), that in a country complimented by other nations as the peculiar reſidence of good ſenſe and ſober thinking, there would be little danger of its adopting the cuſtoms, manners, and dreſs of its moſt capricious, unthinking, and frivolous neighbours; and this more eſpecially in a country of manufactures and commerce, in which ſuch adoption is not only inconſiſtent with the native diſpoſition and genius of its inhabitants, but is eſſentially detrimental to their public as well as private intereſt.' He concludes with fervent wiſhes for the reconciliation of our colonies with the mother-country, and earneſt perſuaſion that reciprocal offences might be buried in oblivion, and paſt errors forgot, and the whole Britiſh empire united hand and heart againſt the common foe to its peace. Hi.

III. *The Vanity of human Dependencies ſtated and explained*—at Barbican, May 17, 1778; being the Sunday after the Deceaſe of the late Earl of Chatham. By Charles Bulkley. 4to. 1s. Johnſon.

Mr. Bulkley employs his ingenious pen to lament the death of the above-mentioned eminent and once popular nobleman. 'I cannot ſurely (he ſays) be conſidered as going out of the line of my profeſſion, or beyond my province, in paying my very ſmall tribute of honour and reſpect (for ſmall indeed it is) to the memory of one whoſe animated ſervices, under God, our late monarch having at a time ſo [illegible] called him to the prime adminiſtration of affairs, have been [illegible] of tranſmitting to us ſo many bleſſings.' We may juſt [illegible] though the meaning of this paſſage is ſufficiently plain,

plain, there is a confuſion in the arrangement of the thoughts, not, we think, generally obſervable in this Author.—He proceeds with the words of the Pſalmiſt: 'The righteous periſheth, and no man layeth it to heart, and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.' How applicable theſe words in particular to the character of him whoſe death we deplore! What was his conſtant, uniform language as a ſenator, and a ſtateſman, from the very beginning of our preſent troubles to his own lateſt breath. Tax not without repreſentation—There was righteouſneſs——Withdraw, withdraw your troops—There was mercy. And when I reflect on the great and mighty loſs we have ſuſtained by his removal, I am ready to cry out with the prophet, 'Wo is me, for I am as when they have gathered the ſummer fruits, as the grape-gleanings of the vintage: there is no cluſter to eat; my ſoul deſired the firſt ripe fruit; the good man is periſhed out of the earth.'—But I would not wiſh to lead you into any deſponding apprehenſions.'

Mr. Bulkley expreſſes his ſatisfaction in the reſpect and honour which have been manifeſted by *Government* to the memory of the Earl of Chatham: at the ſame time he declares his concern at not having 'diſcovered any traces of a like ſpirit prevailing in the body at large: I have rather (ſays he) been ſhocked with the appearances of a ſullen inſenſibility on the occaſion; too ſimilar, alas, to the general ſtupefaction of the times, that worſt of omens we have among us, unleſs, haply, this very ſtupefaction may prove at length its own cure by exciting a juſt amazement at itſelf.'

IV. Preached before the incorporated Society for the Propagation of the Goſpel in foreign Parts—at their Meeting in the Church of St. Mary-le-Bow, February 20, 1778. By the Honourable and Right Reverend Father in God, Brownlow Lord Biſhop of Worceſter. 8vo. 1 s. Harriſon.

An ingenious and elegant compoſition: and this is chiefly what we have to ſay concerning it; for though it advances poſitions and aſſertions which at the leaſt admit of debate, it much exceeeds the limits we can allow to conſider them. Should it be granted that they ſpeak ſome truth, it muſt be at the ſame time queſtioned whether it is the whole truth, and whether this exact and poliſhed diſcourſe may not be in ſome inſtances calculated to miſlead and deceive, rather than to enlighten and inform. On the whole, it reminds us of an anſwer, which was publiſhed ſome years ago to Dr. Mayhew's pamphlet concerning the Society for the Propagation of the Goſpel. It was elegantly written (far ſuperior in this reſpect to Dr. Mayhew's tract), under the direction of the late Archbiſhop of Canterbury. It was genteel, ſpecious, plauſible—but, as we remember, very far from removing the objections which were offered by Dr. Mayhew.

V. *The Spiritual Merchant deſcribed, and the Gain of true Godlineſs proved*—at the Tabernacle near Moorfields, Oct. 29, 1777. By Samuel Medley. 8vo. 6d. Buckland, &c.

THE

MONTHLY REVIEW,

For AUGUST, 1778.

ART. I. *Meditationes Analyticæ. Ab Edvardo Waring, M. D. Trin. Coll. apud Cantab. Matheſeos Profeſſore Lucaſiano, Regiæ Societatis, et Bononienſis Scientiarum Academiæ Socio.* 4to. 1 l. 1 s. Boards. Cadell, &c. 1776.

THE very ingenious Profeſſor, Author of this and ſome former elaborate books on the analytic art, obſerves, in the beginning of his preface, that, ſince mathematical ſtudies ſeem to languiſh at our univerſities, and that the academical youth are, by the generality of perſons, adviſed againſt the purſuit of them, it will ſeem ſtrange that he ſhould ſpend his time and money in writing and printing mathematical works; and that he does not deſiſt from a labour which meets with no praiſe. He does not, however, he obſerves, induſtriouſly ſeek for arguments to ſupport his conduct in this reſpect. It is enough that they have been written in conſequence of his office. The profeſſorial chair, which he had obtained, was to be adorned, and the nature of the inſtitution required that the Doctor ſhould, to the utmoſt of his power, endeavour to extend the boundaries of mathematical learning.

Here it may not be improper to offer a remark or two on the learned Profeſſor's complaint, that mathematical ſtudies are neglected or diſcouraged in the univerſity of Cambridge. Some years ago it was a general and juſt complaint, that all academical honours, on taking the firſt degree, were diſtributed among the candidates according to their proficiency in mathematics and philoſophy alone; which induced the youth, of the beſt abilities, to employ the whole time allotted for their reſidence there, in the purſuit of thoſe ſtudies; endeavouring to advance into the more abſtruſe parts of them, to almoſt a total neglect of claſſical and other learning, which, to them, might be, at leaſt, equally uſeful in their future life;—to the generality of them, eſpecially, as being deſtined to the church. To remedy this inconvenience, honours and premiums have

ſince been aſſigned for the encouragement of claſſical learning; and ſome of them ſo judiciouſly limited, that none were qualified as candidates for the ſame, but ſuch as had diſtinguiſhed themſelves in mathematical ſtudies. Now we can ſcarce think that theſe latter premiums, derived from the munificence of the Chancellor, Univerſity Members, &c. have ſo totally turned the ſtream againſt mathematical learning, as to leave any very juſt cauſe of diſſatisfaction on that head. The perſons of whom the Profeſſor complains, as diſſuading the youth from the purſuit of theſe ſtudies, had, perhaps, only in view the more abſtruſe parts of algebra and fluxions, to which this profound and able Writer has hitherto confined his publications. Theſe, though ſo eminently uſeful in aſtronomy and the ſublimer parts of natural philoſophy, can, certainly, be of but little uſe to the generality of ſtudents, in regard to their future profeſſions; and ought not, therefore, to engroſs much of the time dedicated to initiatory ſtudies. But there are, doubtleſs, ſome parts of mathematics which are of univerſal uſe, and ought, by no means, to be neglected by any who wiſh to form pretenſions to a liberal education, as they help greatly 'to fix the attention, to enlarge the underſtanding, to methodize our ideas, and to improve our reaſoning faculties, when we apply them to any other ſubject whatſoever. For thoſe who apply themſelves to mathematics only for theſe ends, to inure themſelves to a method of cloſe thinking and juſt reaſoning, geometry is the proper field: and they who but moderately exerciſe themſelves therein will ſooner attain their purpoſe, than others that go far greater lengths in algebra and fluxions *.' So much of the ſtudy of mathematics we hope will never be diſcouraged in either of our univerſities: and thoſe who have ſo far entered upon them, and who happen to have a turn for theſe ſtudies, may, when they have gone through ſuch other branches of learning as are neceſſary to their future profeſſions, reſume them, and carry them to what lengths they pleaſe.

But notwithſtanding we apprehend our learned Profeſſor's complaint of the neglect of mathematics to be rather ill grounded, yet we think him highly to be commended for his zeal to adorn the profeſſorial chair, and for his endeavours to extend the preſent boundaries of mathematical learning; and that we can no way better ſhew how much his labours have contributed to theſe uſeful purpoſes, than by giving, chiefly from his own preface, the following hiſtory of what has been done by himſelf and others in this branch of ſcience.

* See a Diſſertation on the Geometrical Analyſis of the Ancients, of which we gave an account in our Review for April 1775.

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'The ancients, says he, found out the quadrature of the parabola and approximations to the areas of curves, by means of polygons inscribed in, and circumscribed about those curves; but wanting the algebraical notation they were not able to do much in this respect. ARCHIMEDES discovered the limits between parallelograms inscribed in or circumscribed about curves, and also between cylinders inscribed in and circumscribed about solids generated by the rotation of curves about their axes: the ratios of these limits are called by WALLIS and NEWTON *ultimate ratios*. KEPLER supposed a curve to consist of an infinite number of points, and that its ordinate would come out greatest or least, when it varied by insensible degrees; CAVALLERIUS divided lines into indivisible parts, and from thence deduced the area of that curve, whose equation is $y=ax^n$, where n is a whole number; and DESCARTES found out a method of drawing tangents to curves, by describing circles which should touch these curves. HUDDEN gave a rule, by which it might be known whether two roots of a given equation were equal or not; and from thence he deduced a method for finding the *maxima* and *minima* of *rational* algebraical quantities. WALLIS, BARROW, SLUSIUS, and others have found out proportional increments of the abscissa and ordinate from the same principles with those which are used in the method of increments or fluxions; but those principles were never applied by them to irrational quantities, for they always so reduced the equation that no *irrational* terms might be found in it: WALLIS, by interpolation, found out the area of a curve, whose equation is $y=a\dot{x}^{\frac{n}{m}}$, he also says that the rectangle under the ordinate and the fluxion of the abscissa is equal to the fluxion of the area of the curve.

'It was long disputed between JOHN BERNOULLI, KEIL, LEIBNITZ, and NEWTON, whether Sir ISAAC or LEIBNITZ first invented fluxions; or, which is the same thing, the increments of *irrational* quanties, without exterminating that *irrationality*. NEWTON, in a letter to COLLINS, dated Dec. 10, 1672, first professed that he knew the solution of this problem. In a letter to OLDENBURG, to be communicated to LEIBNITZ, he again professes the same thing, *but it does not appear that he had communicated his method to any one:* from the letters of LEIBNITZ it is evident that he had not discovered his solution at the aforesaid time; and in a letter to OLDENBURG, dated June 21, 1677, LEIBNITZ *first gave the solution of this problem.* Hence it manifestly appears that NEWTON first discovered the method of finding the fluxion of an *irrational* quantity; *yet it must be confessed that there is no testimony extant that* LEIBNITZ *did not discover the same thing himself, by his own abilities; nor is there any thing wonderful in this. Things were indeed*

deed in ſuch a ſituation, that no farther progreſs could be made in this part of mathematics without the ſolution of this problem: nor was the inveſtigation thereof difficult. It is as follows: let the *irrational* quantity, whoſe increment is required, be $\overline{a+bx+cx^2+\&c.}^{m}$. Let v be written for $a+bx+cx^2+\&c.$ and there reſults $\overline{a+bx+cx^2\ \&c.}^{m}=v^m$, but the increment of v^m firſt found was $m\,v^{m-1}$ multiplied into the increment of the quantity v, but $v=a+bx+cx^2+\&c.$ whoſe increment firſt given was $b+2cx+\&c.$ multiplied into the increment of the quantity x; in the quantity $m\,v^{m-1}$ multiplied by the increment of the quantity v; for v and its increment, let be written the aforeſaid values of the ſame, and the problem is done.'

On this laſt paragraph, which, on many accounts, we cannot help thinking extraordinary, we muſt beg leave to make a few remarks. In the firſt place, the Profeſſor ſays that 'it does not appear that NEWTON had communicated his method of fluxions to any one,' we are to ſuppoſe before LEIBNITZ produced his ſolution to the ſame problem in June 1677; and that 'it muſt be confeſſed that there is no teſtimony extant that LEIBNITZ did not diſcover the ſame thing himſelf by his own abilities.' With reſpect to theſe general aſſertions, we muſt obſerve that it appears very plain to us, and will, we apprehend, to every one who reads the firſt letter which Sir ISAAC NEWTON wrote to Mr. OLDENBURG, June 13, 1676, the date of which our Author has not thought it proper to give, and his ſecond to the ſame perſon, of Oct. 24, in the ſame year; both of which were communicated to LEIBNITZ, that although NEWTON did not, in expreſs terms, communicate every ſtep in the inveſtigation of the problem in queſtion, yet he explained it in ſuch a manner as would lead any perſon, well acquainted with the ſtate of mathematical learning at that time, to the diſcovery of it, who, nevertheleſs, would otherwiſe not have been able to accompliſh it. For, in the firſt of theſe letters he communicates his celebrated binomial theorem, explains every ſtep by which he was led to the diſcovery of it, and gives many examples of its uſe; but this being not ſufficient to enable Mr. LEIBNITZ to comprehend the inveſtigation, although we are told he had before that time invented ſomething ſimilar to it himſelf, Sir ISAAC, in the latter of theſe two letters, explains the inveſtigation in a very particular manner, and at the ſame time couched, under terms by no means inexplicable, the grand problem itſelf; namely, how, 'having an equation given that involves any number of flowing quantities to find their fluxions, and the contrary.'

This we find was ſufficient, for in M. LEIBNITZ's letter, dated June 21, 1677, he firſt delivers his differential method; by

the help of which, had he then known it, he might have deduced the value of the ordinate NP, in his former letter, in a much more concise and elegant manner than he has there done *.

Our Author proceeds to observe that '*there was nothing wonderful in the solution of this problem:* things were, says he, at this time, in such a situation that no farther progress could be made in this part of the mathematics without it; nor was the investigation thereof difficult.'

We cannot help owning ourselves surprized to find our learned Professor, especially after what he had just said concerning his zeal for the honour of the Lucasian chair, thus zealously endeavouring to tear the laurel from the brow of a man who was not only the greatest ornament of that chair, but even of human nature itself,—after it had been placed there, on the most impartial investigation, by the unanimous consent of as illustrious a jury as could possibly sit on an inquisition of that nature †,—and representing a discovery as trifling, which has been considered by every one else as the greatest effort of human invention; and in the bare illustration of which our Author has spent the greatest part of his own life. We will not so far imitate Dr. W. as to decry the elegant solution which he has given of this famous problem; but he must excuse us for hinting to him that *improvers* are by no means to be ranked with ORIGINAL INVENTORS: and we are willing to hope that nothing, bordering on this ground, influenced the Professor's pen in what he has written concerning Sir ISAAC NEWTON and his discoveries in the preface before us. But to proceed.

'JOHN BERNOULLI, says he, asserts that he had made these discoveries before he had seen what had been done either by NEWTON or LEIBNITZ; but no one can be a witness in his own cause. In the subsequent discourse, he will always, by me, be called *the inventor* who has first published, or, at least, communicated to his friends.'

The justice of this procedure will be acknowledged by every one: we have here only to lament that our learned Professor has not thought proper to suppress those qualifying expressions which he has almost every where been pleased to apply to the discoveries of NEWTON. But enough has been said on this head: for the future, we shall only distinguish those passages by putting them in Italics.

'NEWTON first gave the fluent of $\overline{a+bx^n}^{m}\ x^{\theta-1}\dot{x}$; from whence CRAIG, observing that the same irrationality obtained

* See *Commercium Epistolicum*, printed at London, 1722, p. 132.

† The Royal Society.

both in the fluent and the fluxion, by aſſuming general coefficients, found the fluent of $\overline{a+bx^n+cx^{2n}+\&c.}^{m}\ x^{\theta-1}\dot{x}$. JOHN BERNOULLI firſt obſerved that when a fluxional expreſſion was compoſed of ſeveral factors, equal amongſt themſelves, that fluxion might be reduced to another form; and NEWTON *then* inveſtigated the fluent of a fluxional expreſſion compounded of the rectangle of two expreſſions, ſimilar to that given above, and that rectangle multiplied again by any power of the variable quantity, and alſo by the fluxion of this quantity. He obſerved, moreover, that if ſeveral factors of a given fluxion are equal to each other, or if different factors of a given fluxion, have a common diviſor, that then the fluxion admits of reduction to another form: and, laſtly, that if the given fluxion be a rational, irreducible fraction, with a denominator compoſed of two or more terms, that then the denominator muſt be reſolved into all its prime diviſors, and if none of theſe happen to be equal, the fluent of that fluxion could not be had in finite terms.

'CRAIG firſt taught the method of finding the fluents of ſuch fluxions, as involve the fluents of others, already known; JOHN BERNOULLI perfected this method; and NEWTON, *afterwards, gave the fluents of ſome fluxions of this kind, which are eaſily had by their methods.* He moreover *by theſe means* deduced the fluent of the fluxion $e\overline{+fz^n+gz^{2n}+\&c.}^{\lambda\pm s-1}\ z^{\theta\pm rn-1}\dot{z}$, in that caſe where θ, λ, e, f, g, &c. are any conſtant quantities, r, s any whole numbers whatſoever, and $e+fz^n+gz^{2n}+$ &c. carried to 1 dimenſions, $1-1$ being the fluent of ſome known fluxion of the form above-mentioned: but in this book it is ſhewn that there are ſome caſes wherein this general rule fails, and wherein λ and θ, as well as r and s, muſt be whole numbers. NEWTON alſo gave the fluents of ſeveral exponential expreſſions of very intricate forms.' The ſame things are attempted by our Author, and in many inſtances he has carried theſe operations farther than had been done by thoſe who have written before him.

'NEWTON by ſubſtituting v^1 for y in an algebraic equation expreſſing the relation between the abſciſſa x and correſponding ordinate of a curve, found that, in ſome caſes, there would reſult equations in which the fluxions of the area would be denoted by an algebraic expreſſion compounded only of v and its fluxion.

'JAMES BERNOULLI gave the fluent of fluxional equations like $\dot{y}+Py\dot{x}=X\dot{x}$, where P and X are algebraic expreſſions compounded of the quantity x.

'JOHN

'JOHN BERNOULLI firſt gave the fluxion of an exponential quantity, and alſo a rule for finding the value of a fraction when its numerator and denominator both vaniſh together. He alſo found out the curve, which admits of any given number of quadrable areas, and aſſigned the relation between its abciſſa and correſponding ordinate. He likewiſe taught the method of finding the fluent of $x^x \dot{x}$, when contained between the values of 0 and 1, and ſhewed that it was equal to the ſum of the ſeries $1-\frac{1}{2^2}+\frac{1}{3^3}-\frac{1}{4^4}+$ &c. To theſe we may add, that *he was the firſt who ſhewed how to find the areas of curves, the relation between whoſe abciſſa and correſponding ordinates is expreſſed by an homogeneous or algebraical, or fluxional equation of the firſt order.* And, laſtly, he found that the curve which marks out the ſeveral points of contrary flexure of a fluxional equation is ſometimes algebraical, and ſometimes not.

'COTES, MANFREDI, and others, diſcovered rules for finding the fluents of particular fluxions. Dr. BROOKE TAYLOR ſhewed how to transform a given fluxional equation, in which x flowed uniformly, into another in which y ſhould flow uniformly. MAC LAURIN gave ſeveral fluxions whoſe fluents might be aſſigned by means of elliptical and hyperbolic arcs: he alſo inveſtigated the fluents of ſome fluxions wherein the value of the variable quantity x was contained between 1 and 0; but EULER wrote firſt on this ſubject. Count FAGNANI gave fluents of ſome fluxions of the firſt order, which involved two variable quantities, and EULER has added others of the ſame kind [which our Author has profeſſedly copied into the work before us.] CLAIRAUT found that the fluxion $p\dot{x}+q\dot{y}$ admitted of a fluent in certain caſes, in others not; and D'ALEMBERT, EULER, and the Marq. CONDORCET have, by obſerving what CLAIRAUT had done, carried this ſpeculation yet further, and diſcovered the ſame thing of various other fluxional equations.

'SIMPSON inveſtigated the fluents of ſeveral fluxions of the form $\overline{e+fx^n}^{\lambda\pm s}\, x^{m\pm rn-1}\,\dot{x}$, the fluent of $\overline{e+fx^n}^{\lambda} \times x^{m-1}\,\dot{x}$ being known, and r and s any whole numbers, whatſoever. Theſe Dr. *Waring* has here repeated, and extended the ſubject in ſome reſpects.

'LE GRANGE diſcovered that the variation of the increment was equal to the increment of the variation, and from hence LEXELL derived the fluents of ſeveral fluxions.

'D'ALEMBERT firſt gave examples of equations which expreſs the relation between ſuch quantities as $\frac{\dot{p}}{\dot{x}}, \frac{\dot{p}}{\dot{y}}$, &c. where theſe quantities reſpectively denote the fluxion of the quantity p, when x, y, &c. are variable: ſince when, EULER has writ-

ten much on this ſubject. EULER, moreover, gave the general fluent of the fluxionary equation $\dot{y}^{n}+a\dot{y}^{n-1}x+b\dot{y}^{n-2}x^{2}$ $\ldots\ldots+A\dot{y}x^{n}=o$; and from hence D'ALEMBERT diſcovered the fluent of $\dot{y}^{n}+a\dot{y}^{n-1}x\ldots\ldots\ldots+Ayx^{n}=Xx$ by means of multipliers of a given form: and by help of ſuch multipliers he has alſo been enabled to give the fluents of many other fluxional expreſſions,' moſt of which our Author profeſſes to have copied, and has added thereto ſome improvements of his own.

'D'ALEMBERT, moreover, from a given ſubſtitution which ſo transforms a given fluxional equation as to render its fluent known, has ſhewn how to find a multiplier which ſhall render a given fluxionary equation integrable alſo. He further ſhews that if $P=a$, where a is any invariable quantity, be the general fluent of a given fluxionary equation; then will any algebraic expreſſion compounded of the quantity $P=a$ be a general fluent alſo. And, laſtly, from two particular values of the fluxional equation $\ddot{y}+P\dot{y}x=X\dot{x}$, or $\ddot{y}+Py\dot{x}+Q\dot{y}x^{2}=X\dot{x}$, where P, Q, and X are algebraic expreſſions compounded of x and known quantities, he deduces the general values of theſe equations. He gave alſo the fluents of many fluental fluxions, and inveſtigated expreſſions for the ſubtangent, &c. of the curve, whoſe equation is $1.\ 2.\ 3.\ 4\ldots\ldots X=y$.

We come now to ſpeak more particularly of thoſe points which our Author lays claim to, as the firſt inventor.

'In this work, ſays he, I, firſt of any one, have delivered a method of finding, from a given general fluent of a given order, a fluxional equation of the ſame order: and from this method it appears that a fluxional equation, of any given order, admits of as many different general fluents of the firſt order, as is the order of the given fluxion; and alſo of as many different general multipliers. Alſo if n expreſs the order of the given fluxional equation; the number of general fluents of the ſecond order will be $n\times\frac{n-1}{2}$, and ſo on: and hence may be found many fluxional equations which admit of fluents. It is here alſo obſerved that if any given fluxional equation be a fraction, involving x and its powers, multiplied into $\dot{x}$; then, if the greateſt dimenſion of the quantity x, contained in the denominator, exceed the greateſt dimenſion of the ſame quantity, contained in the numerator, the fluent of that fluxion cannot be found. Moreover, if, in the given algebraic equation $a\dot{y}^{n}+b\dot{y}^{n-1}+c\dot{y}^{n-2}+\&c.=o$, the coefficients a, b, c, &c. be algebraic expreſſions compounded of x and its powers, and if the curve denoted by this equation be not compounded of two

of

or more curves; then, if the fluent of $\frac{b\dot{x}}{a}$ be not expreſſible in finite terms, that curve cannot be ſquared. The like may be affirmed with reſpect to the fluent of any algebraic expreſſion compounded of the quantities x and y multiplied into $\dot{x}$.'

Next follow two methods whereby it may be known whether the fluent of any fluxional equation which expreſſes the relation between the quantities x and y can be found or not: and it is affirmed that the ſum of the fluents of any algebraic expreſſion compounded of any abſciſſa, x, and known quantities, multiplied into the fluxion of x may be expreſſed in finite terms, circular arcs, or logarithms of the roots of the given algebraic equation. It is likewiſe ſhewn how to find from any given algebraical, fluental, exponential, &c. quantity, which expreſſes the ſum of a ſeries proceeding according to the dimenſions of x, a quantity equal to the ſum of the alternate terms of that ſeries, and alſo the ſum of a ſeries of its terms whoſe diſtances from each other are given.

Moreover, if the abſciſſa and correſponding ordinate of any curve be denoted by x and y reſpectively, and if that curve be ſuppoſed to revolve about three different axes, which make given angles with each other; and further, if that curve be transformed into another by ſubſtituting for x, $az+bv+c$, and for y, $pz+qv+r$; it is then ſhewn how, from the given contents of the three ſolids, generated by the revolution of the firſt curve, about its three given axes, the content of the ſolid, generated by the revolution of the curve, thus transformed, about its axis, may be found. It is alſo ſhewn how to find fluxional equations, whoſe fluents may be found in terms of other aſſumed quantities, although they cannot be had in terms of the given ones. Alſo how, generally, to reduce fluxional equations, which involve fluents of other given fluxions, to equations which involve no ſuch fluents. How from having a fluxional equation, or equations given, to find any number of fluxional expreſſions whoſe fluents may be found; and how, ſome of them being given, others may be deduced, together with many other matters more commonly treated of in works of this nature; and he concludes this book with obſerving that from principles ſimilar to thoſe which he has here employed, it may be diſcovered, whether or not, the fluent of a fluxional equation of an higher order, involving the quantities x and y, and their fluxions, may be found by means of multipliers, compounded of x and its powers.

In the ſecond book the Profeſſor has applied to incremental quantities almoſt every thing which he had before ſaid of fluxions.

Books

Books III. and IV. are employed about the management of ſeries, their tranſformations, their ſummations, &c. The Lord BROUNKER found the ſum of the ſeries $\frac{1}{1.2}+\frac{1}{3.4}+\frac{1}{5.6}$ &c. $\frac{1}{2.3}+\frac{1}{4.5}$ &c. $\frac{1}{2.3.4}+\frac{1}{4.5.6}$ &c. *Mercator*, by dividing quantities in the ſame manner as arithmeticians divide decimal numbers, found the fluent of $\frac{\dot{x}}{1-x}=x-\frac{1}{2}x^2+\frac{1}{3}x^3$ &c. NEWTON did the ſame by extraction of roots: thoſe who wrote before them, never carried diviſions and extractions of algebraic quantities *in infinitum*, not perceiving the uſe which might be made of it in finding the quadrature of curves by the application of WALLIS's theorem. NEWTON, by means of his binomial theorem, reduced algebraic quantities into infinite ſeries, and from thence found the areas of curves with great facility. Amongſt the examples for theſe rules he gave the common ſeries for finding the ſine and coſine from having the arc given, and alſo the number from the logarithm.

LEIBNITZ required NEWTON to exhibit all thoſe caſes in which a ſeries, ariſing from MERCATOR's method of dividing, or from the *Newtonian* extraction of roots, will converge *in infinitum:* what LEIBNITZ required is now, ſays our Author, firſt performed in this work. The ſeries deduced by either of the aforeſaid methods, proceeding according to the dimenſions of the quantity x, will never converge when x is greater than the leaſt root of the equation reſulting from aſſuming the denominator of the fraction, or the radical quantity, when reduced to their loweſt terms, equal to nothing. It is alſo here ſhewn that if in any fluxional equation there be written $z+a$ and z for x and $\dot{x}$ that the fluent contained between the two neareſt roots of that equation may always be found; and alſo, if any of the roots of that equation conſiſt between any two values of the quantity x, between which the fluent is required, that then, if the fluent be finite, it will be neceſſary to interpolate different values of the quantity a, ſo to be aſſumed, that the quantity z may begin or end at each of the aforeſaid roots, ſince if it be otherwiſe, all the ſeries reſulting will not converge. But if many values of the quantity a be interpolated between two neareſt roots, ſo that the ſeries converge very ſwiftly, then will the differences of thoſe values of a be in a geometrical progreſſion.

EMERSON, or ſome other, I know not who, ſays our Author, when approximations have been found to converge ſlowly, firſt interpolated other terms at ſmall diſtances from each other; and EULER has made ſome farther remarks on this matter.

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The ARABIANS, LUCAS DE BURGO, VIETA, HARRIOTT, OUGHTRED, DE LAGNY, and others have treated of approximations to the roots of equations, and have given the ſame methods which we now uſe when a quantity is found not very diſtant from the root ſought. NEWTON, *treading in the ſteps of* VIETA *and others*, has rendered this matter clearer, and ſhewn that if e, the quantity ſought, be very ſmall, and the given equation be $A+Be+Ce^2+$ &c.$=0$; then from three terms of this equation being ſuppoſed equal to nothing, we ſhall find e true to double the number of places that we ſhall by taking two terms only; and that we ſhall triple the number of places if four terms be taken, and ſo on.

SIMPSON firſt diſcovered continual approximations to the roots of two equations, having two unknown quantities; and it is here ſhewn that approximations by this method will converge more ſwiftly, by how much the quantity ſubſtituted is nearer to the root ſought than to any other; that is, if the aſſumed quantity be exactly in the middle between two roots the reſult of the approximation will be an infinite quantity: and it by no means ſignifies whether the quantity ſo aſſumed bears a very great ratio to the root ſought or not. Then follows a method of finding how, from any given number of approximate roots of an equation, of a given number of dimenſions, methods of approximations may be found which will converge yet more towards each of the ſaid roots. Alſo a theorem, which our Author calls an incremental theorem, from whence, if the increment of each of the variable quantities contained in the propoſed expreſſion be given, the different increments may be eaſily deduced. By means of this theorem many equations may be transformed into others whoſe roots may be found by approximations. Laſtly, 'a new method is added, from which, having aſſumed any number of different values of the root x, of an equation, and not very diſtant from it, we may find an equation of the ſame number of dimenſions whoſe root ſhall be an approximation to the root x, of the given equation.' All the foregoing principles, ſays our Author, may be applied to many equations, having many unknown quantities.

JOHN BERNOULLI found the greateſt poſſible root of the equation $x^n-px^{n-1}+qx^{n-2}-$&c.$=0$. It is obſerved by our Author, that the ſame thing may be done for all equations involving ſurd, or variable quantities: he has alſo added the method of finding the greateſt root but one; and on the ſame principle, he ſays, we may proceed to find all the other roots.

BARROW, from an equation expreſſing the relation between two quantities x and y, deduced, in ſome caſes, an approximation to the value of y in terms of x. NEWTON made this propoſition

poſition general, and gave a particular inſtance in the reverſion of ſeries. He applied the ſame principles to fluxionary equations; but in theſe equations, if the reſolution be general, there will always be as many quantities to be aſſumed as there are dimenſions in the given equations; in which caſes, ſome difficulties will frequently occur, which our Author has here taken notice of; and of which the learned Profeſſor EULER ſeems to have been aware. Dr. W. has moreover laid down rules for judging whether theſe ſeries will converge or not, from nearly the ſame principles as he had before laid down for algebraic equations.

Our countryman BRIGGS greatly expedited the calculation of logarithms by interpolating many quantities by the method of differences which are ultimately equal. This method was firſt diſcovered by Mr. BRIGGS himſelf, and it appears that, different rules obtain for interpolations by this method, according as the firſt, ſecond, third, &c. differences become equal to one another. NEWTON made the problem general, and deduced therefrom a very curious method of drawing a curve through any number of given points. Some things new are added by Dr. WARING concerning this method of interpolating by differences; and alſo concerning the convergency of ſeries of this kind when they do not terminate; that is, when the differences do not become ultimately equal. He alſo ſhews how, from a given law, to which any number of aſſumed quantities do agree, but to which any other number of the like quantities do not agree, a law may be found to which they all agree. Moreover, a method is given of drawing a curve to touch any number of lines, given in poſition; and, laſtly, we have a new method of differences which our Author ſays will be of great uſe in conſtructing tables for the ſummation of ſeries: and which, he adds, was firſt invented by himſelf.

Some things are alſo added to what had before been done by NICHOLAS BERNOULLI, MONMORT, and others, concerning ſeries, the ultimate differences of whoſe coefficients are equal; and alſo to what WALLIS, Lord BROUNKER, and Profeſſor EULER had done concerning continual fractions.

JAMES BERNOULLI inveſtigated the ſums of many ſeries, from ſeries already known, by addition and ſubtraction only: DE MOIVRE performed the problem in a more general manner by means of multipliers or factors, which are in themſelves equal to nothing; and in the work before us, the ſolution is made yet more general from new principles. On the whole, we will undertake to promiſe our Readers, if any we have, who are fond of theſe very abſtract ſpeculations, that they will here meet with a vaſt fund of new matter, or at leaſt, ſuch as *we* have not before met with in our reading. But our learned Author muſt excuſe us, as we have been ſufferers by it, for taking notice

notice of the obſcurity of his Latin, which is rendered yet more ſo by the careleſs manner in which it is pointed; and, above all, by the incorrect manner in which it is printed: the Author has himſelf given us between ſeven and eight pages of *errata*, and much more may be added to his labours.

ART. II. *Miſcellaneous State Papers: from* 1501 *to* 1726. Continued. See laſt Month's Review.

IF it be true that ſome kinds of trifles acquire conſequence by being connected with Majeſty, it is alſo true, that there are others of ſuch a nature as might almoſt ſerve to bring even royalty itſelf into contempt. Of this remark, hiſtory cannot furniſh a more ſtriking example, than the childiſh and ſilly correſpondence (given at large in this work) between King James I. and his ſon Charles, and his favourite Buckingham. Perhaps we ought to apologize to our Readers for preſuming upon their patience ſo far as to deſire them to read the following letters:

King James to the Prince and Duke.

'My ſweet Boys,

God bleſs you both, and reward you for the comfortable news I received from you yeſterday (which was my coronation day), in place of a tilting; and God bleſs thee, my ſweet Goſſip, for thy little letter all full of comfort. I have written a letter to the Condé d'Olivares, as both of you deſired me, as full of thanks and kindneſs as can be deviſed, and indeed he well deſerves; but in the end of your letter, ye put in a cooling card, anent the Nuncio's averſeneſs to this buſineſs, and that thereby ye collect, that the Pope will likewiſe be averſe; but firſt ye muſt remember, that in Spain they never put doubt of the granting of the diſpenſation; that themſelves did ſet down the ſpiritual conditions, which I fully agreed unto, and by them were they ſent to Rome, and the Conſulto there concluded, that the Pope might, nay ought, for the weal of Chriſtendom, grant a diſpenſation upon theſe conditions; theſe things may juſtly be laid before them; but I know not what you mean by my acknowledging the Pope's ſpiritual ſupremacy. I am ſure ye would not have me renounce my religion for all the world; but all that I can gueſs at your meaning is, that it may be ye have an alluſion to a paſſage in my book againſt Bellarmine, where I offer, if the Pope would quit his godhead, and uſurping over Kings, to acknowledge him for the Chief Biſhop, to which all appeals of churchmen ought to lie *en dernier reſort* *; the very words I ſend you here incloſed, and

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* And for myſelf, if that were yet the queſtion, I would with all my heart give my conſent, that the Biſhop of Rome ſhould have the firſt ſeat. I being a weſtern King, would go with the Patriarch of the Weſt. And for his temporal principality over the Signiory of Rome, I do not quarrel it neither; let him, in God's name, be *primus epiſcopus inter omnes epiſcopos, et princeps epiſcoporum*, ſo it be no otherwiſe but as St. Peter was *princeps apoſtolorum*.

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that is the fartheſt that my conſcience will permit me to go upon this point; for I am not a Monſieur who can ſhift his religion as eaſily as he can ſhift his ſhirt, when he cometh from tennis.

I have no more to ſay on this, but God bleſs you, my ſweet Baby, and ſend him good fortune in his wooing, to the comfort of his old father, who cannot be happy but in him. My ſhip is ready to make ſail, and only ſtays for a fair wind, God ſend it her; but I have, for the honour of England, curtailed the train that goes by ſea, of a number of raſcals. And my ſweet Steenie Goſſip, I muſt tell thee, that Kate was a little ſick within theſe four or five days of a head-ach, and the next morning, after a little caſting, was well again. I hope it is a good ſign, that I ſhall ſhortly be a goſſip over again, for I muſt be thy perpetual goſſip; but the poor fool Kate, hath, by importunity, gotten leave of me, to ſend thee both her rich chains; and this is now the eighth letter I have written to my two boys, and ſix to Kate. God ſend me ſtill more and more comfortable news of you both, till I may have a joyful, comfortable, and happy meeting with you, and that my Baby may bring home a fair lady with him, as this is written upon our Lady-day.

JAMES, R.'

The Prince and Duke to King James.

'Dear Dad and Goſſip,

The Pope having written a courteous letter to me your Baby, I have been bold to write him an anſwer, without your Majeſty's leave, the copy whereof is here incloſed: we make no doubt but to have the opinions of theſe buſily Divines reverſed (for already the Condé of Olivares hath put out ten of the worſt), ſo your Majeſty will be pleaſed to begin to put in execution the favour towards your Roman Catholic ſubjects, that ye will be bound to do by your oath, as ſoon as the Infanta comes over, which we hope you will do for the haſtening of us home, with this proteſtation to reverſe all, if there be any delay of the marriage. We ſend you here the articles as they are to go, the oaths private and public, that you and your Baby are to take, with the Councils', wherein, if you ſcare at the leaſt clauſe of your private oath (where you promiſe that the Parliament ſhall revoke all the penal laws againſt the Papiſts within three years) we thought good to tell your Majeſty our opinions, which is, that if you think you may do it in that time (which we think you may), if you do your beſt, although it take not effect, you have not broken your word, for this promiſe is only as a ſecurity that you will do your beſt. The Spaniſh Ambaſſador, for reſpect of the Pope, will preſent unto you, the articles as they came from Rome; as likewiſe for to require, that the delivery of the Infanta may be deferred till the Spring: his commiſſion is to preſs for this, but to be ſatisfied with what we have yielded to here. We both humbly beg of your Majeſty, that you will confirm theſe articles ſoon, and preſs earneſtly for our ſpeedy return. So craving your bleſſings we reſt,

Your Majeſty's humble and obedient ſon and ſervant,

CHARLES.

Your Majeſty's moſt humble ſlave and dog,

STEENIE.'

King James to the Prince and Duke.

'My ſweet boys,

Your letter by Cottington, hath ſtrucken me dead; I fear it ſhall very much ſhorten my days, and I am the more perplexed that I know not how to ſatisfy the people's expectation here, neither know I what to ſay to our Council, for the fleet that ſtaid upon a wind this fortnight. Rutland, and all abroad muſt now be ſtaid, and I know not what reaſon I ſhall pretend for the doing of it *, but as for my advice and directions that ye crave, in caſe they will not alter their decree, it is in a word, to come ſpeedily away, and if ye can get leave, and give over all treaty. And this I ſpeak without reſpect of any ſecurity they can offer you, except ye never look to ſee your old Dad again, whom I fear ye ſhall never ſee, if you ſee him not before Winter: Alas, I now repent me ſore, that ever I ſuffered you to go away. I care for Match, nor nothing, ſo I may once have you in my arms again; God grant it, God grant it, God grant it, amen, amen, amen. I proteſt ye ſhall be as heartily welcome, as if ye had done all things ye went for, ſo that I may once have you in my arms again, and God bleſs you both, my only ſweet ſon, and my only beſt ſweet ſervant, and let me hear from you quickly with all ſpeed, as ye love my life; and ſo God ſend you a happy and joyful meeting in the arms of your dear Dad.

From Greenwich, the 14th of June, 1623.

JAMES, R.'

Duke of Buckingham to King James.

'Dear Dad and Goſſip,

This bearer hath ſtaid for the Infanta's and other letters, a day longer than was reſolved of, which hath given me this occaſion, by ſtealth from your Baby, to aſſure your Majeſty, by this laſt night's reſt, of my perfect recovery. Nothing dejected me ſo much in my ſickneſs, as my abſence from you; nor nothing was ſo great a cordial to me in my recovery, as this thought, that in a few days we ſhall ſtep towards you; yet I beſeech your Majeſty to believe this truth, that I ſo far prefer this buſineſs, and your ſervice, before any particular of my own, that this reſolution hath not been taken with precipitation, but when we ſaw there was no more to be gained here, we thought it then high time with all diligence to gain your preſence. Sir, my heart and very ſoul dances for joy; for the change will be no leſs than to leap from trouble to eaſe, from ſadneſs to mirth, nay, from hell to heaven. I cannot now think of giving thanks for friend, wife, or child; my thoughts are only bent of having my dear Dad and Maſter's legs ſoon in my arms; which ſweet Jeſus grant me, and your Majeſty all health and happineſs; ſo I crave your bleſſing.

Your Majeſty's moſt humble ſlave and dog,

The 1st of September. STEENIE.'

Duke of Buckingham to King James.

'Dear Dad and Goſſip,

As neceſſity enforces me, inſtead of repairing to you, according to your command, and my promiſe, to go many miles from you ano-

* Here follow five lines blotted ſo as not to be read.

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ther way, and conſequently from myſelf; all my perfecteſt joys and pleaſures chiefly, nay ſolely conſiſting in attending your perſon; ſo methinks duty and good manners command me, on the other part, to give you an account under my own hand, though it be yet ſomething unſteady and weak. But before I give the reaſons of the change of my former reſolution; there is a thing not much in exerciſe now in the world, called thankfulneſs, that calls ſo faſt and earneſtly upon me, that I muſt firſt, though I have already done it by the aſſiſtance of a young Nobleman called Baby Charles, whom you likewiſe by your good offices made my friend, who, without all doubt, hath already perfecter made my thanks, than I ſhall myſelf; yet having the pen in my hand, I muſt needs tell you what I obſerve in your late abſent and public favour, but ancient manner of obliging your poor unworthy ſervant, whereby I find you ſtill one and the ſame dear and indulgent maſter you were ever to me, never being contented to overvalue, and love me yourſelf, but to labour all manner of ways, to make the whole world do ſo to me. Beſides, this aſſures me, you truſt me as abſolutely as ever, largely expreſt in this, that you have no conceit of my popularity; otherwiſe, why ſhould you thus ſtudy to endear me with the Upper and Lower Houſe of Parliament, and ſo conſequently with your whole kingdom? All, and the leaſt I can ſay is this: That I naturally ſo love your perſon, and, upon ſo good experience and knowledge, adore all your other parts, which are more than ever one man had, that were not only all your people, but all the world beſides, ſet together on one ſide, and you alone on the other. I ſhould, to obey and pleaſe you, diſpleaſe, nay deſpiſe all them; and this ſhall be ever my popularity. Give me leave here, to uſe your own proverb, *For this the devil tone me no thanks* *. The reaſons of my going to Newhall are theſe, Firſt, I find buſineſs and the ſight of buſy folk does me much harm, and though your extraordinary care and watchful eye over me, would keep them from ſpeaking to me, yet in a court I muſt needs look many of them in the face. Then Theobalds houſe is now very hot, and hath but few change of rooms; both inconvenient to a ſick body. Then my Lord of Warwick tells me, that, by experience, he hath found Newhall air as good a one to ride away an ague, as any in England, and that lately he loſt one, by the benefit of that air: I mean near hand, which I think will be all one. By this time, I fear I have troubled you, and were it not that I write to you, I am ſure I ſhould have wearied myſelf. I have now only one requeſt to you; as you firſt planted me in your Baby Charles's good opinion, if you think it fit for your ſervice, in my abſence continue me in it. And ſo give me your bleſſing.

Your Majeſty's moſt humble ſlave and dog,

STEENIE.

But it is high time that we take our leave of the *Old Dad*, his great Baby *Charles*, and his overgrown Puppy *Steenie*, and turn our attention to more weighty matters.

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* This is a very different ſtyle, from that in a ſubſequent letter, where he takes the popular ſide againſt the King's.

Under

Under the reign of Charles I. the Editor gives a ſeries of original documents, relative to the diſorders occaſioned by the Scotch Service-Book. The following letters from the Earl of Traquair to the Marquis of Hamilton, with ſeveral others in this ſeries, expoſe the raſhneſs of the King, in attempting, by ſuch violent meaſures, to force epiſcopacy upon the Scotch nation:

'This bearer* ſhall ſave my pains in writing long letters; to him the eſtate of this kingdom is fully known, and from him I have kept none of my thoughts.

'Your Lordſhip can beſt witneſs, how unwilling I was that our Maſter ſhould have directed ſuch a proclamation; and I had too juſt grounds to foretell the danger and inconveniences which are now like to enſue thereupon. It is now high time for your Lordſhip to repreſent to his Majeſty the height of evils are like to fall upon us, if he ſhall not be pleaſed to free the ſubjects of the fears they have conceived of innovation of religion; and that it is not to be expected from this, that will withſtand, far leſs repreſs the fury. The † band, whereof the Juſtice Clerk hath the double, is ſubſcribed by many; and all qualities of people, from all towns of the kingdom, are coming in daily to ſubſcribe.

'If his Majeſty may be pleaſed to free them, or give them any aſſurance, that no novelty of religion ſhall be brought upon them, it is like the moſt part of the wiſeſt ſort will be quiet; but, without this, there is no obedience to be expected in this part of the world; and, in my judgment, no aſſurance can be given them hereof, but by freeing them of the ſervice-book and Book of Canons. If the King, for the good of his own honour and ſervice, may be moved to any thing in this kind, I wiſh earneſtly your Lordſhip ſhould not ſpare your pains in coming home, and undertaking to do his Majeſty's ſervice; but except ſomething of this kind be granted, I know not what farther can be done, than to oppoſe force to force; wherein whoever gain, his Majeſty ſhall be a loſer. Pardon this rude freedom; and what I can ſay more upon this, or any other Scots ſubject, is known to the bearer, and that I am

Your Lordſhip's faithful friend and ſervant, TRAQUAIR.'

'We have thought fit to cauſe to be drawn up two commiſſions ‡, the one, with a general power, for repreſſing the preſent diſorders, and doing of what farther ſhall be found neceſſary for the good of his Majeſty's ſervice; the other, making particular mention of a power of calling parliament, or convening or indicting of general aſſemblies. Both is neceſſary to be under his Majeſty's hand; and your Lordſhip may make uſe of either of them, as you ſhall find cauſe.

'Every day gives new occaſion of regret to all honeſt hearts, who love either King or country. People's follies, or rather madneſs, is boundleſs; and in no ſubjects' actions more madneſs appears, than

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* The Juſtice Clerk. † The Covenant.

‡ For the high commiſſioner.

in the town of Edinburgh. The pulpits are daily filled with tho miniſters, who were lately put out of Ireland, who with ſome their own, and ſome ſuch other, as come from other places of th kingdom, preach nothing but fooliſh ſeditious doctrine.

'Miniſters who refuſe to read the covenant, are called befo their preſbyteries, to hear and ſee themſelves depoſed; and all th without warrant, or ſo much as taking notice of their Ordinary. Gentlemen of good quality refuſed the benefit of the communion, f refuſing to ſubſcribe the band. But it is not now time to bemoa all honeſt men's care muſt be to think upon the beſt means and wa how to remedy theſe evils, and reſtore authority to that full for and vigour which is due thereto.

'I cannot ſay, that ſince my coming home ‡, I have been able far to underſtand the true eſtate of buſineſs, as that I dare adventu to give my Maſter any new advice in particulars. But I wiſh fro my heart that the King's Majeſty would be pleaſed to divide the pr clamation, or at leaſt allow your Lordſhip to publiſh it all at o time, or ſeverally, as your Lordſhip ſhall find, after being ſome ti here, may conduce to his Majeſty's ſervice. By the firſt there people's fury will be mitigated; and being brought once to ſo temper, and quietneſs of mind, the ſecond part, containing t upgiving of the bands ||, will come more ſeaſonably.

'And upon this occaſion, give me leave to repreſent to your Lor ſhip, how neceſſary it is, for the good of this ſervice now in han that your Lordſhip be not tied to preciſe and ſtrict forms. The Kin pleaſure muſt be the ground of all your proceedings; but eith muſt the King's Majeſty be graciouſly pleaſed to truſt your Lordſh with the form and times of acting thereof; or otherwiſe be aſſur to meet daily with rubs and difficulties; and ſo make your Lo ſhip's, or any other who ſhall have the leaſt hand in the buſine condition very hard. And therefore let me intreat, or rather conju your Lordſhip, to deal ſeriouſly with his Majeſty in this point; I atteſt God to be my witneſs, I deſire this without reſpect to y Lordſhip or any thing elſe; but merely becauſe I know how mu it may conduce to the advancement of his Majeſty's ſervice in th difficult times.

'I am not very apt to do evil offices to any, far leſs to my friend but truly I find the advocate ſo fooliſh in many things, and changed from what I conceived him to be, when I came from Sc land, that I dare not be anſwerable in my duty to my Maſter, i ſhall not acquaint him herewith (which I muſt intreat your Lo ſhip likewiſe to do, as from me). And although I ſhould be ſorry t any public affront were put upon him, and eſpecially at this time, t I muſt adviſe your Lordſhip, as a thing abſolutely neceſſary, to h a ſecret warrant, for one other advocate, in caſe your Lordſhip ſ find him continue in his follies.

'The Earl of Mar is not come here, nor has he made ſo much a ſhew of preparation for his own coming. I have written to h and am ſufficiently provided with victual, and every thing of t

† *i. e.* The Biſhop. ‡ From Court. || Or Covenan ki

kind, that ſhall be found neceſſary, both for Stirling and Edinburgh.

'I doubt not but your Lordſhip has heard how forward the north countries are in all their combinations; the covenant read and ſubſcribed in all places; and no where more ſolemnly than in the church of R.

'All thoſe letters which came from his Majeſty, or ſuch others, or directions, as I had from your Lordſhip's ſelf, ſhall be punctually proſecuted; and he that is not ready with heart and hand to aſſiſt your Lordſhip in this buſineſs, God will curſe. And ſo wiſhing your Lordſhip a happy journey homeward, and much content when you are here, I reſt Your Lordſhip's, &c. TRAQUAIR.'

We ſhall here ſubjoin a very curious letter, briefly referred to by Biſhop Burnet, but not inſerted at length (as the Editor ſuppoſes), on account of the perſonalities in it, which it was too near the time to publiſh.

Marquis of Hamilton to King Charles I.

'Moſt ſacred Sovereign, Nov. 27th, 1638.

'When I conſider the many, great, and moſt extraordinary favours, which your Majeſty hath been pleaſed to confer upon me; if you were not my Sovereign, gratitude would oblige me to labour faithfully, and that, to the uttermoſt of my power, to manifeſt my thankfulneſs. Yet ſo unfortunate have I been in this unlucky country, that though I did prefer your ſervice before all worldly conſiderations, nay, even ſtrained my conſcience in ſome points, by ſubſcribing the negative confeſſion; yet all hath been to ſmall purpoſe; for I have miſſed my end, in not being able to make your Majeſty ſo conſiderable a party, as will be able to curb the inſolency of this rebellious nation, without aſſiſtance from England, and greater charge to your Majeſty, than this miſerable country is worth. As I ſhall anſwer to God at the laſt day, I have done my beſt, though the ſucceſs has proven ſo bad, as I think myſelf of all men living moſt miſerable, in finding that I have been ſo uſeleſs a ſervant to him, to whom I owe ſo much. And ſeeing this may perhaps be the laſt letter that ever I ſhall have the happineſs to write to your Majeſty, I ſhall therefore in it diſcharge my duty ſo far, as freely to expreſs my thoughts in ſuch things as I do conceive concerneth your ſervice. And becauſe I will be ſure that it ſhould not miſcarry, I have ſent it by this faithful ſervant of your Majeſty's, whom I have found to be ſo truſty, as he may be employed by you, even to go againſt his neareſt friends and deareſt kindred.

'Upon the whole matter, your Majeſty has been groſsly abuſed by my Lords of the clergy, by bringing in thoſe things in this church, not in the ordinary and legal way. For the truth is, this action of theirs is not juſtifiable by the laws of this kingdom; their pride was great, but their folly greater; for if they had gone right about this work, nothing was more eaſy, than to have effected what was aimed at. As for the perſons of the men, it will prove of ſmall uſe to have them characterized out by me, their condition being ſuch, as they cannot be too much pitied; yet, leſt I ſhould lay upon them a heavier imputation, by ſaying nothing, than I intend, therefore I ſhall crave leave to ſay this much. It will be found that ſome of them have not been of the beſt lives, as St. Andrews,

drews, Brechin, Argyle, Aberdeen; too many of them inclined to ſimony; yet, for my Lord of Roſs*, the moſt hated of all, and generally by all, there are few perſonal faults laid to his charge, more than ambition, which I cannot account a fault, ſo it be in lawful things. But, Sir, to leave them, and come to thoſe whom I conceive it is more neceſſary you ſhould know, your officers and counſellors, of whom I ſhall write without ſpleen or favour, as I ſhall anſwer to him at the laſt day, to whom I muſt give an account (I know not how ſoon) of all my actions.

'Your Treaſurer†, his ambition has been great, and his labouring popularity has certainly prejudiced your ſervice. Nothing could gain him that name ſooner, than by oppoſing the clergy; and the differences betwixt them hath marred all; to which thoſe of the Council did not only hold hand to, but encouraged him to it, as much as in them lay; and here again, I ſay, they gave too juſt reaſon to meet with oppoſition. He is a moſt active man, and hath many excellent parts. What his bypaſt carriage hath been, is as well, if not better known to your Majeſty than me; but he doth now labour certainly what lieth in him, to advance your Majeſty's ends; and hath oft ſolemnly ſworn to me, that in defence of epiſcopal government, he will ſpend his life and fortune. For thoſe particulars wherewith he hath been taxed, as being guilty of abuſing your Majeſty, in the execution of his place, as Treaſurer, he will, in my opinion, juſtify himſelf. Howſoever (conſidering theſe preſent times) you muſt make uſe of him, and your Majeſty ſhould be wary of giving him diſcontent.

'As for my Lord Privy Seal‡, I ſhall not need to ſay much of him, he being ſo well known to your father (of bleſſed memory) whoſe judicious character of him to yourſelf, is ſo true, as I ſhall neither add nor pare. He hath likewiſe declared himſelf to me, for epiſcopal government; but I like not his limitations; yet you muſt make uſe of him, for he is a powerful man in this country.

'The Marquis of Huntley is unknown to me, more than in general; but much miſliked is he here (yet not the worſe for that) traduced not only to be popiſhly inclined, but even a direct Roman Catholic; ay, they ſpare not to tax him with perſonal faults. But howſoever, this I am ſure of, ſince my coming here, he hath proved a faithful ſervant to you; and I am confident will be of greater uſe, when your Majeſty ſhall take arms in your hand.

'The Earl of Argyle is the only man now called up as a true patriot, a loyal ſubject, a faithful counſellor, and above all, rightly ſet for the preſervation of the purity of religion. And truly, Sir, he takes it upon him. He muſt be well looked to; for it fears me, he will prove the dangerouſeſt man in this State. He is ſo far from favouring epiſcopal government, that with all his ſoul he wiſhes it totally aboliſhed. What courſe to adviſe you to take with him, for the preſent I cannot ſay; but remit it to your Majeſty's ſerious conſideration. The information which you have had from Antrim, the moſt part of it I take to be true.

'Perth hath been taxed to be a Roman Catholic; but I find him none. A loyal heart he hath, but no great politician, nor of much

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* Maxwell. † Traquair. ‡ Roxburgh.

power

power out of the Highlands, and ſhould be encouraged, becauſe he may contribute to the curbing of Argyle.

'Tullibardin, I take him to be honeſt; your Majeſty knoweth his abilities. He is a true hater of Argyle.

'Wigton, thanks be to God, hath no great power; for if he had it, it would be employed the wrong way. Sorry I am for it, his anceſtors have been ſo dear friends to mine.

'Kinghorn, I am grieved for his weakneſs. A good man he is, but totally miſled by his brother Albar, who will ſucceed in his place, he having no children. Too near of kindred he is to me.

'Haddington has too much the humour of theſe times; but he hath oft ſworn to me, he will never aſk what your quarrel is; yet few of his friends I fear will go along with him in it, in defence of epiſcopacy.

'As for Lauderdale, he is a man of no great power; but he is truly honeſt, and moſt rightly ſet in all that concerneth your ſervice.

'Southeſk hath, beyond all expectation, ſhewn himſelf forwardly ſtout in all that hath concerned your ſervice, ever ſince my coming firſt to this country. He is a man of great power, rich, and was extremely beloved; but now as much hated. He doth deſerve your Majeſty's favour, on my word; and, if not for one conſideration, none were fitter to be Chancellor, which I ſhall adviſe your Majeſty not to diſpoſe of till theſe troubles be paſt.

'Kinnoul, for his part, hath ſhewn himſelf both true and forward in all your ſervice; in whom your Majeſty may have confidence, according to his power.

'Finlater, according to his power, hath done his part, as I hear by the Marquis of Huntley.

'Linlithgow, if his power were according to his affection, he would be uſeful to you.

'I muſt not forget Dalzell, who both is of power to ſerve you, and has moſt faithfully done it.

'As for the reſt of the Council, they are either of no power to ſerve you in this time, or totally ſet the covenanters way. For brevity I paſs them by, and have ſent a liſt of the whole Counſellors names.

'If the Juſtice Clerk * were not ſo near me as he is, I would ſay more of him than now I will; yet pardon me for ſaying, an honeſter ſoul lives not.

'The Advocate † ſhould be removed, for he is ill diſpoſed. I know none ſo fit for his place, as Sir Lewis Stewart. My Lord Treaſurer's friend he is; Sir Thomas Nicolſon being no ways to be truſted in what may concern the affairs of the church.

'Now, for the Covenanters, I ſhall only ſay this in general, they may all be placed in one roll as they now ſtand. But certainly, Sir, thoſe that have both broached the buſineſs, and ſtill hold it aloft, are Rothes, Balmerino, Lindſay, Lothian, Loudoun, Yeſter, Cranſton. There are many others as forward in ſhow; amongſt whom none more

* Sir J. Hamilton. † Sir Thomas Hope.

vainly fooliſh than Montroſe. But the abovementioned are the main contrivers.

'The gentry, boroughs, and miniſters have their ringleaders too. It will be too long to ſet down all their names. Thoſe who I conceive to be moſt inclined, the Clerk Regiſter (who is a faithful ſervant to the Crown) if I miſcarry, will give you information of them; yet, I fear him, poor man, more than myſelf. But they are obvious and known to all.

'This is all that I will ſay concerning the perſons of the men in this kingdom; wiſhing, Sir, with my heart, thoſe whom I miſdoubt, I may be deceived by their future carriage, and that their loyalty may appear, which will blot out of your Majeſty's memory what my duty and fidelity to you has cauſed me to write thus of them.

'It is more than probable, that theſe people have ſomewhat elſe in their thoughts than religion. But that muſt ſerve for a cloak to rebellion, wherein for a time they may prevail; but, to make them miſerable, and bring them again to a dutiful obedience, I am confident your Majeſty will not find it a work of long time, nor of great difficulty, as they have fooliſhly fancied to themſelves. The way to effect which, in my opinion, is briefly thus.

'Their greateſt ſtrength conſiſts in the boroughs; and their being is by trade; whereof, a few ſhips of your Majeſty's, well diſpoſed, will eaſily bar them. Their chiefeſt trade is in the eaſtern ſeas and to Holland, with coal and ſalt, and importing of victual, and other commodities from thence; whereof if they be but one year ſtopped, an age cannot recover them; yet ſo blinded they are, that this they will not ſee. This alone, without farther charge to your Majeſty, your frontiers being well guarded, will work your end. This care ſhould be taken, that when particular boroughs can be made ſenſible of their paſt errors, and willing to return to their allegiance, they be not only then not barred from trade, but received into your Majeſty's favour and protection.

'In my opinion, your ſhips would be beſt ordered thus, eight or ten to lie in the Firth. There ſhould be ſome three or four plying to and again betwixt the Firth and Aberdeen, ſo long as the ſeaſon of the year will permit them to keep the ſeas; and when they are not longer able, they may retire into the Firth; in which there are ſeveral places in which tney may ride in all weathers.

'Thoſe ſhips that lie in the Iriſh ſeas, will be ſufficient to bar all trade from the weſt of Scotland. The fittingeſt places are between Arran and the coaſt of Galloway. When the weather is foul, there is an excellent road in Galloway called Lochryen; and another in Arran called Lamlaſh, or the Holy Iſland; where they may ride in ſafety. This is all I ſhall ſay concerning the barring them of trade.

'This will certainly ſo irritate them, as all thoſe who within this country ſtand for your Majeſty, will be in great and imminent danger. The beſt way, that for the preſent I can think on to ſecure them, and to make ſome head for your Majeſty, is, to appoint the Marquis of Huntley in the north, your Majeſty's Lieutenant; with full power to him to raiſe ſuch and ſo many men, as he ſhall think convenient for the defence of the country. By this means, there being

being a head, thoſe that are in the north will know to whom to repair; and there is no doubt but in thoſe parts they will do well enough.

'For thoſe that are beſouth the river Forth, I apprehend their danger moſt; and I would adviſe that there were lieutenants likewiſe appointed, to whom they might repair. Neceſſity will force your Majeſty upon one of two, either Traquair or Roxburgh; or, indeed, both, for they may both have commiſſions. They may be well furniſhed with arms, and other things neceſſary, from England, by land, both their fortunes being near adjacent to Northumberland; and though I fear they will not be able to make a body of an army, yet neceſſary it is that lieutenants ſhould be, and I know none ſo fit as theſe in thoſe parts; for I will never think they have traiterous hearts.

'Certainly neceſſary it is for the government of this kingdom, that a commiſſioner or deputy ſhould be in it. For experience hath taught me, that your Majeſty will never be well ſerved by your council, unleſs there be ſome one or other amongſt them on whom the chief care muſt lie. If your Majeſty do not firſt ſettle the country, and reclaim it, whoſoever you ſhall employ, will never be able to do any thing. Therefore that ſhould be done, before any new commiſſion be given; and even then, where you will find a man, I cannot poſſibly ſay, unleſs your Majeſty ſend the Duke of Lenox. As for the Marquis of Huntley, certainly he may be truſted by you; but whether fitly or no, I cannot ſay. If I keep my life (though next to Hell I hate this place), if you think me worthy of employment, I ſhall not weary till the government be again ſet right; and then I will forſwear this country.

'As for your Majeſty's caſtle of Edinburgh, it was a moſt ſhameful thing it ſhould have been ſo neglected. I cannot promiſe that it ſhall be defended, yet I hope they ſhall not take it, but by an hoſtile act. Some few men I have ſtolen in, but as yet cannot get one muſket put there, nor one yard of match. I have truſted, for a time, the ſame man that was in it, and perhaps your Majeſty will think this ſtrange that I have done ſo; yet neceſſity forced me to it. For thither Ruthven would not go, without arms and ammunition; and indeed he is not to be blamed therefore; but, Sir, I have that in working, that, if I can accompliſh, may for a time ſecure that place. And for my truſting that man, I can only ſay this, that if he deceive me, we were in no worſe condition than when it was in Lord Marr's hands; ſafe only, for the giving him 2000 l. which, if loſt by the default of him whom I have truſted, your Majeſty ſhall not be burthened by the payment of this money, for I deſerve to loſe it for my confidence. He is no Covenanter, and hath ſolemnly ſworn to me, to loſe his life before he quit it.

'As for Dunbritton, the way is eaſy to put as many men there as you pleaſe, with victual and ammunition; from Ireland they muſt come, and at the caſtle they muſt land; 100 men will be ſufficient, provided with ammunition and victual for three months; and the ſooner this is done the better.

'Thus, Sir, your Majeſty hath the humble opinion of what I conceive of the affairs of the kingdom. What I have ſaid, I humbly ſubmit to your Majeſty.

'I have now only this one ſuit to your Majeſty, that if my ſons live, they may be bred in England, and made happy by ſervice in the court; and if they prove not loyal to the Crown, my curſe be on them.

'I wiſh my daughters be never married in Scotland. I humbly recommend my brother to your favor.

'Thus, with my hearty prayers to God, that he will bleſs you with a long and happy life, and crown all your intentions with a wiſhed ſucceſs; which I hope to live and ſee effected, notwithſtanding of all the threats that is uſed to Your Majeſty's, &c.

Glaſgow, 27th November, 1618. HAMILTON.'

(To be concluded in our next.)

ART. III. *The Life of Dr. George Abbot, Lord Archbiſhop of Canterbury*, reprinted with ſome Additions and Corrections from the *Biographia Britannica*; with his Character, by the Right Hon. Arthur Onſlow, late Speaker of the Houſe of Commons; a Deſcription of the Hoſpital, which He erected and endowed in his native Town of Guilford in Surrey; correct Copies of the Charter and Statutes of the ſame, his Will, &c. To which are added the Lives of his two Brothers, Dr. Robert Abbot, Lord Biſhop of Saliſbury; and Sir Morris Abbot, Knt. Lord Mayor of the city of London. 8vo. 158 pages, price unknown. Guilford printed for Ruſſel, 1777.

THE title of this book ſufficiently explains its contents. As the life of the Archbiſhop is chiefly reprinted from the Biographia Britannica, there is no occaſion to give an account of it: and though the ſtatutes of his hoſpital, and his laſt will, diſplay his ſagacity and judgment, they are not of ſuch a nature that extracts from them would be acceptable to our readers. The moſt original article in the preſent publication is the character of our celebrated Prelate, drawn up by the late Mr. Onſlow, on peruſing Lord Clarendon's unfavourable repreſentation of Abbot, in his Lordſhip's hiſtory of the Rebellion. This character is ſo juſt in itſelf, and was written by ſo eminent a perſon, that the inſertion of it cannot fail to pleaſe the lovers of biography:

'That worthy Prelate did ſurely deſerve a better repreſentation to poſterity. He was a very wiſe and prudent man, knew well the temper and diſpoſition of the kingdom with reſpect to the ceremonies and power of the church, and did therefore uſe a moderation in the point of eccleſiaſtical diſcipline, which if it had been followed by his ſucceſſor, the ruin that ſoon after fell on the church might very likely have been prevented. His being without any credit at court from the latter end of King James's reign

reign will bring no diſhonour on his memory, if it be conſidered that his diſgrace aroſe from his diſlike of, and oppoſition to the imprudent and corrupt meaſures of the court at that time, and from an honeſt zeal for the laws and liberties of his country which ſeemed then to be in no ſmall danger, and it was a part truly becoming the high ſtation he then bore. His advice upon the affair of the Palatinate and the Spaniſh match ſhewed his knowledge of the true intereſt of England, and how much it was at his heart; and his behaviour and ſufferings in the next reign about the loan and Sibthorp's ſermon, as they were the reaſons of his diſgrace at that time, ſo ought they to render his memory valuable to all who wiſh not to ſee the fatal counſels and the oppreſſion of thoſe times revived in this nation. The Duke of Buckingham was his enemy becauſe the Archbiſhop would not be his creature, and the church perhaps might have been thought to have been better governed, if he had ſtooped to the Duke and given in to the wantonneſſes of his power: but he knew the dignity of his character, and loved his country too well to ſubmit to ſuch a meanneſs, though very few of his brethren had the courage or honeſty to join with him in this, and if the Archbiſhop himſelf is to be credited, his ſucceſſor's riſe was by the practice of thoſe arts this good man could not bend to. As to his learning we need no better teſtimony of it than his promotion by King James, who had too much affectation that way to prefer any one to ſuch a ſtation who had not borne the reputation of a ſcholar; but there are other proofs of his ſufficiency in this, even for the high place he held in the church. If he had ſome narrow notions in divinity, they were rather the faults of the age he had his education in, than his, and the ſame imputation may be laid on the beſt and moſt learned of the reformers. His warmth againſt popery became the office of a Proteſtant Biſhop; though even towards Papiſts there is a remarkable inſtance of his mildneſs and charity, which ſhewed that his zeal againſt their perſons went no farther than the ſafety of the ſtate required. His parts ſeem to have been ſtrong and maſterly, his preaching grave and eloquent, and his ſtyle equal to any of that time. He was eminent for piety and a care for the poor, and his hoſpitality fully anſwered the injunction King James laid on him, which was to carry his houſe nobly, and to live like an Archbiſhop. He had no thoughts of heaping up riches; what he did ſave was laid out by him in the erecting and endowing of an handſome hoſpital for decayed tradeſmen, and the widows of ſuch, in the town of Guilford in the county of Surrey, where he was born and had his firſt education; and here I cannot omit taking notice that the body of Statutes drawn by himſelf for the government of that houſe, is one of the moſt judicious works of that kind I ever ſaw, and under which, for near

near one hundred years, that hoſpital has maintained the beſt credit of any that I know in England. He was void of all pomp and oſtentation, and thought the nearer the church and church-men came to the ſimplicity of the firſt Chriſtians, the better would the true ends of religion be ſerved, and that the purity of the heart was to be preferred to, and ought rather to be the care of a ſpiritual governor, than the devotion of the hands only. If under this notion ſome niceties in diſcipline were given up to goodneſs of life, and when the peace of the church as well as of the kingdom was preſerved by it, it was ſurely no ill piece of prudence, nor is his memory therefore deſerving of thoſe ſlanders it has undergone upon that account.

'It is eaſy to ſee that much of this treatment has been owing to a belief in the admirers and followers of Archbiſhop Laud, that the reputation of the latter was increaſed by depreciating that of the former. They were indeed men of very different frames, and the parts they took in the affairs both of church and ſtate as diſagreeing. In the church, moderation and the ways of peace guided the behaviour of the firſt, rigour and ſeverity that of the laſt. In the ſtate they ſeverally carried the like principles and temper. The one made the liberty of the people and the laws of the land the meaſure of his actions, when the other, to ſpeak ſoftly of it, had the power of the Prince and the exalting the prerogative only, for the foundation of his. They were indeed both of them men of courage and reſolution; but it was ſedate and temperate in Abbot, paſſionate and unruly in Laud. It is not however to be denied that many rare and excellent virtues were poſſeſſed by the latter; but it muſt be owned too, he ſeems rather made for the hierarchy of another church and to be the miniſter of an arbitrary prince, and the other to have had the qualifications of a Proteſtant biſhop and the guardian of a free ſtate. Thus much I thought was due to the character of this good man, not only for the ſake of juſtice, but as an offering of gratitude to his memory for the great and laſting obligations the town of Guilford (to which I have ſome relation) lies under to him. And what I have here ſaid of him I am amply juſtified in, from ſeveral accounts delivered down of him, from letters and other pieces of his own in Ruſhworth's Collections, and from the ſtatutes of his hoſpital before mentioned, and other memorials of his worth which are there preſerved.

July the 10th, 1723. A. O.

*** It is not perhaps unworthy of obſervation, that in England Calviniſm went along with Civil Liberty, and Arminianiſm the contrary; and that in Holland it was at the ſame time the very reverſe.'

In the new edition of the firſt volume of the Biographia Britannica, there are ſome farther particulars concerning Dr. Abbot, of which the compiler of the tract before us could not avail himſelf. Dr. Kippis, on the other hand, if he had been acquainted in time with the preceding character of the Archbiſhop, would probably have aſſigned it a place in his late publication. K.

ART. IV. *The Hiſtory of the Caſes of controverted Elections, which were tried and determined during the Firſt and Second Seſſions of the Fourteenth Parliament of Great Britain, 15 and 16 Geo.* III. By Sylveſter Douglas, Eſq; of Lincoln's Inn, Barriſter at Law. Vols. III. and IV. 8vo. 10s. bound. Cadell. 1777.

MR. Douglas acquaints us, in a ſhort preface to his third volume, that 'when he publiſhed the firſt and ſecond volumes of this work, he had not entirely reſolved, and therefore did not undertake to continue the collection. He has now completed the plan he originally formed in his own mind, which was to give the hiſtory of all the cauſes that took their riſe at the laſt general election, as well as of thoſe which being occaſioned by accidental vacancies ſhould happen to be tried during the ſame ſeſſions with the others.' From the peruſal of this continuation, we find no reaſon to alter the favourable ſentiments we entertained of the merit of the work. We obſerve the ſame fidelity in ſtating the arguments, the ſame accuracy in the authorities ſubjoined in the notes, the ſame preciſion and neatneſs of expreſſion. Every writer who gives us the hiſtory of legal proceedings, unincumbered with that technical dreſs by which they are ſo generally diſguiſed, is intitled to the thanks of men of letters. A work of this nature, in particular, is too cloſely connected with the hiſtory of our conſtitution not to reflect conſiderable light upon the civil and political reſearches which form the moſt faſhionable ſtudy of the preſent age.

Thoſe who are fond of contemplating the Engliſh conſtitution as a regular plan of liberty, will obſerve ſome deviations from its original principles that are commonly little noticed, but which have crept into uſe, and are now received as the law of parliament. They will probably be diſpleaſed to find the right of voting in boroughs ſo much interwoven with the ſyſtem of the poor laws, as in the courſe of theſe election cauſes it appears to be. It is ſcarcely neceſſary to remind our Readers that the former is a right founded on preſcription, and repeatedly recogniſed by the parliamentary and the common law, long before the latter had any exiſtence in this country. A franchiſe ſo important in its nature, and involving in its conſequences every other right, ought ſurely not to depend on the fluctuating regulations that are made with a view to any inferior objects of legiſlation.

legiſlation. Yet ſuch is the caſe, if the poors-rate is to be taken as the ſole criterion of that claſs of voters who are called *payers of ſcot and lot.* It muſt be granted, however, that none of our ancient writers have exactly defined what it is *to pay ſcot and lot*, or *to pay ſcot and bear lot:* and that, on this account, plauſible arguments may be urged for ſubſtituting ſome certain teſt in its place. There is nothing very diſtinct or ſatisfactory in Sir Henry Spelman on this ſubject (title *ſcot* and *ſcottuni):* —it only appears, from what is cited there, that thoſe expreſſions were in uſe as far back as the Conqueſt; the words themſelves being of Saxon or Gothic original. Let us hear Mr. Douglas's opinion:

'Upon as accurate an inveſtigation as I have been able to beſtow on the ſubject, I am inclined to think that "*ſcot and lot*" had not originally a ſpecific ſignification expreſſive of any particular local or parochial taxes as I once conceived (*ſupra*, vol. i. p. 140). Both words are of Gothic or Teutonic origin, and are found in all thoſe modern languages which have German, or Latin with a certain proportion of German intermixed, for their baſis. "*Schoſs*" in modern German, and "*ſcott*" in Dutch, mean "impoſt, tax, contribution" in general. *Scotto* in Italian, and *Eſcot* or *écot* * in French, are, I believe, only uſed in the ſame familiar ſenſe with "*ſhot*" in Engliſh, for the ſhare of reckoning. "*Schot-vry*, in Dutch, correſponds exactly to our phraſe "*ſcot free* ‡," and "*ſchot in lot*," in that language, is explained to mean the ſame thing with "*ſchot*," taken alone. So, I am perſuaded, "*ſcot and lot*" is a mere tautology in Engliſh, adopted for the ſake of the jingle in the ſound; there being many inſtances of a like ſort in all languages. In the laws relating to the ſewers both words are indifferently applied to the aſſeſſments made by the Commiſſioners. This appears—By the extracts from the ordinance concerning Romney Marſh cited in Spelman (Title *ſcet* and *ſcottum)*; — By the ſtatute of 23 Hen. VIII. cap. 5. where mention is made of perſons aſſeſſed to any *lot* or *charge* by the commiſſioners of ſewers;—By the ſtatute of 3 and 4 Edw. VI. cap. 8. which ſpeaks of "all *ſcots lots*, and *ſums of money*," taxed by virtue of the commiſſioners of ſewers;—By 7 Ann. cap. 10. which mentions *lot* or *charge* as ſynonimous;—And by many other inſtances which might be adduced. *Scot*, *ſhot*, or *lot*, therefore, was the ſhare paid of the particular contribution which happened to be in

* "*Il s'arrêta triſtement à la porte d'un cabaret. Deux hommes habillés de bleu le remarquerent: Camarade, dit l'un, voilà un jeune homme tres-bien fait, et qui a la taille requiſe: Ils s'avancerent vers* Candide, *& le prierent à diner tres-civilement. Meſſieurs, leur dit* Candide, *avec une modeſtie charmante, vous me faites beaucoup d'honneur, mais je n'ai pas de quoi payer mon écot.*" Cand. ch. 2.

‡ 'The popular ſenſe of the expreſſion "*ſcot free*" may be well illuſtrated by the following example. "It was a rule with this great chancellor (Bacon) not to ſell injuſtice, but never to let juſtice go *ſcot-free.*" Cited in Hurd's Dial.

contemplation

contemplation when the term was employed, whether it was an aſſeſſment for the ſewers, a reckoning in a tavern, or the parochial taxes. The argument of the counſel for the petitioner in this caſe of Peterborough, drawn from the expreſſion "*bearing lot*," is rather ingenious than concluſive; for taking "*lot*" (as I have ſuppoſed) to be ſynonimous with "*ſcot*," and to ſignify a ſum of money, "*to bear lot*" would be a very proper expreſſion, as we ſay to "bear an expence," or to "bear a tax." In the ſtatute for regulating elections within the city of London (11 Geo. I. cap. 18.) "paying to the rates in lieu of watch and ward," is enumerated among the circumſtances which in London conſtitute the payment of ſcot. It muſt be acknowledged, that in the ſame ſtatute there ſeems to be a diſtinction made between the payment of ſcot, and the bearing lot. The electors of aldermen and common council-men muſt be, perſons paying ſcot, as therein deſcribed, and alſo "*bearing lot when required.*" But it does not at all appear what is meant by "*bearing lot.*" It is likewiſe ſpecially enacted, that they muſt be *houſeholders*, which ſeems to be an acknowledgment of the legiſlature, that the deſcription of "*paying ſcot and lot*" does not neceſſarily comprehend the qualification of being "a houſeholder."—I am informed by a very ingenious friend, and one well acquainted with the laws of Scotland, that the expreſſion of "To *ſcot and lot*" in the burgeſs's oath in that country, does not, nor, as far as he can learn, ever did, mean "to pay any determinate ſpecific tax or duty," but only the burgeſs's proportion of the common taxes and ſervices affecting the borough.

'However, the ſenſe of "*ſcot and lot*" in the reſolutions of the Houſe of Commons is not to be aſcertained by the ancient meaning of the words, or by arguments drawn from their etymology, or their ſignification in other languages or countries. There are no deciſions on the rights of election in the Journals, till the reign of James I.; after the poor rate was eſtabliſhed. Moſt of thoſe concerning boroughs where the right is declared to be in perſons paying ſcot and lot (of which there are in all about thirty, beſides agreements with regard to about twelve more) have been made either in the preſent century, or towards the end of the laſt; and it is clear that in modern times "*ſcot and lot*" has always been underſtood to mean pariſh taxes, or "pariſh payments;" which laſt is Dr. Johnſon's explanation. (*Vide* Johnſon's Dict.) Theſe determinations will all be found to have been made upon evidence concerning the poor and church-rates. We muſt, therefore, I think, conclude that the Houſe, by "the payment of ſcot and lot" have meant the payment of thoſe taxes, and nothing elſe.

'There is, indeed, one very forcible argument againſt conſidering "the payment of ſcot and lot," in determinations on the rights of election, peculiarly to mean, "the payment of the poor rate," and it is this; although, by the ſtatute of Geo. II. the laſt determination of the Houſe is final, and becomes law, however abſurd or unjuſt; yet ſtill, in reaſoning on the ſubject, we muſt ſuppoſe that, where the right of election in a maiden borough has come to be decided by the Houſe, and where that right does not depend on any charter, but is *preſcriptive*, the deciſion is formed on evidence of *preſcriptive* uſage, and that it is only a declaration of what the right has been

beyond time of memory. Now it is aſked, How is it poſſible that, where the Houſe has declared a preſcriptive right of election to be in the payers of ſcot and lot, they ſhould mean thoſe who pay the poor's tax, ſince that was unknown till the time of Queen Elizabeth? The truth is, the rule of legal preſcription cannot be applied to this ſubject; for, in the firſt place, according to the ſyſtem of a great many writers on the conſtitution, the repreſentation of boroughs commenced conſiderably within the time of legal memory; and, ſecondly, there are numerous inſtances where the right of election reſting merely on uſage has been determined, or agreed, to depend on circumſtances whoſe exiſtence is of ſo much more modern date than the period fixed by the law, as the boundary of legal memory. In ſuch caſes, where there has been a determination, to try them by the rule of preſcription would be impoſſible, and even where the right has been long acquieſced in, and undiſputed, without a determination of the Houſe, it would occaſion the utmoſt confuſion.'

The ſuggeſtions thrown out by this ingenious Writer, in the cloſe of the laſt paragraph, require a very attentive conſideration. It is not our deſign to revive the dormant controverſies that have exiſted on this ſubject: we would refer ourſelves to the private opinion of thoſe who are verſed in parliamentary learning. The great danger is, leſt the right of voting, by the neceſſary influence which precedents carry with them, come to be conſidered as an appendage to the poor-laws. The *miſerable ſhifts* and *lame expedients* * that have, from time to time, been adopted in order *to* **patch up the flaws* in this branch of our police, may convince us that it is a very unſafe baſis for ſo valuable a franchiſe to reſt upon. Pariſh officers are generally men in an inferior ſtation; and though they may be proof againſt the touch of corruption, they are expoſed to an influence no leſs dangerous ariſing from party and prejudice. What ſecurity have we that they will not apply the power with which they are intruſted to election purpoſes, by garbling the poors-rate? The controul of the quarter-ſeſſions is not, in every caſe, an adequate remedy, much leſs a barrier againſt ſuch abuſes. Such of our Readers as wiſh to purſue the ſubject will find many valuable hints on this head interſperſed throughout Mr. Douglas's publication.

In the caſe of Southampton, the queſtion concerning the eligibility of ſheriffs to ſerve in parliament is accurately diſcuſſed. We ſhould be carried beyond our limits were we to give an abſtract of this important argument: important indeed! if we lay any ſtreſs on the following ſuggeſtion of the petitioners counſel: 'If any arguments *ab inconvenienti* are to weigh in this queſtion, the danger to the conſtitution, if the King were to have it in his power to exclude fifty-two of the principal friends to the in-

* Vid. Blackſt. Comm. b. i. c. 9, on the Poor-laws.

tereſts

tereſts of the people from the Houſe of Commons, on the eve of a general election, is of much more ſerious conſideration than any diſadvantage that can be alledged as a conſequence of the eligibility of ſheriffs.'

But perhaps the moſt uſeful part of this collection (as far as practice is concerned) will be found to conſiſt in faithfully preſerving the determinations of the Committees, on points of evidence that ariſe in the conduct of the different cauſes. 'To the chief of theſe' (ſays our Author, in the caſe of Worceſter) 'I paid particular attention, and have given a faithful ſtate of them; being daily more and more convinced, by my attendance in election cauſes, that it is highly neceſſary that certain fixed rules, with regard to evidence, ſhould be adopted and adhered to by all Committees, and that the determinations of former Committees on this ſubject ſhould be preſerved in writing; becauſe, if they are not, they will be cited and urged as authority to other Committees, from mere memory, which is extremely fallacious, and grows daily more ſo as the intervening diſtance of time increaſes.' Beyond this line, we have our doubts whether the *hiſtory* of theſe cauſes (as the Author guardedly intitles his publication) can operate as precedents in the legal meaning of the term; or, in other words, have equal weight with judgments of the courts of common law. A moſt material defect, of which Mr. Douglas ſeems ſenſible, ariſes from the Committees not delivering the reaſons upon which their deciſions are grounded. To compare the determination, in every inſtance, with the ſtate of the caſe, and thus to infer the points neceſſarily decided upon, is a very delicate and hazardous operation. To ſupply the chaſm by conjecture, is giving ſcope to ingenuity, and to the talents of reaſoning; but is, we apprehend, totally ſubverſive of the technical meaning annexed to the word precedent. This point, however, muſt be left to the future diſcuſſion of the gentlemen of the long robe. Whatever rules may hereafter be adopted in the exerciſe of this new juriſdiction, the advocates of Mr. Grenville's bill have every reaſon to think highly of the preſent work. The cloſe attention paid by Mr. Douglas to the great objects of this bill, and the liberal ſpirit with which his obſervations are communicated to the Public, will contribute, in no ſmall degree, to its improvement, by pointing out the proper means to remove thoſe obſtacles which unavoidably embarraſs every innovation with reſpect to the ancient forms of proceeding.

*** For our account of the two preceding volumes of this work, ſee Review, vol. liii. p. 483.

K's Friend.×

×Mr. Tou—e. 1st art.

ART.

ART. V. *Artificial Memory, or Plan of an hiſtorical Chart, repreſenting, at one View, the Riſe and Progreſs of the principal States and Empires of the known World.* 10 s. 6 d. Edinburgh, Balfour and Bell. Sold by Cadell in London.

IN early ages, men of ſuperior talents, or ſuperior ſenſibility, were happily employed in obſerving the order of nature, and in diſcovering truths uſeful to themſelves and others. By ſlow degrees and repeated obſervations the general laws of the natural world were inveſtigated; the ſciences were formed; and man was raiſed from a ſtate of brutal ignorance and ferocity into that of a ſocial and intelligent being. His firſt inſtructors were diſtinguiſhed by honourable titles; and, in the native warmth of gratitude, the people deified and adored their benefactors.

Whoever reads even the imperfect hiſtories that are come down to us of the firſt diſcoveries and progreſs of the ſciences, and conſiders with what repeated exertions and trials they have been gradually advanced to their preſent perfection, will not fail to catch ſomething of the ſame enthuſiaſtic admiration for thoſe tranſcendent geniuſes who have illuminated the dark ages of the world; and when they look upon a watch, an almanac, a geographical map, or chronological table, will conſider that theſe inſtruments of ſcience, which every body now can enjoy the uſe of, are the reſult of the accumulated obſervations of the greateſt men in every age of the world.

Theſe reflections are particularly applicable to chronology, the ſtudy of which is very ancient, and the progreſs of which has been extremely ſlow: but although conſidered as a ſcience, it has always been ſubject to great difficulties, and may further employ the conſideration of philoſophers, yet its general principles have been long ſufficiently aſcertained to render it a neceſſary and uſeful light to the hiſtorian.

The ingenuity and induſtry of chronologers have produced a multitude of volumes upon this ſubject, both ſcientific and practical, which ſerve to amuſe the learned, and terrify the ignorant: but of late years the practical part of this ſcience has been brought into a ſmall compaſs, and exhibited with great perſpicuity in tables for common uſe, which may be conſulted by all who read hiſtory with the ſame facility as a geographical map; ſo that no one who wiſhes to ſtudy hiſtory to advantage, can now have any excuſe for blundering in the dark, without referring each important event to its proper *time and place*; and we hope parents and maſters will be peculiarly careful that their children and pupils do not get the habit of reading either geographical or hiſtorical books without attentively conſulting correſponding *maps* and *tables of chronology*.

Of

Of theſe laſt Dr. *Blair's Chronology and Hiſtory of the World*, is the beſt and plaineſt we have ſeen; but thoſe who do not chuſe to go to the expence of this work, may ſtill be very well accommodated with tables in much leſs compaſs, and which have the ſuperior advantage of ſhewing all the principal æras and revolutions referred to in hiſtory at *one view*.

The firſt of theſe that has come to our knowledge was publiſhed ſome years ago in France by the indefatigable Abbé *Langlet du Freſnoy*, of which a new edition was given in 1775, enlarged and brought down to the year 1763. Theſe French tables are engraved upon four ſheets, which may be joined together and form one general table of univerſal hiſtory, and being put upon rollers, may be conveniently uſed as a map. They are ſold in London * by Meſſrs. Faden and Jeffries, and make altogether a very uſeful abridgment of chronology.—— Beſide very complete liſts of kings, emperors, and popes, the principal revolutions of empire are diſtinctly marked; many of the moſt intereſting hiſtorical events are taken notice of in their proper places; and the Author generally mentions the principal hiſtorians that ſhould be read to fill up this hiſtorical ſkeleton. The cotemporary perſons and events are placed in their reſpective columns, which run from the top to the bottom of the ſheets, nearly but not exactly oppoſite to each other; and the Author has not attempted to obſerve any correſpondence between time and ſpace. The editor obſerves that the *Chronological Tables* of the ſame author publiſhed in 1763, in 2 vols. 8vo. contain the neceſſary ſupplements to theſe tables, and point out the uſe that may be made of them in the ſtudy of ancient and modern hiſtory.

The ſecond chronological ſheet that we have ſeen of this kind, is called, *A Chart of Univerſal Hiſtory, exhibiting at one View, beſides the Succeſſion of the four great Monarchies, a general Hiſtory of every Empire, Republic, and Sovereignty that has ever been conſiderable from the Deluge down to the preſent Time; for the Uſe of his Royal Highneſs the Prince of Wales.* Price, alſo, 10s. 6d.

This chart is profeſſedly taken from the French, with conſiderable improvements: the chief of which are, that the materials are brought into much leſs compaſs, and better arranged for inſpection; and the hiſtorical part is repreſented by a ſuitable *diſtinction of colours*; ſo that the eye may take a ſurvey of the extent of any empire, at any given period, at a ſingle view. The geographical diviſions are diſtinctly marked, and very properly continued by dotted lines, from the top to the bottom, when two countries happen by conqueſt or other-

* Price 10s. 6d.

wiſe to be politically united: but it is a great defect in this chart, that the different parts of it are on different ſcales; ſo that equal ſpaces do not repreſent equal times.

The third plan of this kind was publiſhed by *Doctor Prieſtley*, under the title of *A new Chart of Hiſtory*, with a ſmall volume containing a ſhort abridgment of univerſal hiſtory, by means of which the utility of his chart was greatly extended.

This Chart of Hiſtory, as well as the Doctor's very ingenious and original Chart of Biography, are great improvements upon all works of this kind that had appeared before them, and have the great merit of being reduced to one ſcale, ſo that equal ſpaces in all parts of them repreſent equal times; and having peruſed the whole Chart of Hiſtory with the book very carefully, we can, with confidence, aſſure the Public, that the dates, in general, are extremely correct.

But, notwithſtanding the evident merit of this performance, we cannot avoid obſerving that, upon a firſt glance, the multiplicity of indiſtinct parts is rather forbidding, eſpecially to young perſons; and that though it is well calculated as a companion to the hiſtorian, it is not ſufficiently ſimple and diſtinct for the inſtruction of youth.

Poſſibly this idea, upon obſerving the Chart from the French, or Dr. Prieſtley's, which have both the ſame defect of appearing too complex, gave occaſion to the Chart now before us, which ſeems unadviſedly to have been publiſhed without the knowledge and aſſiſtance of the gentleman who (the Editor ſays) drew up the original ſketch for his own private uſe, and who, probably, would have finiſhed it in a different manner.

This *artificial Memory*, as the Editors call it, cannot ſtand in competition with any of the former for quantity of matter. Compared with thoſe full ſheets this is a mere ſkeleton, and no more like to them than the knight of Cervantes to an alderman, *with good fat capon lined*. There is, nevertheleſs, good matter in it; and perhaps full as much as a young maſter's head will hold.

It is evident, from the firſt view of this Chart, that the chief object of the perſon who drew it up, was to avoid the defect of intricacy, by which almoſt all maps and charts are rendered improper for the inſtruction of youth, and the conſideration of which engaged the late Mr. Palairet to preſent the world with the moſt uſeful ſet of elementary maps that ever was publiſhed. This *artificial Memory*, though not ſo full of dates, and in a few reſpects perhaps not ſo accurately executed as ſome others, is nevertheleſs a uſeful publication, and excels them all in *diſtinctneſs*.

The double ſcale at the ſides is plain and ſtriking to the eye, as the table hangs up; the centuries are well marked with

ſtrong

ſtrong lines; the Chriſtian æra is, with propriety, made very conſpicuous: the faint lines dividing the centuries into ten equal parts, are a great improvement.

The Olympiads, and the Roman æra, are uſeful additions, though that of Nabonnazzer might as well have been omitted; and the vacant ſpace for America, as there are no materials for the early hiſtory of that country, may be very advantageouſly filled up by the ſtudent with the hiſtorians correſponding to each period, by lines for the reſpective duration of their hiſtories, as Dr. Prieſtley has ingeniouſly expreſſed the duration of the reſpective lives of illuſtrious men.

Though it is curious to obſerve, as one may by the means of this table, the proportion between the obſcure and hiſtoric ages that have elapſed ſince the flood; yet as there is but little matter for the upper part of the map, and it is extended to a great length, ſeemingly for the ſake of this circumſtance, perhaps it would be as well to ſhorten the plate ſo as to include only the time ſince the Trojan war, by which means its ſize would be much more commodious: and we beg leave to intimate to Dr. *Prieſtley*, and the editors of the *Artificial Memory*, that their charts would both be improved if the names of the geographic diviſions were engraved at *both* ends of their reſpective columns, which would greatly aſſiſt the eye in running over the ſpace aſſigned to each particular country. We think, likewiſe, that Dr. Prieſtley's chart would be further improved by marking the ſpaces with dotted lines, where ſeveral geographical diſtinctions may have been confounded by political union and conqueſt.

This Artificial Memory has not been long publiſhed in England; yet we find, by a pretty ſevere criticiſm of Dr. Prieſtley's, from which the editors may draw ſome advantage, that it was known ſeveral years ago, and came out in Scotland about the ſame time with the *Chart of Hiſtory*, though it does not appear to be taken from that chart, or to have any particular relation to it, but what neceſſarily ariſes from their being upon the ſame ſubject.

As friends to the progreſs of ſcience, and as impartial critics, we cannot help being pleaſed to ſee ſo many uſeful attempts to facilitate the knowledge of hiſtory. Without applauding any one of them at the expence of all the reſt, we have endeavoured to do juſtice to the merit of each; and we believe it may not be amiſs to obſerve, by way of recapitulation, that the *French Chart* is moſt compleat in *chronological liſts*; that the *Chart* taken from the French, is an excellent abridgment of the former with great improvements; that Dr. Prieſtley's Chart, including his book, is the moſt accurate and complete performance; but that the *Artificial Memory* is more diſtinct than any of the former, and better adapted in its plan to convey ideas

of the principal æras and outlines of hiſtory to very young perſons, and to thoſe who have no previous knowledge of the ſubject; eſpecially if the reader makes uſe of *Baron Holberg's*, or ſome other ſhort introduction to univerſal hiſtory, together with the Chart.

B

ART. VI. *A Letter to John Dunning, Eſq:* By Mr. Horne. 8vo: 1s. 6d. Johnſon. 1778.

THE independent ſpirit of Mr. Horne, which has long given him ſome diſtinction in the political world, appears from this publication to accompany him in his excurſions into the fields of literature and criticiſm. *Nullius in verba magiſtri*, ſeems to be his motto in every character he aſſumes. We here find him attacking with a bold, and perhaps many will think with a rude and uncourtly hand, one of the moſt celebrated maſters of grammatical learning among the Moderns, Mr. Harris; and advancing poſitions concerning the nature of conjunctions and adverbs, contrary to the theory laid down by that ingenious writer in his *Hermes*, and to the general opinion of grammarians.

The occaſion of this letter, Mr. Horne thus explains: 'The precedent of a ſuppoſed omiſſion in the caſe of the King and Lawley, was produced to juſtify a real omiſſion in the information againſt me: when indeed there was NO omiſſion in the information againſt Lawley. But the averment ſaid to be omitted, was, not only ſubſtantially, but *literally* made.

'The exception taken was, that it was not poſitively averred that Crooke was indicted; it was only laid that ſhe ſciens that Croke had been indicted and was to be tried for forgery, did ſo and ſo.'

—'She knowing that Crooke had been indicted for forgery, did ſo and ſo.'

That is, *literally* thus,

—'Crooke had been indicted for forgery," (there is the averment literaly made)—"She, knowing that, did ſo and ſo.'—

This our Author aſſerts is in all caſes the unſuſpected conſtruction, not only in our own language, but in every language in the world, where the conjunction *that*, or ſome equivalent word, is employed—"I ſpeak it (ſays he) confidently, becauſe I know (and, with Lord Monboddo's permiſſion, *a priori*) that it muſt be ſo; and I have likewiſe tried it in a great variety of languages, ancient as well as modern, Aſiatic as well as European.

'I am very well aware, Sir, that, ſhould I ſtop here, what I have now advanced would ſeem very puerile; and a mere quibbling trick or play upon words; founded upon the fortui-

tous

ſtous ſimilarity of ſound between THAT the Article or Pronoun, as it is called, and THAT the Conjunction: between which two, though they have the ſame ſound, it is univerſally imagined that there is not any the ſmalleſt correſpondence or ſimilarity of ſignification. But I deny that any words change their nature in this manner, ſo as to belong ſometimes to one part of ſpeech and ſometimes to another, from the different manner of uſing them. I never could perceive any ſuch fluctuation in any word whatever: though I know it is a general charge brought erroneouſly againſt words of almoſt every denomination. But it is all, Error; ariſing from the falſe meaſure which has been taken of almoſt every ſort of words. Whilſt the words themſelves continue faithfully and ſteadily attached, each to the ſtandard under which it was originally enliſted. As the word THAT does; which, however uſed and employed, and however named and claſſed, always retains one and the ſame ſignification. Unnoticed abbreviation in conſtruction, and difference of poſition, have cauſed this appearance of fluctuation; and (ſince the time of the elder Stoics) have miſled the Grammarians and Philoſophers of all languages, both ancient and modern: for in all they make the ſame miſtake.

'If I ſhould aſk any of theſe gentlemen, whether it is not ſtrange and improper that we ſhould, without any reaſon or neceſſity, employ in Engliſh the ſame word for two different meanings and purpoſes; would he not readily acknowledge that it was wrong, and that he could ſee no reaſon for it, but many reaſons againſt it? Well, then, is it not more ſtrange that this ſame impropriety, in this ſame caſe, ſhould run through ALL languages? And that they ſhould all uſe an *Article*, without any reaſon, unneceſſarily, and improperly, for this *ſame* Conjunction; with which it has, as is pretended, no correſpondence nor ſimilarity of ſignification? Yet this is certainly done in ALL languages; as any one may eaſily find by inquiry. Now does not the uniformity and univerſality of this ſuppoſed miſtake and unneceſſary impropriety (in languages which have no connexion with each other) naturally lead us to ſuſpect that this uſage of the Article may perhaps be neither miſtaken nor improper; but that the miſtake may lie only with us, who do not underſtand it?'

To illuſtrate theſe obſervations, and ſhew the truth of his aſſertion that the word THAT has always the ſame meaning, Mr. Horne gives the following examples:

'*Example.* I wiſh you to believe THAT I would not hurt a Fly.'

'*Reſolution.* I would not wilfully hurt a Fly, I wiſh you to believe THAT' (aſſertion).

'*Ex.* You ſay THAT the ſame arm which when contracted can lift ——, when extended to its utmoſt reach will not be able to raiſe ——: You mean THAT we ſhould never forget our ſituation, and THAT we ſhould be prudently contented to do good within our ſphere, where it can have an effect: and THAT we ſhould not be miſled, even by a virtuous benevolence and public ſpirit, to waſte ourſelves in fruitleſs efforts beyond our power of influence.'

'*Ref.* The ſame arm which when contracted can lift ——, when extended to its utmoſt reach will not be able to raiſe ——: You ſay THAT. We ſhould never forget our ſituation; you mean THAT. And we ſhould be contented to do good within our own ſphere, where it can have an effect; you mean THAT. And we ſhould not be miſled even by a virtuous benevolence and public ſpirit to waſte ourſelves in fruitleſs efforts beyond our power of influence; you mean THAT.'

'*Ex.* They who have well conſidered THAT kingdoms riſe or fall, and, THAT their inhabitants are happy or miſerable, not ſo much from any local or accidental advantages, or diſadvantages; but accordingly as they are well or ill governed; may beſt determine how far a virtuous mind can be neutral in politics.'

'*Ref.* Kingdoms riſe or fall, not ſo much from any local or accidental advantages or diſadvantages, but accordingly as they are well or ill governed; they who have conſidered THAT (maxim), may beſt determine how far a virtuous mind can be neutral in politics. And the inhabitants of kingdoms are happy or miſerable not ſo much from any local or accidental advantages or diſadvantages, but accordingly as they are well or ill governed; they who have conſidered THAT, may beſt determine how far a virtuous mind can be neutral in politics.'

'*Ex.* Thieves riſe by night, THAT they may cut men's throats.'

Ref. Thieves may cut men's throats, (for) THAT (purpoſe) they riſe by night.'

'After the ſame manner may all ſentences be reſolved, where the ſuppoſed conjunction THAT (or its equivalent) is employed: by ſuch reſolution it will always be diſcovered to have merely the ſame force and ſignification, and to be in fact nothing elſe but an Article.

'And this is not the caſe in Engliſh alone, where THAT is the only Conjunction of the ſame ſignification which we employ in this manner; but this ſame method of reſolution takes place in thoſe languages alſo which have different Conjunctions for this ſame purpoſe: for the original of my laſt example (where

UT is employed, and not the Latin neuter article QUOD,) will be reſolved in the ſame manner.

'UT *jugulent homines ſurgunt de nocte Latrones.*'

'For though Sanctius, who ſtruggled ſo hard to withdraw QUOD from amongſt the Conjunctions, ſtill left UT amongſt them without moleſtation; yet is UT no other than the Greek Article ὅτι, adopted for this conjunctive purpoſe by the Latins, and by them originally written UTI: the O being changed into U from that propenſity which both the ancient Romans had, and the modern Italians ſtill have, upon many occaſions, to pronounce even their own O like an U. Of which I need not produce any inſtances. The reſolution therefore of the original will be like that of the tranſlation.

'Latrones jugulent homines (ὅτι) ſurgunt de nocte.'

After ſome farther obſervations on the conjunction *that*, our Author maintains univerſally, that the words commonly called conjunctions are not a ſeparate ſort of words or part of ſpeech by themſelves, and that the particular ſignification of each of theſe words is to be ſought for from among the other parts of ſpeech, by the help of the particular etymologies of each reſpective language. Having contradicted and ridiculed Mr. Harris's definition of a conjunction as a word not ſignificant of itſelf (which he ſays cannot be true of any word in any language), he aſſerts that there is no conjunction whatever, 'which may not, by a ſkilful herald, be traced home to its own family and origin, without having recourſe to contradiction and myſtery, with Mr. *Harris*, or with Mr. Locke, cleaving open the head of man, to give it ſuch a birth as Minerva from the head of Jupiter.' In confirmation of this Mr. Horne proceeds:

'But becauſe men talk very ſafely of what they *may do*, and what they *might have done*; and I cannot expect that others who have no ſuſpicion of the thing, ſhould come over to my opinion, unleſs I perform, at leaſt as much as Wilkins (who had a ſuſpicion of it) required before he would venture to differ from the Grammars of inſtituted languages; I will diſtribute our Engliſh Conjunctions into their proper places. And thus wilfully impoſe upon myſelf a taſk which I am told 'no man however learned or ſagacious has yet been able to perform.' *

* 'The particles are, among all nations, applied with ſo great latitude, that they are not eaſily reducible under any regular ſcheme of explication: this difficulty is not leſs, nor perhaps greater, in Engliſh than in other languages. I have laboured them with diligence, I hope with ſucceſs: ſuch at leaſt as can be expected in a taſk, which no man, however learned or ſagacious has yet been able to perform.' Preface to S. Johnſon's Dictionary.

'Thus then; I ſay that

If	Lif	Lifan	To give
An	An	Anan	To grant
Unleſs	Onlef	Onlefan	To diſmiſs
Eke	Gac	Gacan	To add
Yet	Get	Getan	To get
Still	Stell	Stellan	To put
Elſe	Alef	Alefan	To allow
Tho' or Though	Daf, or Dafig	Dafian, or Dafigan	To *Boot*
But	Bot	Botan	To be-out
But	Be-utan	Benon-utan	To be-out
Without	þýnð-utan	þeonðan-utan	
And	An-ab	Anan-ad	*Dare Congeriem*

(Are the imperatives; the respective Verbs.)

Left, is the Participle Lefed, of Lefan, to diſmiſs

Since	Siðdan	is the Participle of	Seon, To ſee
Since	Syne		
Since	Seand-es		
Since	Siððe, or Sin-es		

That is the Neuter Article Dat

'Theſe I apprehend are the only Conjunctions in our language which can cauſe any difficulty; and it would be impertinent in me to explain ſuch as, *Be-it*, *Albeit*, *Notwithſtanding*, *Nevertheleſs*, *Set*,* *Save*, *Except*, *Out-cept*, † *Out-take*, ‡ *to with Becauſe*, *&c.* which are evident at firſt ſight.

'I hope it will be acknowledged that this is coming to the point; and is fairer than ſhuffling them over as all Philoſophers and Grammarians have hitherto done; or than repeating after others, that they are not themſelves any part of languages, but only ſuch *Acceſſaries*, as *Salt* is to *Meat*, or *Water* to *Bread*; or that they are the mere *Edging*, or *Sauce* of language; or that they are like the *Handles* to *Cups*, or the *Plumes* to *Helmets*, or the *Binding* to *Books*, or *Harneſs* for *Horſes*; or that they are

* 'Set this my work full febill be of rent,' G. Douglas.

† 'I'ld play hun 'gaine a knight, or a good ſquire, or gentleman of any other countie i' the kingdome.'—*Outcept* 'Kent: for there they landed all gentlemen.' B. Johnſon. Tale of a Tub.

‡ 'And alſo I reſygne al my knyghtly dignitie, mageſty and crowne, wyth all the lordes hyppes, powre, and pryvileges to the foreſayd kingely dygnitie and crown belonging, and al other lordſhippes and poſſeſyons to me in any maner of wyſe pertaynynge, what name and condicion thei be of, *out-take* the lands and poſſeſſions for me and mine obyte purchaſed and broughte.'

Inſtrument of reſignation of K. Richard II. in Fabian's Chronicle.

Pegs,

Pegs, and *Nails*, and *Nerves*, and *Joints*, and *Ligaments*, and *Lime* and *Mortar*, and ſo forth.

'In which kind of pretty Similies Philoſophers and Grammarians ſeem to have vied with one another; and have often endeavoured to amuſe their readers and cover their own ignorance, by very learnedly diſputing the propriety of the Similie, inſtead of explaining the nature of the Conjunction.

'I muſt acknowledge that I have not any authorities for the derivations which I have given of theſe words; and that all former etymologiſts are againſt me. But I am perſuaded that all future etymologiſts (and perhaps ſome Philoſophers) will acknowledge their obligation to me: for theſe troubleſome Conjunctions, which have hitherto cauſed them ſo much miſtaken and unſatisfactory labour, ſhall ſave them many an error and many a weary ſtep in future.'

Our Author eſtabliſhes his method of explaining conjunctions, by numerous quotations from ancient Engliſh authors, which our limits will not permit us to copy, but which, we apprehend, will be thought by thoſe who examine the ſubject with attention, ſufficient proofs of our Author's general aſſertion.

The ſubject of this letter muſt be acknowledged extremely curious; and the writer has diſcovered ſo much ingenuity and originality in his manner of treating it, that we cannot but recommend it to the attention of ſuch of our readers as have a taſte for grammatical inquiries.

ART. VII. *The New Proſe Bath Guide for the Year* 1778. Dedicated to Lord N—. With a Frontiſpiece characteriſtic of the Times. By the Author of a Year's Journey through France and Spain. Small 8vo. 2s. 6d. Dodſley.

THE original *Proſe* Bath Guide was a *ſerious* and an uſeful compilement; Mr. Anſty's *poetical* performance was witty and entertaining; and Mr. Thickneſſe's production hath pretenſions alike to the *utile* and *dulce*: to unite *theſe* appears to be the Author's principal aim, and he is not altogether unſucceſsful in the execution of his deſign.

Bath having been, within theſe few years, greatly enlarged, and being now become the ſettled reſidence, as well as the occaſional reſort of people of faſhion, who repair thither in queſt of health or amuſement,—our Author conceived that a new proſe, as well as a new poetical Guide was wanted; that ſtrangers might at once be made acquainted with the place, the people, the waters, the etiquette, &c.——He is a ſenſible, but not a correct writer; his manner is original, and (as we conceive) characteriſtic of the humouriſt who holds the pen. He knows the world, and he treats mankind according to the experience which he has acquired concerning them:—But we

have ſufficiently intimated our opinion with reſpect to his manner, in our review of his Journey through France and Spain: See Review, Vol. lvii. p. 207.

The following remarks on a very abſurd, miſchievous, and indecent cuſtom, merit all the circulation which can be given to them by the aid of a periodical journal.

Among the *ſingularities* and *grievances* of Bath, which are here very properly animadverted upon, the Author takes notice of the enormity of *bell-ringing* * and *bell-tolling*; and while he is attending to this noiſy ſubject, he, very naturally, introduces a ſimilar grievance, which, unhappily, is not peculiar to Bath, as the whole kingdom is plagued with it.

'—— WE have been deſired,' ſays Mr. T. who always figures in the majeſtic plural, 'not to quit this chapter on grievances, without reminding thoſe fine ladies and gentlemen, who come home in perfect health and high ſpirits, at midnight, that the *ran-dans* of their footmen, not only awaken and diſturb the more regular part of their own, or other families in the ſame houſe, but alarm the languiſhing ſick for two or three houſes to the right and left. They are therefore ſeriouſly and earneſtly deſired to conſider, that, by this flouriſhing *eclat* of their footmen, they have rouſed from a little refreſhing ſleep, three or four miſerable beings, and deprived them, not only of comfort, but perhaps, of life. We have known ſome of theſe violent and unexpected notices of a giddy coxcomb, coming from the ball, or the gaming-table, in the middle of the night, by ſuch an alarm, not only awake, but throw a ſick perſon into the agonies of death, and who have not recovered their ſenſes for ſome days; who then, that pretends to have either compaſſion, humanity, or even good breeding, will, after this ſerious warning, ſuffer their irregular hours to be announced by ſuch acts of cruelty? Surely, none; but ſuch who *are ſure*, that they may not one day or other, and perhaps before the revolution of one week, feel themſelves, the ſhock of ſuch wanton vanity. Let, therefore, thoſe in health, remember, that the foundation of their amuſements at BATH, were laid by the ſick and afflicted; and that they add the deep ſin of ingratitude to that of the utmoſt barbarity, when they do keep unſeaſonable hours, if they do not ſteal home as privately, and as free from noiſe, as if they were about to commit a robbery; as a private robbery is not half ſo criminal as a *public murder*. We could dwell an hour on this unpardonable ſin, but that we flatter ourſelves it is a ſin ariſing

* 'The *Etiquette* is, that whoever enters Bath with a ſet of horſes, their arrival muſt be announced by the clappers of four-and-twenty bells; while 200 miſerable ſick are to be tortured by them.'——

more

more from inconſiderateneſs than wickedneſs; but if, after this fair warning has been given, we ſhould hear of ſuch nocturnal hoſtilities being committed, we ſhould think ourſelves juſtified in advertiſing the offenders, with a reward for apprehending them. Nor muſt we be ſilent, while another faſhionable noiſe is ſo common at BATH, and which is rather more alarming than that we have juſt mentioned; we mean riots, noiſe, and confuſion, made nightly by chairmen, footmen, &c. at the public rooms, and at ſeveral quarters of the town, where *private parties* are aſſembled: Theſe *private parties*, however, are announced from one end of the ſtreet, ſquare, circus, or wherever they are, by oaths, quarreling, and indecent language, to the great annoyance of all ſober people, and the great entertainment of the young ladies, and the chambermaids, at the nurſery-windows, who cannot ſleep on *their mama's rout-night*, and therefore may as well ſit at the window with BETTY and MOLLY, to hear all the obſcene and *balderdaſh* converſation which paſſes between the moſt abandoned ſet of men in the univerſe *. But we are afraid, that the number of chairs, coaches, footmen, &c. at the door of my lady BUNBUTTER, is a matter of full as much conſequence to her ladyſhip, as the *inſide lading*; and that this intolerable nuiſance will not be eaſily remedied.'

It is aſtoniſhing that people who have ever ſuffered even but the pain of the head-ach, or the rack of a ſleepleſs night, do not combine to ſuppreſs ſo *barbarous* and ſenſeleſs a cuſtom. If an inſolent dame, or a thoughtleſs puppy of quality, have no regard to the ſufferings of the neighbourhood, they might, one would think, recollect that, in their turn, they may ſoon come to partake of neighbour's fare: and *then* they will ſenſibly feel, what they ought to have felt *before*, by the common ſympathy of Human Nature.

To what our ſenſible *guide* has obſerved, with reſpect to the nocturnal noiſes of Bath, we will, briefly, add our warm diſapprobation of the univerſal practice of DOOR-THUNDERING at viſits. Cannot neighbours go to ſee and converſe with one-another *quietly*, and without ſo much appearance of inſult and outrage at the viſitor's approach? Cannot ſocial intercourſe be kept up without making theſe violent aſſaults, with a battering ram, on the habitations of thoſe with whom we wiſh to paſs an hour or two in peace and harmony? Indeed, ladies and *gentle*-men, this is *ungentle* deportment! It is *rude*, in itſelf, notwithſtanding it happens to be modiſh; and it cries aloud for

* 'There are good and wholeſome rules, whereby chairmen are to be regulated; and let thoſe who have routs, take care not to ſuffer ſuch riots at their doors, or determine not to collect PRIVATE PARTIES, at the expence of public peace.'

refor-

reformation, in a country where POLITENESS is, in general, *better underſtood.* &c.

ART. VIII. *Mrs.* Macaulay's *Hiſtory of England, from the Revolution to the preſent Time,* concluded: ſee Review for April.

THE *fourth Letter* of this animated review of the later periods of Engliſh hiſtory, carries us on to the concluſion of Queen Anne's reign; the principal events of which, with the intrigues and cabals of the Whigs and Tories, are recited in a clear and maſterly ſummary. At the cloſe of this letter, the ingenious and ſpirited Writer thus impartially ſketches the Queen's character:

'Of all the Princes of the Stewart line, perhaps there were none whoſe intentions were better towards promoting the good of the ſociety ſhe governed, than Queen Anne; but her natural capacity was narrow, and her education illiberal: far from being able to comprehend the art of government, and the political happineſs of ſociety, ſciences underſtood by very few, her natural capacity was not ſufficient to direct with ſucceſs and with reſpect the œconomy of a private family: a bigot to the forms of religion, a ſlave to her favourites, and a victim to her timidity, ſhe was the foot-ball of all who had an opportunity of taking advantage of her weakneſſes, for the promoting their private views. The vices of her reign were the vices of thoſe by whom ſhe was governed; and the virtues of her heart only rendered her a more eaſy dupe to the ſiniſter ſchemes of her counſellors. In ſhort, my friend, ſhe was a glaring example to ſhew the ticklish ſtate in which ſociety is involved, whoſe welfare depends on the conduct of an individual; ſince a high ſhare of virtue and underſtanding, thoſe choiceſt gifts of heaven, are diſpenſed by the Creator with ſo ſparing a hand, that we find a very few individuals in any age whom we can in this reſpect mark as the favourites of heaven.'

In letter V. reciting the chief occurrences in the reign of George the Firſt, the Hiſtorian proceeds in her great purpoſe of marking the progreſs of corruption in the conſtitution of this country; an evil derived, on the one hand, from the wicked arts of government *, aided, on the other, from the degeneracy of

* Something may be urged in palliation of the wicked arts practiſed by Walpole and the reſt of George's miniſtry, from the *neceſſity* which they were under of providing, at whatever expence, for the ſecurity of their maſter's ſeat on the throne, againſt the continual machinations of the Pretender and his adherents. It appears, from a ſpeech of Lord Bathurſt's, in the year 1727, that the national debt was then mounted up to the moſt alarming ſum (as it was at that time

of the people: *i. e.* the decay of moral virtue, and the monſtrous increaſe of luxury. In this intereſting review, the detail given of the miſchiefs effected by the diabolical ſpirit of political gaming, at the time when almoſt the whole nation was thrown into the utmoſt confuſion and diſtreſs by the fatal South-Sea ſcheme, will be read with ſatisfaction by all who wiſh to have their recollection of what paſſed, in thoſe memorable times, aſſiſted and refreſhed. The remaining part of the Hiſtory of George I. is (as the Writer juſtly remarks) 'barren of all events which can give any ſcope to the genius of an hiſtorical writer, and entirely deprives an author of the ſuperlative pleaſure of ſtriking the imaginations of his readers either with pleaſure or admiration: in ſhort, it contains a tedious repetition of intricate and contradictory treaties, all formed with the view of ſecuring the King's dominions on the Continent, and to deprive the ſubjects at home of any hope of a change of ruinous meaſures by a change of perſons at the helm of government; and it contains a tedious repetition of the proſtitute conduct of parliaments, who laviſhly granted the people's money for no other end but the purpoſes mentioned above, and for the corruption of the people at large, in ſuch a manner as ſhould render them the willing inſtruments of the deſtruction of the national welfare abroad, and the undermining their own privileges at home.'

At the cloſe of this reign, Mrs. M. obſerves, that ſhe totally rejects the invidious taſk of giving characters. In the hiſtory of theſe *modern times*, ſhe tells us, ſhe cannot ſubmit to the drudgery of culling panegyric from *addreſſes* or *birth-day odes*: and other reſearches, ſhe remarks, might lead her into dangerous paths. We have a word or two, however, concerning this honeſt prince; of whom our Hiſtorian ſpeaks as well as ſhe generally does of any crowned head. The following particulars we ſhall extract in her own words:

'The medium of party undoubtedly viewed the political conduct of George the Firſt as coloured by the prejudices of the eye through which it was ſurveyed; but whatever might be the virtues, vices, or errors of his political conduct, he was liked, and even loved by the individuals who had the honour of a familiar converſation with him, and was generally regarded by thoſe who do not examine cloſely or critically into the nature of virtue and vice, or the motives and principles of human

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time deemed) of fifty millions!—What would our grandfathers have ſaid, could they have foreſeen that in leſs than half a century more, it would be increaſed to three times that amount! while private luxury, and thoughtleſs prodigality would keep pace with the giant ſtrides of that enormous public evil.

conduct,

conduct, as a man who had an honeſt heart, and whoſe faults in his government, if there are any faults to be found, were entirely owing to the ſuggeſtions of a venal miniſtry, who, having neither ſufficient virtue, or ſufficient underſtanding, to govern parties by the confidence which theſe great qualities give, their power and influence were ſolely grounded on corruption.

'My narration, my friend, has furniſhed you with many proofs of the liberal, nay, the profuſe manner with which every parliament gave away the money of the people.—George the Firſt was almoſt always in war, or elſe entangled in expenſive alliances. Bremen and Verden were bought, as I may ſay, with the ſweat of the brow of the Engliſh ſubject: and though the nation was fifty millions in debt, the wretched people, who were regarded in no other light but as the means to raiſe money for the uſe of their betters, were almoſt every year ſaddled with the burthen of near ſeven millions; and the heavy taxes which produced this ſum were carried through the two houſes without any conſiderable oppoſition, except in the firſt parliament of this King's reign; yet ſuch were the prejudices of a prince, who, I am told, governed his German dominions in ſo abſolute a manner, that the miſerable ſlaves of the principality are obliged to pay a tax to the government for every joint of meat they lay down to the fire. Such were the prejudices of this German Elector, that Lord Cheſterfield informs us, that George the Firſt was exceedingly hurt, even with the weak oppoſition he met with in parliament, on account of ſubſidies; and could not help complaining to his moſt intimate friends, that he was come over to England to be a begging King; that is, that he could not command without aſking, and iſſuing out mandates to raiſe arbitrary taxes by the royal authority ſingly.'

The ſixth and laſt letter of this volume, is introduced with the following reflexions on the modern ſyſtem of court policy, of *ſecuring the allegiance of the people, by putting them in the ſituation of creditors to the government.* This pernicious ſyſtem 'had ſo infected the minds of every adminiſtration, from the period of William's acceſſion to the acceſſion of George the Second, that to ſquander away as much money as could be procured from the laviſh prodigality of dependent parliaments, was become the favourite manner in which every miniſter gave proof of his loyalty as a ſubject, and his abilities as a ſtateſman; and it was at this period a favourite maxim with the courtiers, that the ſecurity of the Proteſtant ſucceſſion depended on the largeneſs of the national debt. In this political delirium, it is not a matter of ſurprize, that the ſyſtem of œconomy adopted by the memorable Duke de Sully, was ſo far from prevailing in the times I am now writing on, that the national debt, at the acceſſion of George the Second, was increaſed to the immenſe ſum of upwards

wards of fifty millions. With this grievance, which would have ſtaggered the loyalty of every cavalier in the train of Charles the Firſt, Great-Britain ſtood engaged to pecuniary ſubſidies to ſeveral powers on the Continent, with whom its intereſts were not in any manner connected. The wealth of the nation had been laviſhed upon, and its commerce ſacrificed to the intereſt and the ſecurity of Hanover. Deſtructive encroachments had been made upon the conſtitution, by the repeal of the act for triennial parliaments, by frequent ſuſpenſions of the habeas corpus act upon unimportant occaſions, by repealing the moſt ſalutary clauſes in the act of ſettlement, by votes of credit, by the eſtabliſhment of a large ſtanding army, and by the introduction of ſuch a regular ſyſtem of corruption, as rendered the privileges of a parliament a dangerous burthen on the people, and put the liberties of the ſubject in a ſituation infinitely more precarious and inſecure than they had ever been by the fixed or the incroached prerogatives of the crown. In ſhort, ſuch were the accumulated evils the nation had ſuffered, and ſuch the injuries the conſtitution had ſuſtained, from the ſeveral adminiſtrations of the three laſt preceding reigns, that thoſe individuals of the ſociety, who were ſincerely attached to the welfare and the intereſts of their country, though diametrically oppoſite in their principles to the prejudices of Jacobitiſm, began to think that another Revolution would be neceſſary, to put the empire in as good a ſituation as it was on the abdication of James the Second.'

Hope, however, ſays our Author, travels through;—nor leaves us when we die: 'and you know, ſhe adds, that the government of every new Prince is always attended with the moſt flattering, the moſt extravagant expectations of better times.' This is applied to the acceſſion of George II. and we may apply it to a ſimilar period of a later date: but, perhaps, for the *better times* we muſt have patience a little longer.

The earlier years of the reign of George II. afford not an abundance of materials for hiſtory, excluſive of the political conteſts between what were then called the *Court* and the *Country* parties: the former, ſedulouſly but craftily endeavouring to ſupport the crown in every encroachment on the rights of the people,—the latter, as reſolutely ſtriving, for a while, to ſtem the torrent of corruption; which, however, hath always been found to gather ſtrength from oppoſition, till every mound hath been gradually carried away, by the over-bearing weight of the flood *.

Hence

* Even the Church, herſelf, is not found to be a ſufficient barrier.—Our Author gives the following remarkable inſtance of her *fallibility.*

Hence Mrs. M. complains, that the hiſtory of England is, at this period, ſo little entertaining, that it puzzles her 'how to arrange the annual revolution of the ſame unavailing arguments on the one ſide, and the ſame profligate venality on the other, in ſuch a manner as ſhall not render the detail of the abuſes in our government as irkſome in the reading, as it is painful in the reflection.'

Perſevering, however, in her reſolution of developing the ſtate intrigues, and altercations, of this, as well as the former reigns, already paſſed in review before her, our fair and ingenious Hiſtorian proceeds to trace the Grand Corrupter, *Walpole*, through his various political mæanders, to his final overthrow, in 1742, when he reſigned all his employments, and took refuge [the uſual refuge in ſuch caſes] in the Houſe of Lords.

But it was not, our Author obſerves, a ſhelter in the Houſe of Lords on which that miniſter depended for his ſafety. He was, ſays Mrs. M. well convinced, 'that the oppoſition, if they had ſufficient honeſty, had ſufficient powers to drag him from any ſuch retreat; and in this opinion himſelf and his agents operated with ſuch indefatigable induſtry and ſucceſs, that he found means to corrupt and divide the different parts which formed the oppoſition; a coalition was propoſed and accepted between the diſcontented Whigs and thoſe of the ſame party who acted in the miniſtry; titles, as well as offices, were laviſhly beſtowed; the leaders were aſſured, that in the management of affairs a new ſyſtem would be adopted, according to the plan themſelves ſhould propoſe, and nothing be required of them but that the Earl of Orford ſhould eſcape with impunity.

'The bringing a miniſter to juſtice, taxed with flagrant acts of corruption, was the point on which the future good government of the nation evidently depended; but the bait, it ſeems,

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bility:—'Dr. Sherlock, Biſhop of Bangor, afterwards tranſlated to Sarum, and then to London, made no ſcruple to argue avowedly in favour of that canker-worm in a ſtate, that deſtroyer of every political conſtitution, that ruin to the morals of the people, Corruption, as a neceſſary part of adminiſtration; and declared, that an independent Houſe of Commons, and an independent Houſe of Lords, were as inconſiſtent with the Engliſh conſtitution as an independent or abſolute King. This ſenſeleſs aſſertion lies ſo open to conviction, ſince it is plain, if an independent Houſe of Commons is inconſiſtent with our conſtitution that a dependent one is uſeleſs, expenſive, dangerous, and burthenſome, that it is not worth the making any obſervation upon it; only, that it proves to what a low ſtate of depravity we were fallen, and how loſt to every ſenſe of what is juſt, fit, decent, and expedient, when one of the heads of the Engliſh church ſhould venture to broach doctrines which would have ſcandalized every Pagan prieſt in the *corrupteſt* ſtate of idolatry.'

was

was too tempting for modern patriotiſm to withſtand: The Lord Carteret and Mr. Sandys, it is ſaid, were the firſt who embraced the offers of the court, and without the conſent or privity of any other leaders of the oppoſition, except that of Mr. Pulteney; however, it was very ſoon that their example was generally followed: Mr. Sandys was appointed a Lord of the Treaſury, with the office of Chancellor of the Exchequer; Lord Harrington was gratified with the title of Earl, and declared Preſident of the Council; Lord Carteret was made *Preſident of State*; the Duke of Argyle, Maſter General of the Ordnance, Colonel of the Royal Regiment of Horſe Guards, and Field Marſhal and Commander in Chief of all the Forces in South Britain; the Marquis of Tweedale was appointed Secretary of State for Scotland, a poſt which had been long ſuppreſſed, but renewed on the occaſion; the Earl of Winchelſea and Nottingham was preferred to the head of the Admiralty, in the room of Sir Charles Wager, and Mr. Pulteney was created Earl of Bath. The Prince of Wales, thus deſerted by the moſt able members of the party, no longer withſtood the offered reconciliation; attended with a numerous retinue, he waited on his Majeſty in form, was received graciouſly, and his guards were ordered to be reſtored.

'Of all the nominal patriots who on this important occaſion deſerted the intereſt of their country, there were none who attracted the notice, or who cauſed the ſpeculation of the public, equal to Lord Bath. Mr. Pulteney's great abilities, his oratorial powers, and his extenſive knowledge, had placed him, without a rival, at the head of the party: theſe were days, my friend, when character had weight ſufficient with the public to ſatisfy the moſt turbulent ambition; and the honours paid by the multitude to the Prince attended Mr. Pulteney whenever he appeared. Where lies the intrinſic value of titles? Do not men regard titles merely for the cap and courteſy which follow them? Yet Mr. Pulteney gave up all theſe advantages, with the character of the firſt and the firmeſt patriot in the kingdom, for an empty title,—a title, indeed, ſo empty, that he had no ſooner accepted it, than, according to what I have heard my father, who was a great admirer of Mr. Pulteney, ſay, the reſpectful attention of mankind was turned into a ſtudied contempt and neglect, the acclamations of the public into ſcoffs and hiſſes, and every ſeat Mr. Pulteney touched, as if infected with the plague, was carefully avoided.

'In the pliant manners of theſe times, which bend to exterior appearances, without any regard to conduct or principle, we can have no idea of the mortifications endured by this quondam patriot: indeed they were ſo great, that he was accuſed by the free-thinkers with the want of ſpirit for the not putting

a ſudden period to his life; but experience ſhews that Lord Bath judged better, and he lived to ſee the time when a full complacency was paid to his fortune and his rank, without any regard, except by a few primitive men, to his former defection: however, my friend, I cannot leave the ſubject without the following reflection, That the fall of this great man is one of the moſt remarkable inſtances which ſhew that the Almighty Ruler of the Univerſe will not ſuffer defective characters to be inſtruments in ſo glorious a work as the breaking the yoke of tyranny; nor permit men, who are without the principle of virtue, to enjoy, for any length of time, its never-failing rewards, or even to carry its externals to the grave.'

The foregoing paſſage brings us to the concluſion of the preſent volume, and, conſequently, of our extracts from it. We are here, therefore, to take leave of a performance which hath yielded us ſo much ſatisfaction, that we cannot help expreſſing our hope that we ſhall, in due time, have the pleaſure of peruſing the intended *ſecond* volume.—We need not expatiate on the merit of the part of the work before us already publiſhed: enough hath been occaſionally intimated, in that reſpect, in the courſe of our review of it, in this and the two preceding Articles. We have, particularly, applauded the principles of the fair Hiſtorian, and we have done it with the leſs reſerve, as we are convinced that ſhe is not a party-writer. She is neither *Whig* nor *Tory*, nor *Jacobite* nor *Georgite*, nor *Republican*. She is a CONSTITUTIONALIST; a denomination ſuperior to all others in our political vocabulary. Her zeal for the legal and ſacred rights and liberties of this country, and the judgment, perſpicuity, and energy with which ſhe diſcuſſes the great principles of legiſlation and government, muſt, for ever, ſecure to her an exalted ſtation in the temple of hiſtoric fame.

After thus amply acknowledging the general merit of theſe *Hiſtorical Letters*, it would ſeem too great an anti-climax were we to deſcend to any minute criticiſms, and to point out little imperfections of the pen, or (poſſibly) of the preſs. The following inconſiderable *ſlips*, therefore, are meant only as an addition to the Author's own liſt of *errata*, and are merely offered * with a view, poſſibly, to render a ſubſequent edition (ſhould it be called for) the more correct.

P. 10, par. 2, l. 5, for 'to revive your memory on the facts,' we would propoſe, *to revive, in your memory, the facts, &c.*

— 12, near the bottom, for 'biſhoprics, deaneries, and other church *dignatories*, r. '*dignities.*'

* Together with a few which were pointed out in our former extracts.

P. 14.

P. 14, 'The treaties of *Weſtphalia*, *Oſnaburgh*, *Munſter*, and the *Pyrenées*.' A reader, ignorant of thoſe tranſactions, might, hence, be led to imagine that *four* treaties were here alluded to; but the fact is, that the treaties ſometimes mentioned under the names of Oſnaburgh and Munſter are no other than the celebrated treaty of Weſtphalia: ſo that the Hiſtorian refers, here, only to *two* treaties.

— 26, 'Every nobleman and gentleman comprized in the articles *were* [was] authorized,' &c.

— 43, 'As William, in this ſpeech, ſtrongly inſiſted that the nation was left too much expoſed, an *increaſe* of 15,000 men *were* added to the eſtabliſhment, &c.' Here we would read, after *expoſed*, 'fifteen thouſand men were added,' &c.

— 53, near the bottom, 'Tories and Whigs, placemen and patriots, in defiance of law, juſtice, and common decency, openly and avowedly *out-bid* [out-*bad*] each other *, and bought votes as men would buy cattle in a common market.'

— 89, par. 2, 'though the funds for the civil liſt might greatly fall ſhort, &c.' might not a tranſpoſition of two words, here, be ſome improvement?—*fall greatly ſhort.*

— 99, 'A *ſupply* of twelve hundred thouſand pounds for ſubſidies for his Majeſty's allies, *were* [was] unanimouſly voted.'

— ib. '*With* an equal alacrity *with* which they had granted the ſupplies, the parliament complimented the Queen *with*, &c.' Might not one at leaſt of theſe *withs* be advantageouſly changed for ſome other word?

— 179, 'Men, who, from their different connexions in both or *either countries*, &c.' We would, with due deference to the ingenious Authoreſs, propoſe to alter this paſſage thus: '—in both countries, or in either, &c.'

— 253, for 'Arcadia,' r. *Acadia.*

— 270, par. 4, 'Princeſſes,' was, ſurely, meant to be *Princes.*

— 273, 'this crafty ſtateſman found too great an advantage in the diviſion of factions, and the balance of power, *than* to fling the whole weight of prerogative in the ſcale of either.' Is not the word *than* totally redundant?

— 334, '—— in a manner as ſhould, &c.' Should we not read 'in *ſuch* a manner, &c.'

— 360, at the bottom of par. 2, 'no change of meaſures were [*was*] intended.

— 420, l. *ult.* for 'Preſident of State,' read *Secretary.*

The moſt conſiderable deficiency in this work, is the want of *marginal dates*, which might have been printed in every page, as is done in other hiſtories of England. The times when the principal events took place, are ſo ſeldom referred to, that the Reader is even left to gueſs at the years in which the reigns of

* In the reign of William III.

the ſucceſſive monarchs began or ended; or to turn over ſeveral pages in ſearch of them,—where they happen to be mentioned, perchance in the middle of a paragraph.—This omiſſion ought, by all means, to be ſupplied in the *continuation* of the work, and likewiſe in the ſecond edition of the preſent volume. Q.

ART. IX. *The Hiſtory of Engliſh Poetry from the Cloſe of the Eleventh to the Commencement of the Eighteenth Century:* To which are prefixed Two Diſſertations, I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. II.* By Thomas Warton, B.D. 4to. 1l. 1s. Boards. Dodſley. 1778.

THE learned and ingenious Writer has proſecuted his reſpectable labours with great aſſiduity, but, poſſibly, with too much prolixity. On that account only it is to be feared that his valuable book may become the ſolitary inhabitant of *conſulted* libraries. His curious edition of Theocritus, for that reaſon, ſhares the ſame fate. Had he remembered the maxim of his brother Heſiod, πλεον ἡμισυ παντος, his work would have been more popular, at leaſt more univerſally diffuſed. But there is to certain minds a charm in the inveſtigation of antiquity, which is not eaſily diſſolved: and it is no wonder if, in tracing the progreſs of ancient genius, a writer whoſe purſuits have been congenial with his ſubject, ſhould loiter in the fairy region through which he paſſes, or that the old Engliſh Muſe, like another daughter of the Sun, ſhould detain the voyager in her magic iſland.

The ſimple ages were the period of romance, and in the infant ſtages of ſcience and civility it has always prevailed. The reaſon of this is not unobvious: the mind, impregnated with ſome little rays of intelligence, would naturally bring forth ſomething, and the philoſophy of nature and morality, lying at a deplorable diſtance, it would follow fictionary conceptions, and ideal incidents and exiſtences.

We are led to this reflection by Mr. Warton's account of the poems of Gower; the next poet, in diſtinction, to Chaucer, and his cotemporary. We ſhall not detain our Readers with attending to large quotations from a poet who will now ſcarce bear reading, but as there ſeems in the following piece to be ſome illuſtration of Shakeſpeare's three caſkets, in the Merchant of Venice, we ſhall make no apology for introducing it:

'The poet is ſpeaking of a king whoſe officers and courtiers complained, that after a long attendance, they had not received adequate rewards, and preferments due to their ſervices. The king, who was no ſtranger to their complaints, artfully contrives a ſcheme to prove whether this defect proceeded from his own want of generoſity, or their want of diſcernment.

* For our account of the firſt vol. ſee Rev. vol. liv. See *Table of Contents.*

Anone he lette two cofres [a] make,
Of one ſemblance, of one make,
So lyche [b], that no liſe thilke throwe
That one maie fro that other knowe:
Thei were into his chambre brought,
But no man wote why they be brought,
And netheles the kynge hath bede,
That thei be ſette in privie ſtede,
As he that was of wiſdome ſligh,
Whan he therto his tyme ſigh [c],
All privilyche [d], that none it wiſte,
His own hondes that one chiſt [e]
O *fine golde* and of *fine perie* [f],
(The which oute of his treſurie
Was take) anone he ſilde full;
That other cofre of *ſtrawe* and *mulle* [g],
With *ſtones mened*, he ſilde alſo:
Thus be thei full both tho.

[a] The king aſſembles his courtiers, and ſhewing them the two cheſts, acquaints them, that one of theſe is filled with gold and jewels; that they ſhould chuſe which of the two they liked beſt, and that the contents ſhould inſtantly be diſtributed among them all. A knight by common conſent is appointed to chuſe for them, who fixes upon the cheſt filled with ſtraw and ſtones.

This kynge then in the ſame ſtede [h],
Anone that other cofre undede,
Whereas thei ſawen grete richeſſe
Wile more than thei couthen geſſe.
" Lo, ſaith the kynge, now maie ye ſee
" That there is no default in mee:
" Forthy [i], myſelf I will acquite,
" And beareth your own wite
" Of that fortune hath you refuſed [k]."

[a] It muſt be confeſſed, that there is a much greater and a more beautiful variety of incidents in this ſtory as it is related in the GESTA ROMANORUM, which Shakeſpeare has followed, than in Gower: and was it not demonſtrable, that this compilation preceded our author's age by ſome centuries, one would be tempted to conclude, that Gower's ſtory was the original fable in its ſimple unimproved ſtate. Whatever was the caſe, it is almoſt certain that one ſtory produced the other.'

There is an extraordinary degree of harmony, for thoſe days, in the few following lines, thus introduced by Mr. Warton:

[a] Gower, amidſt his graver literature, appears to have been a great reader of romances. The lover, in ſpeaking of the gratifica-

[a] Coffers. Cheſts. [b] Like. [c] Saw. [d] Privily. [e] Cheſt. [f] Gems. [g] Rubbiſh. [h] Place. [i] Therefore. [k] Lib. v. f. 86. a. col. 1. ſeq. The ſtory which follows is ſomewhat ſimilar, in which the emperor Frederick places before two beggars two paſties, one filled with capons, the other with florins. ibid. b. col. 2.

tion which his paſſion receives from the ſenſe of hearing, ſays, that to hear his lady ſpeak is more delicious, than to feaſt on all the dainties that could be compounded by a cook of Lombardy. They are not ſo reſtorative

As bin the wordes of hir mouth;
For as the wyndes of the South
Ben moſt of all debonaire,
So when hir luſt [l] to ſpeak faire,
The vertue of her goodly ſpeche
Is verily myne hartes leche [m].

'Theſe are elegant verſes. To hear her ſing is paradiſe. Then he adds,

Full oft tyme it falleth ſo,
My ere [n] with a good pitance
Is fed of *redynge of romance*
Of IDOYNE and AMADAS,
That whilom were in my cas;
And eke of *other, many a ſcore,*
That loved long ere I was bore [o]:
For when I of her [p] loves rede,
Myn ere with the tale I fede;
And with the luſt of her hiſtoire,
Sometime I draw into memoire,
Howe ſorrowe may not ever laſt,
And ſo hope cometh in at laſt [q].'

Gower's account, ſays our Hiſtorian, 'of the progreſs of the Latin language is extremely curious. He ſuppoſes that it was invented by the old Tuſcan propheteſs Carmens; that it was reduced to method, to compoſition, pronunciation, and proſody, by the grammarians Ariſtarchus, Donatus, and Didymus: adorned with the flowers of eloquence and rhetoric by Tully: then enriched by tranſlations from the Chaldee, Arabic, and Greek languages, more eſpecially by the verſion of the Hebrew Bible into Latin by Saint Jerom, in the fourth century: and that at length, after the labours of many celebrated writers, it received its final conſummation in Ovid, the poet of lovers.'

Our Author ſays he can only aſſign one poet to the reign of Henry the Fourth:

'He is called Johannes Capellanus, or John the *Chaplain*, and he tranſlated into Engliſh verſe the treatiſe DE CONSOLATIONE PHILOSOPHIÆ in the year 1410. His name is John Walton. He was canon of Oſeney, and died ſubdean of York. It appears probable, that he was patroniſed by Thomas Chaundler, among other preferments, dean of the king's chapel and of Hereford cathedral, chancellor of Wells, and ſucceſſively warden of Wykeham's two colleges at Wincheſter and Oxford; characteriſed by Antony Wood as an able critic in polite literature, and by Leland as a rare example of a doctor in theology who graced ſcholaſtic diſputation with the flowers of a pure latinity. In the Britiſh Muſeum there is a correct manu-

[l] She chuſes. [m] Phyſician. [n] Ear. [o] Born. [p] Their. [q] Lib. vi. f. 133. a. col. 2.

ſcript

ſcript on parchment of Walton's tranſlation of Boethius: and the margin is filled throughout with the Latin text, written by Chaundler above mentioned. There is another leſs elegant manuſcript in the ſame collection. But at the end is this note; *Explicit liber Boecij de Conſolatione Philoſophie de Latino in Anglicum tranſlatus* A. D. 1410. *per Capellanum Joannem.* This is the beginning of the prologue, "In ſuffiſaunce of cunnyng and witte." And of the tranſlation, "Alas I wretch that whilom was in welth." I have ſeen a third copy in the library of Lincoln cathedral, and a fourth in Baliol college. This is the tranſlation of Boethius printed in the monaſtery of Taviſtoke, in the year 1525. "The Boke of Comfort, called in Latin *Boecius de Conſolatione Philoſophie* Emprented in the exempt monaſtery of Taveſtock in Denſhyre by me Dan Tomas Rychard monke of the ſayd monaſtery. To the inſtant deſyre of the right worſhipfull eſquyre magiſter Robert Langdon. *Anno Domini*, MDXXV. *Deo gracias.*" In octave rhyme. This tranſlation was made at the requeſt of Eliſabeth Berkeley. I forbear to load theſe pages with ſpecimens not original, and which appear to have contributed no degree of improvement to our poetry or our phraſeology. Henry the Fourth died in the year 1399.'

We cannot forbear to extract the account of Humphrey duke of Glouceſter, particularly as the frequent charge of our dining with him, will appear in our favour, and do us honour.

'Duke Humphrey, at the dawn of ſcience, was a ſingular promoter of literature, and, however unqualified for political intrigues, the common patron of the ſcholars of the times. A ſketch of his character in that view, is therefore too cloſely connected with our ſubject to be cenſured as an unneceſſary digreſſion. About the year 1440, he gave to the univerſity of Oxford a library containing ſix hundred volumes, only one hundred and twenty of which were valued at more than one thouſand pounds. Theſe books are called *Novi Tractatus*, or New Treatiſes, in the univerſity regiſter, and ſaid to be *admirandi apparatus.* They were the moſt ſplendid and coſtly copies that could be procured, finely written on vellum, and elegantly embelliſhed with miniatures and illuminations. Among the reſt was a tranſlation into French of Ovid's Metamorphoſes. Only a ſingle ſpecimen of theſe valuable volumes was ſuffered to remain: it is a beautiful manuſcript in folio of Valerius Maximus, enriched with the moſt elegant decorations, and written in duke Humphrey's age, evidently with a deſign of being placed in this ſumptuous collection. All the reſt of the books, which, like this, being highly ornamented, looked like miſſals, and conveyed ideas of popiſh ſuperſtition, were deſtroyed or removed by the pious viſitors of the univerſity in the reign of Edward the Sixth, whoſe zeal was equalled only by their ignorance, or perhaps by their avarice. A great number of claſſics, in this grand work of reformation, were condemned as antichriſtian. In the library of Oriel college at Oxford, we find a manuſcript *Commentary on Geneſis*, written by John Capgrave, a monk of Saint Auſtin's monaſtery at Canterbury, a learned theologiſt of the fourteenth century. It is the author's autograph, and the work is dedicated to Humphrey duke of Glouceſter. In the ſuperb initial letter of the dedicatory epiſtle is a curious illumination of the

author Capgrave, humbly preſenting his book to his patron the duke, who is ſeated, and covered with a ſort of hat. At the end is this entry, in the hand writing of duke Humphrey. "*C' eſt livre eſt a moy Humfrey duc de Glouceſtre du don de frere Jehan Capgrave quy le me fiſt preſenter a mon manoyr de Penſherſt le jour . . . de l' an.* MCCCXXXVIII." This is one of the books which Humphrey gave to his new library at Oxford, deſtroyed or diſperſed by the active reformers of the young Edward. John Whethamſtede, a learned abbot of Saint Alban's, and a lover of ſcholars, but accuſed by his monks for neglecting their affairs, while he was too deeply engaged in ſtudious employments and in procuring tranſcripts of uſeful books, notwithſtanding his unwearied aſſiduity in beautifying and enriching their monaſtery, was in high favour with this munificent prince. The duke was fond of viſiting this monaſtery, and employed abbot Whethamſtede to collect valuable books for him. Some of Whethamſtede's tracts, manuſcript copies of which often occur in our libraries, are dedicated to the duke: who preſented many of them, particularly a fine copy of Whethamſtede's GRANARIUM, an immenſe work, which Leland calls *ingens volumen*, to the new library. The copy of Valerius Maximus, which I mentioned before, has a curious table or index made by Whethamſtede. Many other abbots paid their court to the duke by ſending him preſents of books, whoſe margins were adorned with the moſt exquiſite paintings. Gilbert Kymer, phyſician to king Henry the Sixth, among other eccleſiaſtic promotions, dean of Saliſbury, and chancellor of the univerſity of Oxford, inſcribed to duke Humphrey his famous medical ſyſtem *Dietarium de ſanitatis cuſtodia*, in the year 1424. I do not mean to anticipate when I remark, that Lydgate, a poet mentioned hereafter, tranſlated Boccacio's book de CASIBUS VIRORUM ILLUSTRIUM at the recommendation and command, and under the protection and ſuperintendence, of duke Humphrey: whoſe condeſcenſion in converſing with learned eccleſiaſtics, and diligence in ſtudy, the tranſlator diſplays at large, and in the ſtrongeſt expreſſions of panegyric. He compares the duke to Julius Ceſar, who amidſt the weightieſt cares of ſtate, was not aſhamed to enter the rhetorical ſchool of Cicero at Rome. Nor was his patronage confined only to Engliſh ſcholars. His favour was ſolicited by the moſt celebrated writers of France and Italy, many of whom he bountifully rewarded. Leonard Aretine, one of the firſt reſtorers of the Greek tongue in Italy, which he learned of Emanuel Chryſoloras, and of polite literature in general, dedicates to this univerſal patron his elegant Latin tranſlation of Ariſtotle's POLITICS. The copy preſented to the duke by the tranſlator, moſt elegantly illuminated, is now in the Bodleian library at Oxford. To the ſame noble encourager of learning, Petrus Candidus, the friend of Laurentius Valla, and ſecretary to the great Coſmo duke of Milan, inſcribed by the advice of the archbiſhop of Milan, a Latin verſion of Plato's REPUBLIC. An illuminated manuſcript of this tranſlation is in the Britiſh Muſeum, perhaps the copy preſented, with two epiſtles prefixed, from the duke to Petrus Candidus. Petrus de Monte, another learned Italian, of Venice, in the dedication of his treatiſe DE VIRTUTUM ET VITIORUM DIFFERENTIA to the duke of Glouceſter, mentions the latter's ardent attachment

tachment to books of all kinds, and the ſingular avidity with which he purſued every ſpecies of literature. A tract, entitled COMPARATIO STUDIORUM ET REI MILITARIS, written by Lapus de Caſtellione, a Florentine civilian, and a great tranſlator into Latin of the Greek claſſics, is alſo inſcribed to the duke, at the deſire of Zeno archbiſhop of Bayeux. I muſt not forget, that our illuſtrious duke invited into England the learned Italian, Tito Livio of Foro-Juli, whom he naturaliſed, and conſtituted his poet and orator. Humphrey alſo retained learned foreigners in his ſervice, for the purpoſe of tranſcribing, and of tranſlating from Greek into Latin. One of theſe was Antonio de Beccaria, a Veroneſe, a tranſlator into Latin proſe of the Greek poem of Dionyſius Afer DE SITU ORBIS: whom the duke employed to tranſlate into Latin ſix tracts of Athanaſius. This tranſlation, inſcribed to the duke, is now among the royal manuſcripts in the Britiſh Muſeum, and at the end, in his own handwriting, is the following inſertion: "C'eſt livre eſt a moi Homphrey Duc le Glouceſtre: le quel je fis tranſlater de Grec en Latin par un de mes ſecretaires Antoyne de Beccara, nè de Verone."

'An aſtronomical tract, entitled by Leland TABULÆ DIRECTIONUM, is falſely ſuppoſed to have been written by duke Humphrey. But it was compiled at the duke's inſtance, and according to tables which himſelf had conſtructed, called by the anonymous author in his preface, *Tabulas illuſtriſſimi principis et nobiliſſimi domini mei Humfredi*, &c. In the library of Greſham college, however, there is a ſcheme of calculations in aſtronomy, which bear his name. Aſtronomy was then a favourite ſcience: nor is it to be doubted, that he was intimately acquainted with the politer branches of knowledge, which now began to acquire eſtimation, and which his liberal and judicious attention greatly contributed to reſtore.'

Lydgate, a monk of Bury, ſeems to have been the principal poet in the reign of Henry the Sixth. His 'poem called THE LYFE OF OUR LADY, printed by Caxton, is opened with theſe harmonious and elegant lines, which do not ſeem to be deſtitute of that eloquence which the author wiſhes to ſhare with Tully, Petrarch, and Chaucer. He compares the holy Virgin to a ſtar.

O thoughtfull hertè, plonged in diſtreſſe
With ſlombre of ſlouth, this long wynter's night!
Out of the ſlepe of mortal hevineſſe
Awake anon, and loke upon the light
Of thilkè ſterre, that with her bemys bright,
And with the ſhynynge of her ſtremes meryè,
Is wont to glad all our hemiſperie[r]!—

This ſterre in beautie paſſith Pleides,
Both of ſhynynge, and eke of ſtremes clere,
Bootes, and Arctur, and alſo lades,
And Eſperus, whan that it doth appere:
For this is Spica, with her brightè ſpere[s],

[r] Hemiſphere. [s] *Sphere.*

That

That towarde evyn, at midnyght, and at morowe,
Down from hevyn adawith [t] al our ſorowe.—

And dryeth up the bytter terys wete
Of Aurora, after the morowe graye,
That ſhe in wepying dothe on floures flete [u],
In luſty Aprill, and in freſhe Maye:
And cauſeth Phebus, the bryght ſomers daye,
Wyth his wayne gold-yborned [w], bryght and fayre,
To' enchaſe the myſtes of our cloudy ayre.

Now fayrè ſterre, O ſterre of ſterrys all!
Whoſe lyght to ſe the angels do delyte,
So let the gold-dewe of thy grace yfall
Into my breſte, lyke ſcalys fayre and whyte,
Me to enſpire [x]!' — — — —

[s] Lydgate's STORIE OF THEBES was firſt printed by William Thinne, at the end of his edition of Chaucer's works, in 1561. The author introduces it as an additional Canterbury tale. After a ſevere ſickneſs, having a deſign to viſit the ſhrine of Thomas a Becket at Canterbury, he arrives in that city while Chaucer's pilgrims were aſſembled there for the ſame purpoſe; and by mere accident, not ſuſpecting to find ſo numerous and reſpectable a company, goes to their inn. There is ſome humour in our monk's travelling figure:

In a cope of black, and not of grene,
On a palfray, ſlender, long, and lene,
With ruſty bridle, made not for the ſale,
My man toforne with a void male [y].

He ſees, ſtanding in the hall of the inn, the convivial hoſt of the Tabard, full of his own importance; who without the leaſt introduction or heſitation thus addreſſes our author, quite unprepared for ſuch an abrupt ſalutation:

— — — Dan Pers,
Dan Dominike, Dan Godfray, or Clement,
Ye be welcome newly into Kent;
Though your bridle have neither boſs, ne bell,
Beſeching you that you will tell,
Firſt of your name, &c — —
That looke ſo pale, all devoid of blood,
Upon your head a wonder thredbare hood.—

[s] Our hoſt then invites him to ſupper, and promiſes that he ſhall have, made according to his own directions, a large pudding, a round *bagis*, a French *moile*, or a *phraſe* of eggs: adding, that he looked extremely lean for a monk, and muſt certainly have been ſick, or elſe belong to a poor monaſtery: that ſome nut brown ale after ſupper will be of ſervice, and that a quantity of the ſeed of an-

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[t] Affright. Remove. [u] *Float*. Drop.

[w] *Burniſhed with gold*. So in Lydgate's Legend on Dan Joos a monk, taken from Vincentius Bellovacenſis's *Speculum* HISTORIALE, the name Maria is *ful fayre igraven* on a red roſe, in *lettris of* BOURNID *gold*. MSS. Harl. 2251. 39. fol. 71. b.

[x] Prologue. [y] Portmanteau.

nis,

nis, cummin, or coriander, taken before going to bed, will remove flatulencies. But above all, ſays the hoſt, chearful company will be your beſt phyſician. You ſhall not only ſup with me and my companions this evening, but return with us to-morrow to London; yet on condition, that you will ſubmit to one of the indiſpenſable rules of our ſociety, which is to tell an entertaining ſtory while we are travelling.

What, looke up, Monke! For by [a] cockes blood,
Thou ſhall be mery, whoſo that ſay nay;
For to morrowe, anone as it is day,
And that it ginne in the eaſt to dawe [b],
Thou ſhall be bound to a newe lawe,
At going out of Canterbury toun,
And lien aſide thy profeſſioun;
Thou ſhall not cheſe [c], nor thyſelf withdrawe,
If any mirth be found in thy mawe,
Like the cuſtom of this company;
For none ſo proude that dare me deny,
Knight, nor knave, chanon, prieſt, ne nonne,
To telle a tale plainely as they conne [d],
When I aſſigne, and ſee time oportune;
And, for that we our purpoſe woll contune [e],
We will homeward the ſame cuſtome uſe.

'Our monk, unable to withſtand this profuſion of kindneſs and feſtivity, accepts the hoſt's invitation, and ſups with the pilgrims. The next morning, as they are all riding from Canterbury to Oſpringe, the hoſt reminds his friend DAN JOHN of what he had mentioned in the evening, and without farther ceremony calls for a ſtory. Lydgate obeys his commands, and recites the tragical deſtruction of the city of Thebes.'

'Nicholas Trevet, an Engliſhman, a Domican friar of London, who flouriſhed about the year 1330, has left a commentary on Seneca's tragedies, and he was *ſo favourite a poet as to have been illuſtrated* by Thomas Aquinas. *He was printed* at Venice ſo early as the year 1482.' Mr. Warton ſeems here to have been a little *ſlovenly* in his language, and to require the *aliquando bonus nutat* in his favour.

We cannot but be pleaſed with Lydgate's deſcription of a perſon benighted in a ſolitary wilderneſs:

Holding his way, of hearte nothing light,
Mate [f] and weary, till it draweth to night:
And al the day beholding envirown,
He neither ſawe ne caſtle, towre, ne town;
The which thing greveth him full ſore,
And ſodenly the ſee began to rore,
Winde and tempeſt hidiouſly to ariſe,
The rain down beten in ful griſly wiſe;
That many à beaſt thereof was adrad,
And nigh for ferè gan to waxè mad,

[a] God's. [b] Dawn. [c] Chuſe. [d] *Can*, or Know.
[e] *Continue*. [f] *Afraid*. Fatigued.

As it ſeemed by the full wofull ſownes
Of tigres, beres, of bores, and of liounes;
Which to refute, and himſelf for to ſave,
Evrich in haſte draweth to his cave.
But Polymitè in this tempeſt huge
Alas the whilè findeth no refuge.
Ne, him to ſhrowde, ſaw no where no ſuccour
Till it was paſſed almoſt midnight hour.

His deſcriptions of the morning too, taken from his *Troye Boke*, which was printed by Command of Henry the Eighth, are finely coloured, and uncommonly harmonious:

When that the rowes[g] and the rayes redde
Eaſtward to us full early ginnen ſpredde,
Even at the twylyght in the dawneynge,
Whan that the larke of cuſtom ginneth ſynge,
For to ſalüè[h] in her heavenly laye,
The luſty goddeſſe of the morowe graye,
I meane Aurora, which afore the ſunne
Is won't t'[i] enchaſe the blackè ſkyès dunne,
And al the darkneſſe of the dimmy night:
And freſhe Phebùs, with comforte of his light,
And with the brightnes of his bemès ſhene,
Hath overgylt the hugè hyllès grene;
And flourès eke, agayn the morowe-tide,
Upon their ſtalkes gan playn[k] their leavès wide.

[g] Again, among more pictures of the ſame ſubject:

When Aurorà the ſylver droppès ſhene,
Her teares, had ſhed upon the freſhè grene;
Complaynyng aye, in weping and in ſorowe,
Her chyldren's death on every ſommer-morowe:
That is to ſayè, when the dewe ſo ſoote,
Embawmed hath the floure and eke roote
With luſtie lycoùr in Aprill and in Maye:
When that the larke, the meſſenger of daye,
Of cuſtom aye Aurora doth ſalüe,
With ſundry notes her ſorowe to[l] tranſmuè.

[g] The ſpring is thus deſcribed, renewing the buds or bloſſoms of the groves, and the flowers of the meadows:

And them whom winter's blaſtes have ſhaken bare
With ſotè blofomes freſhly to repare;
And the meadòws of many a ſundry hewe,
Tapitid ben with divers flourès newe
Of ſundry motleſs[m], luſty for to ſene;
And holſome balme is ſhed among the grene.

---

[g] Streaks of light. A very common word in Lydgate. Chaucer, Kn. T. v. 579. col. 2. Urr. p. 455.

And while the twilight and the *rewis* red
Of Phebus light.———

[h] Salute. [i] Chaſe. [k] Open. [l] Change. [m] Colours.

[g] Frequently

'Frequently in theſe florid landſcapes we find the ſame idea differently expreſſed. Yet this circumſtance, while it weakened the deſcription, taught a copiouſneſs of diction, and a variety of poetical phraſeology. There is great ſoftneſs and facility in the following delineation of a delicious retreat:

Tyll at the laſt, among the bowès glade,
Of adventure, I caught a pleſaunt ſhade;
Ful ſmothe, and playn, and luſty for to ſene,
And ſofte as velvette was the yongè grene:
Where from my hors I did alight as faſt,
And on a bowe aloft his reynè caſt.
So faynte and mate of weryneſſe I was,
That I me layd adowne upon the gras,
Upon a brinckè, ſhortly for to telle,
Beſyde the river of a criſtall welle;
And the watèr, as I reherſè can,
Like quickè-ſylver in his ſtreames yran,
Of which the gravell and the bryghtè ſtone,
As any golde, agaynſt the ſun yſhone.

Theſe ſpecimens will give our Readers no unfavourable opinion of Lydgate the poet of Henry the Sixth. Had that prince been a monk of Bury likewiſe, he would have been thrown into his proper line of life.

(To be continued.) L.

ART. X. *The Wreath of Faſhion, or the Art of ſentimental Poetry.* 2d Edition, 4to. 1s. Becket. 1778.

WE conſider this as the beſt poem that hath been publiſhed for ſome time paſt.—It has been ſaid that its Author is an immediate deſcendant from a great literary character, and a good poet.—Whether that be true or not, we will venture to recommend to our Readers this ~~poetical~~ performance as the offspring of genius, which ſhines forth among the late nameleſs and numberleſs productions of the preſs

——— *Velut inter ignes*
Luna minores.

At a time when *Gray*, *Akenſide*, and *Shenſtone* are no more, when *Maſon*, *Warton*, and *Johnſon* are paſt the heyday of Fancy, and when ſome late publications have diſcredited our taſte by their ſucceſs, it is a moſt pleaſing conſideration to the lovers of poetry, that a fairer proſpect now opens to them—

To leafleſs ſhrubs the flow'ring palms ſucceed,
And od'rous myrtle to the noiſome weed. POPE.

The Wreath of Faſhion is an elegant ſatire, chiefly levelled at the falſe taſte of ſentimental poetry in all its branches,—let us hear our Author ſpeak for himſelf, in his advertiſement:

'In attempting to ridicule this modiſh folly, it is ſcarcely neceſſary to apologize to the ſeveral perſonages of the *ſentimental train*, for introducing their names. When a poet announces himſelf, and publicly

publicly wears his laurels, he is lawful game for the critics: And it makes no difference, whether his works come from the preſs, or, according to Sir *Benjamin Backbite*'s ſyſtem, "*circulate in Manuſcript.*" Beſides, to canvaſs the *ſlighter imperfections*, either of ſtile or of conduct, ſeems to be the limit of poetical cenſure. It is only the deſperate ſatyriſt, whoſe invenomed pen ſtrikes at the character and honour of individuals, that perverts and diſgraces poetry:—— Such aſperſions, if well founded, are too groſs for the tribunal of the Muſes; and if (as is generally the caſe) they are utterly falſe, they recoil not only on the Author, but on the very art itſelf, which can ſo eaſily be preverted to ſo bad a purpoſe.——But who can be hurt by a critique on his *Charades* and *Rebuſſes?*—An imputation of falſe taſte may not be very pleaſant, but it never can ſeriouſly offend men of ſenſe and good breeding: both which qualities, as the Author agrees with all the world in acknowledging *his perſonages* to poſſeſs in the higheſt degree, ſo he requeſts that not only they, but the few others who may happen to read his Poem, will acquit him of any intention to give the ſlighteſt offence.'

We ſincerely agree with his opinion of the deſperate, malignant ſatiriſt, but we are not equally convinced that an imputation of falſe taſte cannot ſeriouſly offend men of ſenſe, and good breeding — they are ſurely the moſt likely to feel on this occaſion. The ſenſibility that conſtitutes good breeding will more eaſily be offended at the imputation of falſe taſte, than men of no breeding, and conſequently leſs feeling. Whoever writes for his pleaſure, thinks of giving pleaſure; and whenever the pen of the ſatiriſt deſtroys that idea, it will certainly produce ſome degree of pain.

The firſt twelve lines of this poem are ~~excellent, and~~ intended to ſhew the ſuperiority of *natural* when compared to *ſentimental* poetry—

'When firſt the Muſe recorded Beauty's praiſe
In glowing numbers, and enraptur'd lays,
Sweet was the poet's ſong; undeck'd by art;
For love was Nature, and his theme the heart.
At Beauty's ſhrine how brightly Genius glow'd!
There, her wild wreaths luxuriant fancy ſtrew'd;
Whoſe flowrets, wak'd by love's enliv ning ray,
Scatter'd with native ſweets the artleſs lay.
Such were the ſtrains th' enamour'd *Ovid* ſung;
Such the fond lays that flow'd from *Prior*'s tongue:
Nor of its beſt reward was verſe beguil'd,
When *Julia* own'd its pow'r, and *Chloe* ſmil'd.'

How characteriſtically elegant are the following lines upon the ſentimental dramas!—

'Firſt, for true grounds of ſentimental lore,
The ſcenes of modern comedy explore;
Dramatic homilies! devout and ſage,
Stor'd with wiſe maxims, "both for youth and age."
Maxims, that ſcorning their old homely dreſs,
Shift from plain proverbs to ſpruce ſentences.

But

But chief, let *Cumberland* thy muſe direct;
High prieſt of all the tragic-comic ſect!
Mid darts and flames his lover *cooly* waits;
Calm as a hero, cas'd in *Hartley's plates*;
'Till damp'd, and chill'd, by ſentimental ſighs,
Each ſtifled paſſion in a vapour dies.'

We muſt however not be ſo far deluded by the wit and harmony of poetry, as not to make ſome exceptions to our Author's ſeeming general rule, concerning *ſentiment*—to baniſh ſentiment from the ſtage, would be as injurious to it, as to ſuffer it to uſurp more than it is intitled to: When ſentiment is ſubſervient to character, and breaks forth from the humours and paſſions of the *Dramatis perſonæ*, the effect is as powerful, as it is inſtructive and entertaining—thus it is made uſe of by the beſt dramatic writers, from Plautus and Terence, down to Shakeſpear, Jonſon, and Moliere.

Sentiments ſhould be mixed, as it were, with the blood and temper of the ſpeaker: they ſhould flow naturally from his ſituation and circumſtances; and not ſeem to be *impoſed* upon the character by the author. By this we do not mean to countenance *la Comedie larmoyante*; but let us take care, while we are juſtly condemning *ſentimental, weeping comedy*, that we do not, like Sampſon, pull down the pillars of the drama, and deſtroy one of its beſt ſupports, *characteriſtical ſentiment.*

In our Author's advice to the poets to form their taſte upon faſhion, he has the following charming lines on unimpaſſioned metaphyſical love:

'Poetic compliments from ſonnets cull—
Harmonious quibbles, logically dull!
True to their age of paradox, they chime
Problems in verſe, and ſophiſtry in rhyme——
Yet, thro' theſe *lambics*, Cowley's patient muſe
From mimic ſighs diſtill'd Caſtalian dews:
So Spencer toil'd, to ſooth the royal maid;
So hapleſs Petrarch wept his Laura's ſhade.'

We cannot poſſibly omit the poetical deſcription of the ſhrine of Faſhion:

'And lo! the glitt'ring altar ſtands conſeſt!
Looſe o'er the goddeſs floats her motley veſt:
As Flora, gay, as Iris, wildly bright,
Its varying luſtre ſtrikes the dazzled ſight.
Here, vanity, with flow'rs and feathers crown'd,
Sports with the ſeaſons thro' their airy round.
Here, ſpurious art and mimic ſcience pour
Whims of a day, and theories of an hour.
The goddeſs ſmiles; for lo! ev'n poets trace
Her local charms, her temporary grace——
Above the reſt, how fondly ſhe regards
Her fav'rite train, the ſentimental bards!'

What

What can be more elegant or harmonious!—From verſe 85 to 114, there is a flow of fine ſatire on men of *faſhion, ſenſe, and good breeding*; but we will not anſwer with the Author, that they *are not ſeriouſly offended* at it.

Leſt our admiration of this poem ſhould make us forget that we are Reviewers, and that we are bound to diſcover defects *, as well as produce the beauties of the performance, we muſt acknowledge that we are not ſo delighted with thoſe lines which compare our minor faſhionable poets to *poplin, gauſe, ſatten, paduaſoy, brocade*, and *Bath-drugget*. It is carried too far; for though we may ſmile at the application of *gauſe, brocade*, and *Bath-drugget* to ſome writers—yet we cannot ſee any great ſatire in comparing the verſes of two young lords to *ſatten* and *paduaſoy*.—Suppoſing this thought to be too finely ſpun, yet, what amends does he make to his readers, in the enſuing ſixty lines, and how well are they concluded by the following character:—

'The *wily Charles* long flouriſh'd o'er the reſt;
Expert to argue or to flatter beſt:
For, born a diſputant, a ſophiſt bred,
His nurſe he ſilenc'd, and his tutor led:
But hail'd, with filial duty's pious ſenſe,
His ſire's beſt gift—deluſive eloquence.
That art to cheriſh, with a laviſh pride
His kindred genius ev'ry pow'r ſupplied:
Perſuaſion's breath—to ſwell the ſtateſman's ſail:
Or, if his fancy veer, retard the gale.
Soft words—to mollify the miſer's breaſt,
And lull relenting uſury to reſt.
Bright beams of wit—to ſtill the raging Jew;
His black'ning miſts diſſolve to golden dew,
Teach him to dun no more, and lend anew!'

* We ſhall here take the opportunity of correcting a paſſage, by which the fame of a great artiſt of this country may be injuriouſly affected.

After deſcribing the goddeſs *Faſhion*, and her altar, as already given, the poet adds,

'On a ſpruce pedeſtal of *Wedgwood ware*,
'Where motley forms, and tawdry emblems glare,
'Behold ſhe conſecrates to cold applauſe,
'A petrefaction work'd into a *vaſe*;
'The vaſe of ſentiment.'——

Here the ingenious writer has fallen into an obvious miſtake. *Motley forms* and *tawdry emblems* are by no means the characteriſtics of Mr. Wedgwood's juſtly admired productions; which, in reſpect of their forms and ornaments, are remarkable for a chaſte ſimplicity and claſſic elegance.—The poet had, perhaps, the works of ſome other artiſt in view; and has erred in the name. We are confirmed in this idea, by the mention of a *petrefaction*; no ſubſtances of that kind being uſed in Mr. W.'s manufacture.

The

The poet's addreſs to Mr. and Mrs. Sheridan is exquiſitely poetical and affectionate:—

'Haſte then, my friend, (for let me boaſt that name)
Haſte to the op'ning path of genuine fame:
Or, if thy muſe a gentler theme purſue,
Ah, 'tis to love, and thy Eliza, due!
For ſure the ſweeteſt lay ſhe well may claim,
Whoſe ſoul breathes harmony o'er all her frame;
While wedded love, with ray ſerenely clear,
Beams from her eye, as from its proper ſphere.'

At the concluſion, where he feelingly deſcribes the triumph of art over nature, he introduces the following well deſerved compliment to *Shenſtone*, which completes the work:

'Triumphant art! Let vanquiſh'd nature mourn
Her loſt ſimplicity o'er *Shenſtone*'s urn:
With ſympathetick ſorrows, on *his* tomb
Let the pale primroſe ſhed its wild perfume;
The cowſlip drop its head; and all around
The with'ring violet ſtrew the hallow'd ground—
For, mute the ſwain, and cold the hand, that wove
Their ſimple ſweets to wreaths of artleſs love—
Simplicity with *Shenſtone* died!'

If ſimplicity died with Shenſtone, we will venture to prophecy, that elegant poetry, refined ſatire, ~~and exquiſite irony~~, will be revived by the Author of the Wreath of Faſhion *.

* The Public is likewiſe indebted to this *young* Bard (ſuch we are informed he is) for *the Project*, a poem: See our laſt Vol. p. 303.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

GERMANY.

ART. I.

D. *Jo. Solom. Semler, neue Unterſuchungen über Apocalypſin:* i. e. *New Inquiries into the Authenticity of the Revelation of St. John.* Halle. 1777. 8vo. Dr. Semler continues, in ſpite of ſome over orthodox divines in Germany, to open the way for a liberal inquiry into religious matters, particularly thoſe that are to be cleared up by means of eccleſiaſtical hiſtory. We have here a proof of it. Dr. Knittel, who has acquired ſome literary fame by his *Ulphilae verſio Gothica nonnullorum capitum Epiſtolae Pauli ad Romanos*, publiſhed, a few years ago, a little pamphlet, in which he endeavoured to repel ſome recent attacks made upon the revelation of St. John, and to eſtabliſh its canonical authority. His chief aim was directed againſt Dr. Semler, who defends himſelf in the work before us. The Doctor offers ſeveral obſervations highly deſerving the attention of the learned in ſacred literature, and which, if they are unqueſtionably true, will throw great light over the eccleſiaſtical hiſtory

of the two firſt centuries, particularly the hiſtory of the canon of the New Teſtament. As to the revelation of St. John, in particular, which is the principal ſubject of this publication, the chief point to be diſcuſſed is, how far the authority of Irenaeus can be pleaded in favour of the revelation, ſince he lived near one hundred years after St. John; he being a diſciple of Polycarp, who was the diſciple of St. John himſelf. As it is commonly ſuppoſed that Polycarp acknowledged the divine authority of the revelation, Dr. Semler obſerves, with great probability, that Polycarp knew nothing of that book, or, at leaſt, did never believe its canonical authority. He refutes, ſufficiently, an opinion which has long prevailed, that John's revelation, before the third century, had no other adverſaries than thoſe who, in general, paid very little regard to the ſacred writings. He endeavours to prove, and we think very ſucceſsfully, three aſſertions: *firſt*, that till the middle of the ſecond century no notice was taken of the revelation aſcribed to St John, and that, till then, it ſeems to have been altogether unknown; *ſecondly*, that before the beginning of the third century it was not received among thoſe called orthodox, but only among fanatics, particularly the Montaniſts and their promoters and abetters; *thirdly*, that the book, as ſoon as it became known among the orthodox, met with great oppoſition. The ſecond of theſe points ſeems to us of the moſt importance. Dr. Semler does not heſitate to ſay that Irenaeus, who, next to Juſtin the Martyr and Tertullian, was the greateſt admirer of the revelation, ſtood in a cloſe connexion with the Montaniſts, who were much for apparitions, and ſuch wonderful things as the book contains; and even pretended that the ſpirit of prophecy was among them. If this charge of the Doctor againſt Irenaeus can be brought home to him, the eccleſiaſtical hiſtory of the ſecond century ought to be ſtrictly reviſed, and there is no doubt but many things will appear in a light very different from that in which they have hitherto ſtood. Juſtin the Martyr, Tertullian, and Irenaeus, are the chief eccleſiaſtical writers of that period, and their accounts muſt, in conſequence of this charge, be rendered ſuſpicious, in many reſpects. To make good this charge againſt Irenaeus, Dr. Semler furniſhes himſelf with ſeveral proofs, of which the firſt is taken from Euſebius (Hiſt. Eccleſ. lib. v. cap. iii. iv.) who gives extracts of a letter written by the Chriſtian church at Lyons in Gaul, where Irenaeus was a preſbyter, to their brethren in Phrygia, the chief ſeat of the Montaniſts, to exhort them to make an end of thoſe diſputes which had ariſen about Montanus and his followers, who were reckoned by ſome to be prophets: which others, for very good reaſons, would not allow. Irenaeus, if he was not the author of this letter, at leaſt approved of it, and went ſo

far

far as to carry another letter himſelf to the biſhop of Rome, begging his interference in this diſpute, that it might end amicably. From this connexion between Irenaeus and the Montaniſts, Dr. Semler draws this inference, that it ſeems very probable that he received the firſt intelligence of the revelation, which is quoted twice in the letter of the Church at Lyons, from the Montaniſts; particularly as it cannot be proved that, before this time, it was known amongſt the catholic or orthodox Chriſtians. Another proof that Irenaeus leans on the ſide of the Montaniſts, Dr. Semler takes from Irenaeus himſelf (lib. iii. cap. xi.) where he ſpeaks againſt thoſe that would not allow the gifts of the ſpirit in latter times, and who reject the goſpel of St. John, becauſe the *Paraclitos* was therein promiſed, and he adds: *et evangelium et* PROPHETICUM SPIRITUM *repellunt*—PROPHETICAM GRATIAM *repellunt ab eccleſia.* Dr. Semler is of opinion that theſe words are aimed at the adverſaries of the Montaniſts, like thoſe of Tertullian (adverſus Praxeam, cap. i.) *Prophetiam expulit, paracletum fugavit.*

There are, beſide what we have mentioned, many curious obſervations in this treatiſe of Dr. S. for which we muſt refer to the book itſelf. The work will not only bring the authority of the revelation aſcribed to St John under ſuſpicion, but will alſo furniſh the critics with ſufficient matter to render the credit, which has been given to eccleſiaſtical writers of the ſecond century, in many reſpects dubious, particularly where it might be ſuſpected that they are influenced by the prejudices of that party which they favoured.

II. *Analecta critica in Scriptores veteres Græcos et Latinos. Faſciculus primus, in quo continentur,* 1. *Notitia Poetarum Epigrammatographorum, quorum nomina et Fragmenta in analectis Brunckianis exſtant.* 2. *Supplementum Commentariorum Euſtathii in Dionyſii Periegeſin* 3. *Auctarium Emendationum in Oppiani Cynegetica*; *et*, 4. *Diſputatio de dubia carminum Orphicorum Auctoritate et Vetuſtate. Edidit* Jo. GOTTLOB, SCHNEIDER: i. e. *A Collection of critical Tracts reſpecting the ancient Greek and Latin Writers:* Number I. containing, 1. an Account of thoſe Epigrammatic Poets, whoſe Names and Fragments are to be found in Brunk's Collection; 2. A Supplement to Euſtathius's Commentaries on Dionyſius's Periegeſis; 3. Additions to the Emendations of Oppianus's Cynegetica, together, 4. with a Diſſertation on the Authenticity and the Age of thoſe poetical Pieces aſcribed to Orpheus. Franckfort on the Oder. 8vo. 1777. The title itſelf is ſufficient to give an idea of the contents of this publication. We ſhall only obſerve, on the firſt part of this number, that the account of the lives of the poets is drawn up in the manner of Fabricius in his Bibliotheca Græca. The Author has taken great pains in collecting what he could

find of the lives of *Aſclepiades*, *Hermodorus*, *Antagoras*, *Philoxenus Samius*, *Philetas*, *Mnaſalces Theodoridas*, *Hedylas*, *Alcaeus Meſſenius*, *Lentulus Gactulicus*, *Diodorus Zonas*, *Bianor*, and *Boethus*. The ſupplement to Euſtathius is taken from a manuſcript in the King's library at Paris, which, beſide Lycophron's Caſſandra, contains Oppian, and ſeveral books of Porphyry, together with Dionyſius, and the commentary of Euſtathius. The ſupplement begins with the 882 verſe.

Mr. Schneider's reputation in Greek literature has already been eſtabliſhed by former publications, and it will certainly not be leſſened by the preſent.

III. *Philanthropiniſcher Erziehungs-Plan*, &c. i. e. *A Plan of Philanthropic Education*; together with an Appendix, giving an Account of the Leiningen Academy at Heideſheim, near Worms upon the Rhine. Frankenthal. 8vo. 1777. In one of our former reviews (ſee vol. lvii. p. 310) we have given an account of a ſchool, inſtituted at Deſſau in Germany, under the name of a Philanthropinum, which ſince, as we are informed, is changed by the Prince into a public grammar ſchool. The plan of education at the Leiningen Academy at Heideſheim is ſomething like that at Deſſau, but greatly improved. Dr. Bahrdt, a clergyman well known throughout Germany, for his learning, and his liberal principles, is the Author of this treatiſe, and the founder of this inſtitution, which, notwithſtanding the oppoſition it has met with from bigotted and ſelfiſh men, has maintained itſelf in repute. We remember to have read, in foreign papers, that an examination, which was held at the Academy, but a few months ago, has received the greateſt applauſe of the learned from various parts of Germany, who were preſent, and that their teſtimonies, which are made public, have greatly contributed to eſtabliſh the credit of this inſtitution. We ſhall here only give the contents of the book before us, which begins with an oration, that was publicly delivered, and treats on the character and the ſingularities of this inſtitution. In a following chapter an account is given of that part of education which tends to render the body more perfect. Our Author, in diſcuſſing this ſubject, does not go ſo far back as Rouſſeau in his *Emile*, who watches his pupil before he is born; but he ſuppoſes the children of his ſchool to be from ſix years of age upwards to 14, and recommends, for obtaining and preſerving a healthy conſtitution, good principles, cleanlineſs in regard to dreſs and beds, exerciſe, cold bath, freſh air, and proper diet. What is ſaid on theſe points is very juſt, and we wiſh that theſe rules were ſtrictly adhered to in every ſchool. The ſubject of another chapter is the forming of the morals and manners of the children. The conſtant tuition under the eye of a great number of approved maſters and tutors, muſt

muſt undoubtedly much contribute to keep them in order, and to make them employ their time in an uſeful manner, which, in moſt of our ſchools, is greatly wanting. The 4th chapter treats of the manner in which the children are inſtructed. This inſtruction is given according to their capacities, and their different deſtinations in life. Modern languages, as well as the Latin, tho' taught by grammatical rules, are yet more acquired by converſation, ſince there are for different days in the week different languages appointed to be ſpoken. The leſſons, of which ten or eleven are daily given, laſt only three quarters of an hour. A leſſon of the ſerious kind is always ſucceeded by another fitted for rouſing the mind or body, ſuch as dancing, drawing, muſic, fencing, &c. it being deemed impoſſible that children ſhould pore over their books, for three or four hours together, without growing ſtupid and ſleepy. *The Socratic method of teaching*, which is uſed in this ſchool to inſtruct the children, and which has proved ſo ſucceſsful, is deſcribed in a chapter by itſelf, and illuſtrated with proper examples. Many are of opinion that this way of teaching ſhould be adopted in all ſchools, as it is ſuppoſed that a deal of time might, by this means, be ſaved, and inſtruction be freed from that tedioufneſs which is felt both by the inſtructor and thoſe that are to be inſtructed. We have not room for any extracts from what our Author ſays, but we would recommend his thoughts to the peruſal of every one who wiſhes to know the eaſieſt method of explaining things, and adapting them to the underſtanding of children.

The laws of the ſchool, both in regard to tutors and pupils, which are the ſubject of a long chapter, are founded on a deep knowledge of human nature, a careful examination of other plans of education, and their errors, and on a juſt idea of ſchool government, which keeps a proper medium between too great a liberty that leads to licentiouſneſs, and an auſterity that ſeems to be calculated for educating ſlaves. This chapter is cloſely connected with another which gives an account of puniſhments and rewards, the ſcholaſtic ſenate, and the court of judicature at this academy. We ſhall only obſerve that all ſorts of blows, and all ſlaviſh treatment, are excluded from theſe puniſhments, and that there are ſeveral things in the chapter of rewards, which have the appearance of trifles; but if theſe trifles can excite emulation, and encourage good behaviour, they are no longer to be conſidered in that light. The chapter which gives an account of the manner wherein the boys amuſe themſelves, when at play in their leiſure hours, is rather too circumſtantial, and we could offer a few ſtrictures on ſome kinds of plays which are mentioned here; but, ſince almoſt all theſe plays have a tendency to improve both mind and body, and ſeem to be leſſons, without having the appearance of them, we

ſhould rather be inclined to recommend them, inſtead of thoſe noiſy diverſions ſo common in ſchools, which are often productive of miſchief, leave the mind entirely empty, and certainly do not promote good manners.

On the whole, it appears to us that this plan of education, though ſtill capable of many improvements, is one of the beſt and moſt judicious we have hitherto met with. It is well adapted to form youths for ſcholars, merchants, ſoldiers, and good members of ſociety. We know from good authority that ſome Engliſh pupils are actually now at this ſchool, and that their friends are well pleaſed with the care that is taken of them; and we could not help being ſurpriſed to find that the whole annual expence of educating a boy at this academy is no more than ſixty pounds, Engliſh money, when boarding, *decent cloathing*, all kinds of leſſons, even dancing, drawing, muſic, &c. are included. Surely, there muſt be cheaper living in Germany than in England!

Wend=

MONTHLY CATALOGUE, For AUGUST, 1778.

AMERICAN CONTROVERSY.

Art. 12. *An Appeal to Reaſon and Juſtice, in Behalf of the Britiſh Conſtitution and the Subjects of the Britiſh Empire.* In which the preſent important Conteſt with the Revolted Colonies is impartially conſidered, the Inconſiſtency of Modern Patriotiſm is demonſtrated, the Supremacy of Parliament is aſſerted on Revolution Principles, and American Independence is proved to be a manifeſt Violation of the Rights of Britiſh Subjects. To which is added, An Appendix, containing Remarks on a Pamphlet intitled, "Thoughts on the preſent State of Affairs with America," by William Pulteney, Eſq. 8vo. 2s. 6d. Nicoll. 1778.

THE elaborate Writer of the appeal before us, traverſes again the beaten ground of this exhauſted controverſy, in order to demonſtrate (what has been ſo often and ſo fruitleſsly *demonſtrated*) the injuſtice and ingratitude of the *rebellious* Americans (to ſpeak in his own ſtyle) toward their very loving and indulgent parent. He does not, however, ſeem to be romantic enough to entertain much hope of convincing and reclaiming theſe obſtinate people; but he would at leaſt endeavour to refute the fallacious reaſoning, and expoſe the abſurdity of their advocates in England. He, accordingly, ſelects thoſe general arguments which are moſt ſtrenuouſly inſiſted on by the adherents to America, and which are, in themſelves, of moſt material conſequence in the diſpute; and theſe he diſcuſſes at very conſiderable length, in order to evince the weakneſs and wickedneſs, both of the American cauſe and of its abettors *here*. He is a very zealous defender of *parliamentary ſupremacy*, and in cenſuring his opponents, is not ſparing of harſh words; though his language is not ſo coarſe as that of Dr. S——, and ſome other hot-headed miniſterial writers,—who have, all of them, ſhot their arrows beyond

yond the mark, and done more hurt than good to the cauſe they have been employed to defend. On the whole, our Author is no friend to *Tory principles.* He reaſons well, on *his own ground*, and is not the moſt incompetent of the ſeveral advocates who have pleaded in behalf of the unfortunate meaſures of Adminiſtration. But, whatever are his abilities, he certainly *comes too late in the day:* The *writing* part of the buſineſs is *over*

With reſpect to Mr Pulteney's celebrated pamphlet *, the *Appellant* introduces his ſtrictures upon it with a declaration that he did not ſee it 'till the 5th edition had been publiſhed †, and 120 pages of his own manuſcript had been actually printed. 'He hopes, therefore, that the candid Public will admit this to be a ſufficient reaſon for his apparent neglect to notice a performance ſo eminently and juſtly diſtinguiſhed by their regard. But though he highly reſpects the abilities, the candor, and the moderation of the author, and has peruſed his work with the moſt deliberate and unprejudiced attention, he has the misfortune to differ widely from him in opinion reſpecting the important conteſt between Great Britain and the revolted Colonies. It appears to him that he has, in the preceding "Appeal," *minutely* conſidered the principal arguments inſiſted on in this celebrated performance, and that he has attempted to eſtabliſh opinions directly the reverſe of thoſe which it is intended to ſupport. How far he has ſucceeded in this attempt he reſpectfully ſubmits it to the candid and impartial Public to determine.'

Our Author's remarks on Mr. Pulteney's Tract, are ſuch as prove the Appellant's firm attachment to what *was* the Court-doctrine *before* the appearance of *the Thoughts*, &c. But they ſerve, at the ſame time to evince, that Mr. P—— was beſt informed of the ſentiments which prevailed in the cabinet, at the time when his very popular and well-timed pamphlet came out:—Our Author was not, perhaps, aware, that the performance on which he here *animadverts*, has been generally conſidered as, *at the bottom*, a miniſterial production, and the harbinger of our conciliatory propoſals.

Art. 13. *Letters in Anſwer to Dr. Price's two Pamphlets on Civil Liberty*, &c. With Remarks on the Parliamentary Debates of laſt Seſſion, as they appeared in the News-Papers. Alſo, Copies of Four Letters, concerning the Slavery of the Colliers, Coal-bearers, and Salters in Scotland; addreſſed to the Members of the Houſe of Commons, in the year 1774. By John Stevenſon. 8vo. 1s. 6d. Burnet, &c. 1778.

The greateſt part of the contents of this large pamphlet, written in defence of the meaſures of Government, with reſpect to America, hath already appeared in the news papers, in which the Author firſt conveyed his thoughts to the public, in the form of *Letters*. Theſe Letters (21 in number) are now collected, and prefaced by ſome obſervations, in which, among other particulars, we are told that the writer, conſidering Dr. Price as a Diſſenting Miniſter, grew

* Vid Review for February laſt, p. 116.

† It muſt be obſerved, that this *Appeal* was publiſhed above three months ago; though it came not to our knowledge 'till within theſe three weeks.

apprehenſive that the Diſſenters were in danger of being deemed diſaffected to Government, through the Doctor's conduct; and therefore he (the Author) determined to 'enter the liſts with him *as a Proteſtant Diſſenter.*'

As a Diſſenter, Mr. S. may have done well to ſtand forth in defence of the political credit of his Proteſtant brethren; but if he had exerted his abilities in their behalf with more *moderation* as a Government champion, and behaved* with more *decency* toward a perſon ſo reſpectable as Dr. Price is, both in his public and private character, the Diſſenters, in general, would not, perhaps, have thought the leſs highly of *their advocate*,—excluſive of his *great merit*, as a zealous *loyaliſt*. Mr. S. is evidently a man of good parts, and ſound underſtanding; and if he could conduct an argument with leſs heat, and leſs acrimony of expreſſion toward his opponents, he, probably, would not be deemed a contemptible writer.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 14. *Conſiderations on the important Benefits to be derived from the Eaſt India Company's building and navigating their own Ships.* By the Author† of the Eſſay on the Rights of the Eaſt-India Company‡. 8vo. 1s. Almon. 1778.

The many glaring abuſes in the contracts for the Company's ſhipping have been ſeveral times exhibited before the public; nevertheleſs, when ſuch impoſitions are ſubmitted to at home, we may ceaſe to wonder at the licentious conduct of the Company's ſervants and agents at their remote ſettlements. The preſent Writer ſets out with the following obſervation:

'Among the evils by which the Eaſt-India Company have been greatly injured, there are none that have lain more deeply concealed, or, that are ſtill, perhaps, more difficult to be eradicated, than thoſe which have crept into the buſineſs of their ſhipping. They have worked like a worm into its body, and have preyed upon its vitals for ſo long a continuance, that the whole conſtitution ſeems to be affected by it; and they, ſtill, retain ſo firm a hold, that there ſeems to be only one remedy left, by which a radical cure can ever be reaſonably expected.'

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* As an inſtance of our Author's rough manner of treating the worthy Doctor (who is himſelf one of the meekeſt of mortals), we need only tranſcribe the following ſhort paſſage:—'I readily aſſent to that propoſition which you advanced from Dr. Mayo's pulpit, on the 5th of November laſt, namely, that "every tree is unerringly known by the fruit which it bears." And, on examining your political tracts by this ſtandard, I find myſelf under the diſagreeable neceſſity of conſidering you as an abettor of the American rebellion, as a promoter of licentiouſneſs under the ſacred name of liberty, as a leader in faction, as a contemner of all legal authority, as an exciter of univerſal ſedition, and as an enemy to the peace of human ociety.'—If all this be true, what a monſter is Dr. Price? If it be falſe, what is the painter who has exhibited ſuch a picture of him?

† Mr. Fitzgerald. ‡ See Review, vol. lv. p. 399.

He

He obſerves, that with fewer ſhips, they might make ſix voyages with as much ſafety as they now make four, one half of the veſſels lying in wet docks, with their timbers, rigging, and ſtores, periſhing. There are ſufficient private motives for engaging a ſuperfluous number of ſhips; the whole buſineſs being a very intricate crafty ſyſtem of peculation, which would cover the parties with ſhame, if their numbers, and enormous gains, did not elevate them above it. The Author ſupports his arguments with calculations, which have all the appearance of being fairly ſtated; but theſe muſt be referred to perſons better acquainted with, and more intereſted in, the ſubject: the concluſion drawn from them is as follows:

'By the propoſed ſcheme of the Company's building and navigating their own ſhips, it can hardly be imagined to intend, that they ſhould really become ſhip builders themſelves, eſpecially in England; but that they ſhould contract for their building in the ſame manner the ſhip-huſbands do at preſent, under the inſpection of the proper officers; nor is it intended by any means, that any ſhip already built, or now building, by permiſſion of the Company, ſhould be laid aſide until the uſual term be completed; but that by the time each ſhip ſhall be worn out, another may be ready to replace her; ſo that a few new ſhips only will be neceſſary to be provided at a time, though the ſooner they are prepared for, and the longer a time they are building, the more ſerviceable they will be found. Neither will there be any conſiderable fund neceſſary for the purpoſe, as it appears very evidently, that a large ſhip, according to the uſual prices that have been paid by the Company for freight, will amply repay the firſt coſt, and all expences of her voyage, with inſurance and intereſt, by the return of her firſt cargo; and by the return of the ſecond cargo, ſhe will have produced a ſufficient profit to pay for a ſecond new ſhip, and her firſt outfit; ſo that by the profits ſaved on thirty to forty cargoes, all the ſhipping that can be neceſſary for the Company's uſe, will, in fact, be paid for; and after compleating that buſineſs, all the ſubſequent cargoes will be brought home at 15l. per ton for freight, and all future ſhips provided without any additional expence.'

Other conſiderations are added;—but an advocate appears on the contrary ſide of the argument, who lays claim to an equal hearing. N.

Art. 15. *Dangers and Diſadvantages to the Public, and Eaſt-India Company, from that Company building and navigating their own Ships.* 8vo. 1s. Sewell. 1771.

Miniſterial influence is but too extenſive over every claſs and order of the people, and was therefore too popular and advantageous an argument not to be made the moſt of, in defending the cauſe of the Ship-huſbands. So that, according to theſe counter repreſentations, the Company are, like Milo in the cleft oak, pinched between the ſhipping intereſt on one ſide, and Government on the other; in truth, a moſt pitiable ſituation! N.

LAW.

Art. 16. *An intereſting Addreſs to the independent Part of the People of England, on Libels*, and the unconſtitutional Mode of Proſecution by Information *ex officio*, practiſed by the Attorney General. With a View of the Caſe of John Horne, Eſq; and a candid Refutation of the Doctrine of Informations, as laid down in

in Blackſtone's Commentaries: Dedicated to all the Gentlemen of the Law. Very uſeful for thoſe worthy Gentlemen who glory in Trial by Jury, and who may hereafter be impannelled in Caſes of Public Libel. 8vo. 1s. 6d. Kearſley. 1777.

Whatever truths this pamphlet may contain (and it contains ſome which are of great importance), it is written in language too vulgar, and in a ſtrain too virulent and abuſive, to produce any good effect. It is not to ſuch advocates as theſe, that we muſt look for the defence of the great cauſe of civil liberty; it is not by ſuch judges, that the public rights and intereſts of the community are to be determined. E.

MEDICAL.

Art. 17. *Obſervations and Experiments on the Power of the Mephitic Acid in diſſolving Stones in the Bladder.* In a Letter to Dr. Percival. By William Saunders, M. D. one of the Phyſicians to Guy's Hoſpital. 8vo. 1s. Murray. 1777.

As Dr. Saunders's Letter was firſt publiſhed by Dr. Percival, in the third volume of his *Philoſophical, Medical, and Experimental Eſſays* *, we ſhall, now, only give the following extract from the preface to the preſent edition of this pamphlet:

'This ſubject has been ſince proſecuted by Dr. Percival, and Dr. Falconer of Bath, who have confirmed by their experiments that my opinion of the ſolvent power of the mephytic acid on human calculi was well founded.

'I am fully convinced from a variety of trials, that water impregnated with this acid is carried in circulation unchanged to the human bladder, and that this remedy has done great ſervice in calculous complaints.

'The only ſolvent now in uſe is the lixivium, which is recommended to the public under various forms as a ſpecific remedy in calculous diſorders; the irritation and pain which it generally produces is beſt removed by joining to it an opiate.

'The miſchief which ariſes from perſevering in the uſe of this alkaline remedy, and the bad effects on the body from the animal and putreſcent regimen neceſſary for the preſervation of its powers, are fully pointed out in the following letter, as well as the abſurdity in the belief of one Univerſal Solvent of Human Calculi, which in their component and elementary parts ſo eſſentially differ.'

The following P. S is added:

'† Dr. Hulme has lately favoured the public with an account of the ſucceſs of the Mephytic Acid in a man of ſeventy two years, who after having employed the lixivium and other medicines in general uſe to no purpoſe, had recourſe to this remedy; he was ſoon relieved from the moſt excruciating pain, and paſſed with great eaſe large quantities of ſtones, which evidently appeared to have been diminiſhed by ſolution. He is at preſent without any complaint.

'An ingenious friend of mine has lately experienced the efficacy of water impregnated with this acid, and has been relieved from much pain which attended the diſcharge of ſmall ſtones.

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* Our Readers will find an abſtract of this letter, in the 56th vol. of our Review, (Feb. 1777) p. 120.

† Oratio de re Medica, &c. 4to. 1777.

'This remedy has the advantage over all others, that it may be preſcribed either in the form of medicine or diet, and is well adapted to the weakeſt ſtomachs.'

'A Chemical inveſtigation of the urine of a calculous patient will beſt determine the nature of the ſtone, and direct to the uſe of the moſt proper ſolvent.'

POLITICAL.

Art. 18. *The Analyſis of Patriotiſm*; *or, an Inquiry whether Oppoſition to Government, in the preſent State of affairs, is conſiſtent with the Principles of a Patriot.* 12mo. 6d. Keeble, &c.

The Author determines his queſtion in the negative, by a ſuperficial inveſtigation of the conduct of thoſe who endeavour to obſtruct the meaſures of government with reſpect to American affairs. He thinks the times call rather for aſſiſtance than oppoſition; and, therefore, he totally condemns thoſe party-men who, at this critical juncture, impede rather than forward the motions of the ſtate machine:—taking, we ſuppoſe, for granted, the wiſdom and rectitude of thoſe meaſures in which, at all events, he adviſes every lover of his country to concur.—But ſhould he not conſider, that *concurrence* would be criminal in thoſe who *diſapprove*; and that if adminiſtration ſhould ever adopt a ſyſtem of conduct which, to honeſt, intelligent, by-ſtanders may ſeem pregnant with evil conſequences to the community, oppoſition rather than aſſiſtance would be their duty, —if they would act conſiſtently with the true principles of patriotiſm.

POETICAL.

Art. 19. *The Camp Guide*; in a Series of Letters from Enſign Tommy Toothpick, to Lady Sarah Toothpick, and from Miſs Nelly Briſk, to Miſs Gadabout. 4to. 1s. Fielding and Walker.

A frivolous imitation of a lively bagatelle *.—All nonſenſe, about tents, and drums, and fifes, and Cupid's arrows, and Chloe's eyes, and Captain Mac Thunder—Hence, ye trifles! Ye remind us of the fiddlers at Port Royal, when the place was ſwallowed up by an earthquake.

Art. 20. *An Epiſtle from the Earl of Chatham to the King* Written during his laſt Illneſs. 4to. 1s. Oxford printed; and ſold by Goldſmith in London.

If Lord C. had really ſent a farewell epiſtle to his Majeſty, he, probably, would not have written in verſe; and his letter would, certainly, have been conceived in a ſtrain ſuperior to that of this little elegiac performance: which may be conſidered as the lamentation of patriotiſm over the departed genius of Britain.

Art. 21. *A Viſit from the Shades*; *or, Earl Chatham's Adieu to his Friend Lord Camden.* To which is added, an Epitaphial Inſcription to the Memory of William Pitt, Earl of Chatham; and a propoſed Sketch for a Monument ſuitable thereto. By Henry Lucas, Eſq of the Middle Temple, Author of *The Tears of Alnwick*, &c. 4to. 2s. 6d. Hooper and Co.

For *The Tears of Alnwick*, an elegy, in memory of the Ducheſs of Northumberland, ſee Rev. vol. lvi. p. 5[illegible]. We could not greatly

* Anſley's Bath-Guide.

applaud

applaud that poem; and the Author does not ſeem to have yet proceeded much higher up the ſteep of Parnaſſus.

Art. 22. *The Travellers*; a Satire. 4to. 2 s. 6 d. Shatwell. 1778.

The *travelled* youth of this country have long been the objects of ſatirical caſtigation, but never were they more harſhly treated than by the ſcribbling *youth* who has attacked them in this 'firſtling of a plain but artleſs muſe.' Many of our extravagant, thoughtleſs young men of faſhion (and ſome who have not the frailty of youth to plead in excuſe for their vices and follies) are here particularly held up to public deriſion and contempt; and ſome of another ſtamp are introduced; particularly the famous Abyſſinian traveller, who is treated as a mere *Mandeville*.

This poem, though it breathes a manly ſpirit, is by no means a firſt-rate performance. It contains ſome feeble paſſages, and many unfiniſhed, or aukward, lines:

'But when proud vice in gilded ſtate *does* roll,'——

reminds us of a poetical deſcription of a journey to Ipſwich, in which '——— the horſes *did* trot.'

The following couplet is not Engliſh:

'But, ev'n amidſt this claſs of men, you'll ſay,
A vein of worth, perchance, may hidden *lay*'

Many poems of this kind have met with public neglect, chiefly owing to the obſcurity in which the ſatire is involved, by the objects remaining concealed behind a veil compoſed of initial letters—breaks—aſteriſms, and daſhes. This defect, which perhaps ariſes merely from prudence (for even POETS have been taught *prudence* in Weſtminſter-hall) is conſpicuous in the piece now before us; in which few readers, we imagine, will be able to decypher the A—s, and B—s, and C—s, and D—s.

Art. 23. *Sketches for Tabernacle Frames*; a Poem. By the Author of *The Saints*, a Satire; *Perfection*, &c. 4to. 2 s. Bew.

The ſame biting Satiriſt continues his unmerciful attack on Mr. Weſley, his aſſociates, and his followers: ſee Rev. *January* laſt, p. 73; alſo *April*, p. 305. He continues, as uſual, his Hogarthian copper plate frontiſpieces; and he ſeems to have a ſhrewd talent for deſigns of this ludicrous kind. Mr. W. figures, here, as a medical, political, and religious quack.

Art. 24. *The Love-Feaſt*; a Poem. By the Author of *The Saints*, &c. &c. 4to. 2 s. 6 d. Bew. 1778.

More ſcouging of W—ſ—y, Ro——e, Ha—s, and their "mock ſaints."—This indefatigable, angry OLDHAM the ſecond, ſeems determined to write down the Methodiſts †,—or himſelf.—An *ungodly frontiſpiece*, as uſual.

† Thoſe of the *Foundery* are meant; for the Whitfieldians ſeem to have been, ſomeway, ſcreened from his reſentment. He, likewiſe, takes ſome pains to let the world ſee that he does not mean to extend the fury of his cat-o'-nine-tails to the Diſſenters in general, particularly thoſe whom he diſtinguiſhes as "rational Diſſenters,"—in oppoſition to the "wild fanatics" who are the peculiar objects of his ſatire.

Art. 25. *The Temple of Impoſture*; a Poem. By the Author of *The Saints*, a Satire, &c. 4to. 2s. Bew. 1778.

Yet more rhyming, engraving, and raving againſt "Holy Impoſtors, and "Prieſtcraft," and "Foundery Saints"—pious cheats, and ſlaviſh politics. In this viſionary poem (for it is deviſed, like Bunyan's Pilgrim, *in the ſimilitude of a dream)* the Poet celebrates a number of well-known characters, ſuch as he deems proper to figure in the TEMPLE of IMPOSTURE, from Mahomet and Loyola, down to Mrs. Toſts the rabbit-breeder, Fanny the Cock-lane ghoſt, and our Author's grand favourite, J—n W——y. There is a great deal of good poetry in this *wicked* performance; for wicked it will be deemed by more than Tabernacle and Foundery readers; as this religious knight-errant has tilted his furious point at one or two characters which are held in veneration by Chriſtians of other denominations.—We hint this circumſtance to the ingenious Writer, purely with a view to put him a little more on his guard, if he means to proceed in this rather invidious path; in the purſuit of which he may *provoke* many, but *reform* none.

Art. 26. *An Epiſtle to William E—l of M—f—d*, the moſt unpopular Man in the Kingdom, except his ——— and L—d B—; By the Author of *Royal Perſeverance*, &c. 4to. 1s. 6d. Bew. 1778.

Dull, malignant, and frantic abuſe of Lord M—f—d, and the whole Scottiſh nation.

DRAMATIC.

Art. 27. *Bonduca.* A Tragedy, written by Beaumont and Fletcher. With Alterations. As it is performed at the Theatre-Royal in the Hay Market. 8vo. 1s. Cadell. 1778.

To this play is prefixed the following ſhort advertiſement:

'The play, now ſubmitted to the Public, contains ſcarce any variations from the BONDUCA of Beaumont and Fletcher, except thoſe ariſing from omiſſion and tranſpoſition; each of which have in ſome places been hazarded, in order to accommodate it to the modern ſtage. The particular alterations it is almoſt impoſſible to point out, but by a reference to the original authors; of whoſe dramas a moſt elegant edition has been very lately publiſhed.'

We had often peruſed the Bonduca of Beaumont and Fletcher with a mixture of concern and admiration; admiration of its various beauties and exalted flights of poetry, and concern at the ſeeming impoſſibility of the repreſentation of the piece, which abounds with irregularities, on the modern ſtage. This difficulty, however, the Director of the Hay-market has not only ſurmounted, but effected his purpoſe, as he candidly profeſſes, by the ſimple means of *omiſſion* and *tranſpoſition:* and indeed it is, as he declares, 'almoſt impoſſible, without a reference to the original authors,' to diſcover the uncommon addreſs, deep knowledge of the drama, and familiar acquaintance with the ſtage, diſplayed in this alteration. The features of Bonduca, and the two ſavage daughters of Praſutagus, are conſiderably ſoftened, even thoſe of Caratach and Hengo are ſomewhat ſubdued and tempered, and yet in each the character is preſerved, and even a bold likeneſs retained. The dotage of Junius is judiciouſly abridged, and that of Petillius, together with his abominable

minable treachery, ſtill more judiciouſly omitted. The ſuicide of Penius is hiſtorical, but the conduct of Petillius on the occaſion, as repreſented by Beaumont and Fletcher, is not only an unwarrantable, but diſguſting fiction. It is no ſmall commendation of the few paſſages occaſionally inſerted in this play by the preſent Editor, that they are not diſcernible from the reſt of the drama, but by a reference to the original.

We have looked into the new edition of the plays of Beaumont and Fletcher, mentioned in the above advertiſement, and can venture to recommend it to the lovers of our old dramatic literature. The work is well printed; the cuts, if we except about half a dozen of fifty four, are excellent; the notes, though ſhort, are in general judicious; and the preface, ſaid to be written by the editor of Bonduca contains much ſound criticiſm.

Art. 28. *Airs, Duets, Trios, and Finale,* introduced in the Comedy of the *Spaniſh Barber.* Performed at the Theatre-Royal in the Hay-Market. 4to. 6d. Cadell. 1778.

Characteriſtic airs well adapted to the laughable drama, in which they are introduced. The following is not the worſt in the collection. It is not ſung at the theatre, becauſe the muſic-maſter, to whoſe part it is ſuited, does not underſtand muſic!

Jealous ears, with whiſpers filling,
Poiſon drop by drop diſtilling,
Soft as the lute,
Or murm'ring flute,
Gently firſt, with look demure,
Scandal plays her overture. *Piano.*

Soon increaſing the din,
Like the ſharp violin,
Or the tones, full and mellow,
Of violoncello,
With higher ſtrains, and bolder hand,
She ſtrikes the ear, and leads the band. *Andante.*

Then, loud as the trumpet's ſhrill ſound,
Loud as horns wake the echoes around,
Her voice like the organ ſhe ſwells,
And, pauſing, on the lengthen'd ſlander dwells. *Forte.*

Art. 29. *Airs, Duets, Trios, &c. in the Flitch of Bacon*; a new Comic Opera of Two Acts, performed at the Theatre-Royal in the Hay-Market. 8vo. 6d. Becket.

Theſe ſongs are intended as ſeaſoning to *the Flitch.* The following hath as much *ſalt* as any in the whole compoſition:

Oh, a gay flaſhy *Lord* is a woundly fine ſight,
Who is ne'er to be ſeen but with owls in the night.
Then ſo ſlight here behind!
He's blown through by the wind;
So cropp'd!
And beſopp'd!
Such timber, ſo limber, from top to the toe,
That he wriggles and nods as he walks to and fro!

I ne'er

I ne'er ſee'd but one in the courſe of my life,
And him I had lick'd but for *Bridget* my wife;
I laugh'd at his pride,
And the ſpit by his ſide:
Good lack!
His long back,
Like a building ſo weak is, it hardly can ſtand,
But would ſnap ſhort in two like a twig in this hand! C

Art. 30. *Buxom Joan.* A Burletta, in One Act. As it is performed at the Theatre-Royal in the Hay-Market. 4to. 6d. Cadell. 1778.

The famous comic ballad in Congreve's Love for Love drawn out into a burletta, not without drollery, and a tolerable portion of low humour. C.

RELIGIOUS.

Art. 31. *Eſſay on the intermediate State of Exiſtence*, with occaſional Reflections. Cambridge printed; and ſold by Crowder in London. 8vo. 6d. 1777.

The production of a ſenſible, pious, well-diſpoſed young writer; who modeſtly declares, in the advertiſement prefixed to the eſſay, that he does not exhibit this little tract as a full diſcuſſion of the ſubject; that whatever praiſe his mediocrity may deſerve, he can affirm, in the ſincerity of his heart, that he owes no obligations to any treatiſe on the ſubject except that of the biſhop of Carliſle; that the *lively oracles of God*, and this learned prelate, he has conſulted without reſerve;—diſclaiming alike an undiſtinguiſhed attachment to the authority of the one, and an implicit ſuperſtitious veneration for the infallibility of the other. H.

Art. 32. *Two additional Diſcourſes on important Subjects.* By Edward Stone, A. M. late Fellow of Wadham College, Oxford. 8vo. 1s. Oxford, printed. London, ſold by Rivington. 1777.

The firſt of theſe diſcourſes was preached before the univerſity of Oxford in 1770. The ſubject is, The univerſal conſanguinity, and ſocial endowments of mankind. Acts. xvii. 26. *God hath made of one blood all nations of men to dwell on all the face of the earth.* The ſecond, preached at the Octagon chapel, Bath, in 1774, treats on, The nature, uſe, abuſe, and government of our mental and corporeal affections. Proverbs iv. 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.* They are ſenſible, ingenious and judicious; indicating a worthy mind which deſires to place truth and virtue on a ſolid foundation, and to recommend them to general approbation and practice. H.

SERMON.

Providence and Free Agency. Preached in the Cathedral Church of St. Paul, April 17th, 1778, being *Good Friday.* By Samuel Horſley, LL. D. Secretary to the Royal Society, and Chaplain to the Biſhop of London. 4to. 1s. Payne, &c.

The true ſubject of this diſcourſe, pointed out by the *day* and by the *text*, is the ſufferings of Chriſt; of which, accordingly, the preacher takes ſuitable notice. But from the form of expreſſion in the Engliſh text (Matth. xvi. 21.) anſwering to the ſame in the original Greek, *muſt* go unto Jeruſalem, *muſt* ſuffer many things, &c.

he

he deviates for ſome time into a kind of eſſay on the ſubjects of Foreknowledge, Liberty, Neceſſity, &c. his remarks on theſe topics, teſtify the abilities of the ingenious Author, but perhaps they are no more fitted to inſtruct and improve the greater part of his audience, than if he had undertaken to anſwer ſome abſtruſe algebraic queſtion, or demonſtrate ſome complex mathematical propoſition. Predeſtination, it is well known, is a Calviniſtic doctrine, and if the words of the articles are intelligible, we cannot but think it the doctrine of the Church of England. Neceſſity, according to the Doctor, took its riſe among profeſſed Infidels, and to them, till of late, it hath been entirely confined. But ſome, he adds, have appeared among its modern advocates, actuated, I am perſuaded, for their writings on this ſubject witneſs it, by the ſame humble ſpirit of reſigned devotion, which gave birth to the plan of arbitrary predeſtination. Deeply verſed in phyſics, which the Calviniſts neglected, theſe men wiſh to reconcile the notions of God's arbitrary dominion, which they in common with the Calviniſts maintain, with what the others entirely overlooked, the regular operation of ſecond cauſes; and in this circumſtance lies the chief, if not the whole difference between the philoſophical neceſſity of our ſubtle moderns, and the predeſtination of their more ſimple anceſtors.

Concerning the moderns, this Writer remarks, 'They would repreſent the influence of moral motives, as ariſing from a phyſical neceſſity, the very ſame with that which excites and governs the motions of the inanimate creation; here they confound nature's diſtinctions, and contradict the very principles they would and ſeem to have eſtabliſhed.—A moral motive and a mechanical force, are both indeed cauſes, and equally certain cauſes each of it's proper effect. But they are cauſes in very different ſenſes of the word, and derive their energy from the moſt oppoſite principles. Force is only another name for an *efficient* cauſe; it is that which impreſſes motion on the body, the paſſive recipient of a foreign impulſe. A moral motive is what is more ſignificantly called the *final* cauſe, and can have no influence but with a being that propoſes to itſelf an end, chooſes means, and thus *puts itſelf* in action.—There is in both caſes an equal certainty of the effect; but the principle of the certainty in the one caſe, and in the other, is entirely different; which difference neceſſarily ariſes from the different nature of final and efficient cauſes.—The capacity which force, or an efficient cauſe, requires in the object of it's action, is abſolute inertneſs. But intelligence and liberty conſtitute the capacity of being influenced by a final cauſe, by a moral motive; and to this very liberty does this ſort of cauſe owe it's full efficacy, the whole certainty of its operation; which certainty can never diſprove the exiſtence of that liberty, on which it is itſelf founded, and of which it affords the higheſt evidence.' Need we add, that Dr. Horſley appears to have in his eye a celebrated Writer of the preſent day.

H.

*** The account of Mr. Potter's *Æſchylus* will be given in our next month's Review.

☞ The Inquiry into the Conduct of Lord Pigot (ſee our laſt) is ſold by G Kearſley. The price is 6 s. ſewed.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1778.

ART. I. *Miſcellaneous State Papers: from* 1501 *to* 1726. (See our laſt Month's Review.) *Concluded.*

AMONG other valuable articles in this collection, the Editor has ſelected ſuch papers of Lord Somers, as were preſerved from the flames which conſumed the greater part of his MSS. at Lincoln's Inn, 1752, and were thought beſt to deſerve the notice of the Public, and fitteſt to ſhew the weight which Lord Somers had with the Princes he ſerved, and the friends he ſupported. Concerning the original papers of which theſe are *immitis ignis reliquiæ*, the Editor ſays, that they filled upwards of ſixty volumes in 4to, and did not contain a paper from Lord Somers's pen, which the moſt intimate friend would have wiſhed to ſecrete, or the bittereſt enemy could have fairly turned to his prejudice. From this valuable part of the preſent collection we ſhall ſelect the following letters:

Lord Keeper Somers to King William.

Sent to the King at Harwich.

'May it pleaſe your Majeſty, March 27th, 1693.

'It is no ſmall misfortune to me, that before I enter upon the execution of the great truſt with which your Majeſty has been pleaſed to honour me, I ſhould find myſelf under the neceſſity of giving your Majeſty a trouble in relation to it.

'Nothing but the utmoſt concern for your ſervice could have brought me to do it now, or ſhall ever hereafter lead me to do the like.

'My Lord Nottingham, ſince your departure, has told me Sir William Rawlinſon is to be Chief Baron; Sir William Wogan, Chief Juſtice of Cheſter; and Mr. Ward, Attorney General.

'Your Majeſty having laid no commands on me relating to any of them; I think it my duty, before I act any thing in this matter, with all humility to repreſent to your Majeſty what conſequence it may have.

'The lawyers being ſpread over every part of the kingdom, and having a great influence among the people, the method uſed to unite

them in their ſervice to the crown, has been by obliging them to a dependance upon the Great Seal, for their promotion, where they merited. This has always given a weight to that office in public affairs; and, if I underſtand your Majeſty right, the making the Great Seal thus conſiderable, was one of the effects you expected, from placing it in a ſingle hand. But I ſubmit to your Majeſty, how far this is likely to ſucceed, or any other of your Majeſty's ends be anſwered, if ſuch eminent offices are diſpoſed of, in ſuch a manner, at my entrance on this charge.

'I do not meddle with any conſiderations of the perſons themſelves, though I know not but your Majeſty might expect it from me; and it may not be improper to obſerve to your Majeſty, how much it has been to the honour of your reign, that your Judges have been of known ability in the law; and that it is the particular concern of the crown, that the Chief Baron ſhould be experienced in the courſe of the Exchequer, and knowing in the Common Laws.

'As to the place of the Attorney, your Majeſty having been pleaſed to expreſs your purpoſe to advance Sir Thomas Trevor to that office, to ſeveral perſons, it was not in my power to make it a ſecret, and your Majeſty having divers times commanded me to find out a Solicitor, I was under the neceſſity of propoſing it to Mr. Ward, whom I thought a fit man, before I could name him to your Majeſty; and ſo that could not be concealed.

'This being the caſe, let me humbly offer it to your Majeſty's conſideration, whether, if the paſſing theſe patents muſt be the firſt uſe I am to make of the Seal, it can be ſuppoſed I have that credit which ought always to go along with it, and without which it is impoſſible it ſhould reach any part of what your Majeſty aimed at in the change.

'Your Majeſty will bear me witneſs, that I had a juſt proſpect of the difficulties of this charge; and that nothing but a perfect reſignation to your Majeſty, together with a gracious aſſurance of your ſupport, engaged me to enter upon it. Upon this ſupport, I do and muſt depend; and whatever your Majeſty might expect from the ſeal in my hand, muſt fail, if there be any the leaſt want of it.

'Having diſcharged my duty in this faithful repreſentation to your Majeſty; I lay the ſeal and myſelf at your Majeſty's feet, with an entire ſubmiſſion to your will and pleaſure. I am,

May it pleaſe your Majeſty,
Your Majeſty's moſt dutiful, moſt
obedient, and moſt humble ſubject and ſervant,
J. SOMERS *.

Duke of Shrewſbury to Lord Somers.

Rome, 17th June, 1701.

'When firſt I received the news of the proceedings againſt your Lordſhip, and the reſt of the Lords, I had writ a letter to you, and to my Lord Hallifax, upon that ſubject. But reflecting, before they were ſent, what had happened, ſome time before, upon my Lord

* 'Notwithſtanding this letter, Mr. Ward was made Attorney General; but not long after, on his promotion, Sir Thomas Trevor was appointed to that office.'

Bellamont's

Bellamont's letters, I thought it more adviſable to burn mine than to ſend them; and not daring, at this diſtance, to write all I wiſhed to ſay, I choſe rather to be ſilent for a time; being then in expectation it would not be long before I ſhould wait upon you in England. But this laſt relapſe, with the aſſiſtance of very ill weather, and not a little ſpleen, has proved ſo obſtinate, that I have not been able to get the better of it, with the help of a vaſt quantity of vitriol, which I have taken theſe laſt eight days, in hopes to patch me up for a journey; inſomuch that I am feveriſh, with ſeveral other bad ſymptoms, and am forced to quit this remedy. This ſtate of my health making it very doubtful when I ſhall return to England, I can no longer omit aſſuring your Lordſhip of my moſt ſincere concern for what has happened. The above-mentioned caution hinders me from all I have a mind to ſay; only I conclude, for good reaſons, that no trial now, or at any other time, will follow upon the charge againſt you. Though this, I know, is a mortification to you, yet you may comfort yourſelf with the thought, that in a little time mankind will come to itſelf, and learn truth and juſtice; but, however, I cannot help referring to my old opinion, which is now ſupported with more weight than I ever expected; and wonder that a man can be found in England, who has bread, that will be concerned in public buſineſs.

'Had I a ſon, I would ſooner breed him a cobler, than a courtier; and a hangman, than a ſtateſman.

'I have conſtant relations from Mr. Yard, of matters of fact; but, at this diſtance, thoſe accounts cannot be ſo exact or particular, as to give a true light how affairs ſtand. If I could be ſerviceable to your Lordſhip, Lord Hallifax, and even my Lord Orford, by writing to any friends, or by coming myſelf, if you think that uſeful to you, there is nothing in my power, I ſhould not be ready to do, that might ſhew how ſincerely I am concerned for you, how much I value your friendſhip, and with what eſteem and truth I will ever remain, My Lord, your Lordſhip's

Moſt obedient humble ſervant,

SHREWSBURY.'

King William to Lord Sunderland *.

Loo, September the 1ſt, 1701.—Received the 10th.

'We are extremely concerned not to have heard from you, and it is earneſtly deſired you would inform us, what condition things are in, what people ſay, and that you would give your advice upon it. It is very much unreſolved what meaſures to take. He fears †, if he ſhould quit thoſe he now employs, and that the others ſhould not be able to ſerve him, that he ſhall then have no reſource. This inclines him to try again, what the preſent miniſters and their party will do; with a reſolution to change upon the firſt occaſion they ſhall give. He is undetermined, whether he ſhould call a new Parliament; the Tories giving him great hopes, and making him great

* 'King William was at this time in the hands of the Tories. The correſpondence that now follows in 1701, between him, Robert Earl of Sunderland, and Lord Somers, relates to a change in the miniſtry, in favour of the Whigs.' † 'The King.'

promiſes. He is adviſed to offer an act of grace at the meeting of the Parliament, as a means of reconciling matters. Upon the whole, he earneſtly deſires you will give your opinion, and as ſoon as poſſible.'

Anſwer by Lord Sunderland.

September the 11th, 1701.

'Every thing here is much as when you left England; only the miniſtry grows more hated every day, and more expoſed. But ſince you deſire to know the thoughts of people, you ſhall; though what is ſaid or writ of this kind is ſeldom kept ſecret, which is ſo unpleaſant, that if any word of this paper ſhould be truſted to any perſon whatſoever, except —— and ——, there is for ever an end of this and all the like commerce. It is ſaid, the King ‡ is perſuaded ſtill to try the ſame party, and the ſame miniſters; becauſe, if he changes and fails, there will be no reſource; which is as much as to ſay, continue in the hands of your enemies, for if they do not ſave you, you may return to your friends, who will; which is a ſort of reaſon which ought not to be anſwered, but hiſſed. But the argument may be carried further; as that if the King employs the Whigs, and they cannot or will not help him, he may always be welcome to the others, whenever he will alter the Lieutenancy of London, break the eccleſiaſtical commiſſion, and that party in the Houſe of Lords who laſt ſeſſion declared themſelves againſt France; and, in ſhort, give up the whole power to them.

'Another dangerous opinion the King is led into by flams and lies, that, if thoſe he now depends on do not act as they promiſe, he can try new meaſures in the middle of a ſeſſion, which is impoſſible; and that he muſt know, if he pleaſes to reflect. He will be wheedled, and complimented, and cheated, and at the latter end ruined. Can he forget how the Tories agreed to the ten thouſand m n, and the addreſs to enter into alliances with the Emperor? Was it not becauſe it would have been done without them, and that they were frighted out of their wits, and to oblige him to thank them at laſt, that they might go into the country with ſafety? Are not their promiſes on the ſame account, and becauſe they dread a new Parliament? Can he forget the pains that were taken after the King of Spain's death, to perſuade the world, that all was well, and nothing would be ſo fatal as a war? What a fine ſpeech was made for him at the opening of the Parliament; four months after the King of Spain died, and a fortnight after the French were actually poſſeſſed of Flanders? Or that, during the ſeſſions, the miniſters told him every day, they nor their party never would come into a war, of which mind they are ſo much now, that yet they continue to ſay it will undo us? And if they are any ways forced into it, it will be with a deſign of raiſing money, which ſhall both be inſufficient, and laid ſo as to be the moſt uneaſy to the people that is poſſible. But to what purpoſe is it, ſo much as to think of any thing of this kind, when, after a thirteen years experience, the King will

‡ 'Here and in many other places in the original was left a blank, by which it is plain, was meant the King; and it has been filled up accordingly.'

no

not judge right of things he knows, but will be undone infallibly by believing himſelf more cunning than a whole party, by whom he is beſet, and who wheedles him every day; and of which, in his whole reign, he never yet could gain any one man? The King ought to conſider, that, moſt luckily for him, the whole moderate church party, who are not jacobites, are joined with the Whigs; but he will be deceived, if he reckons they will help to eſtabliſh this miniſtry, which they think would ruin England, and hang them.

'Some would have the King to offer an act of indemnity, at the firſt meeting of the Parliament, whoever are miniſters; and it may do well, though neither party will like it. For the Tories will not be ſatisfied without ruining my Lord Somers, nor the Whigs without undoing the miniſters; in which the latter think they have the whole nation on their ſide. But at laſt, what can the King do? He muſt certainly do what may determine him to take his meaſures. For example; let him come into England as ſoon as he can, and immediately ſend for my Lord Somers. He is the life, the ſoul, and the ſpirit of his party, and can anſwer for it; not like the preſent miniſters, who have no credit with theirs, any further than they can perſuade the King to be undone. When his Majeſty ſpeaks to my Lord Somers, he ought to do it openly and freely; and aſk him plainly, what he and his friends can do, and will do, and what they expect, and the methods they would propoſe. By this the King will come to make a judgment of his affairs; and he may be ſure, that my Lord Somers will deſire nothing for himſelf, or any of the impeached Lords, but will take as much care not to perplex the King's buſineſs, as can be deſired; and if he can do nothing his Majeſty ſhall like, he will remain ſtill zealous and affectionate to his perſon and government.

'This is thought to be the beſt way the King can take; and perhaps the only means of being able to reſolve with reaſon. It ſhould be conſidered, that by the preſent miniſtry, the Tories have infinitely loſt their credit, and the others have in proportion gained. It is a melancholy thing, that the King, who has more underſtanding than any body who comes near him, is impoſed on by mountebanks, or by ſuch as, he himſelf knows, hate both his perſon and his government!

From Lord Sunderland to Lord Somers.

Sept. 15.

'The incloſed papers * ſhould have been delivered to you by a friend; but the perſon who was to have carried them to him, being out of town, it was thought better to ſend them to you directly.

'Among all the pamphlets which are come out, there ought to have been one, to have particularly explained the proceedings of the preſent miniſtry, which begun at the King's return laſt year from Holland. The breaking the laſt Parliament; the late meeting of this; the care which was taken by them and their friends upon the death of the King of Spain to perſuade the world that all was well, and that a war would undo us; how, by this management, the French poſſeſſed themſelves of Flanders, before the meeting of the Parliament; which was thought of ſo little importance to Eng-

* 'The two preceding letters.

land, as not to be worth mentioning in the King's ſpeech; all which diſheartened ſo much our allies abroad, that the King of Portugal, deſpairing, made a treaty with France; and many Princes beſides, thought it beſt to be neuter. The late meeting of the Parliament made it be impracticable for England to be of any uſe abroad this year, either by ſea or land, there not being time to conclude treaties with the Emperor and other Princes, without which war could not be declared.

Lord Somers to Lord Sunderland.

Sept. 20.

'The perſon, who has had the honour to receive the packet, deſires to put the writer in mind, that, upon their laſt converſation, it was agreed, there ſhould be a perſonal friendſhip between them, independent on all public matters. He takes things to ſtand upon that foot; and as he has always piqued himſelf on acting the part of a friend very ſtrictly, where he has made the profeſſion, ſo he doubts not but this will be reciprocal. Freedom muſt be the neceſſary conſequence, and he expects to be freely reproved when he is wrong at any time, as well as plainly inſtructed; making, once for all, this expreſs declaration that he will never be concerned, more or leſs, in any thing relating to the public, but in concurrence with, and under the direction of, the perſon who ſent the packet.

'He is ſorry to read the paper which came from beyond ſea, though he did not hope for much, conſidering how things had paſſed this ſummer, both here and abroad.

'The anſwer he thinks to be written with all the good ſenſe and good meaning poſſible. He likes every word in it, but what relates to himſelf; and, to put in practice the freedom he thinks ſo neceſſary, that is wrong throughout. What is ſaid of him does not belong to him, nor can he perform that which ſeems to be expected from him. The King and the ſender of the packet both knew he never could, nor would, be a leader; and having declared under whom he has liſted himſelf, he hopes the part aſſigned him will be ſuch, as may be practicable by one of his natural temper, and in his preſent circumſtances. He knows the King's humour well enough to be ſenſible how little any thing ſaid to him will ſignify, if it be but poſſible for him to think the perſon who ſpeaks may have ſomewhat of his own intereſt in view; and he appeals, whether in the condition he is now taken to ſtand, any thing material can be ſaid, upon which ſuch a conſtruction may not be put?

'He does not ſay this to decline waiting on his Majeſty if it be thought neceſſary; and, in that caſe, will certainly ſpeak his opinion clearly. But if that be the meaſure to be taken, he then depends upon receiving another letter, wherein the particulars of what is to be ſaid be ſomewhat explained; he not only deſiring, but inſiſting upon it, that he may be certain he ſays nothing at ſuch a conference, without the full concurrence of the perſon by whoſe meaſures he has reſolved to act.

'He ſays, that, under the King's preſent reſolution, there is but one man living can determine him to take vigorous meaſures, and conſidering who are about him, the ſame perſon only can keep him ſteady. This is as certain as any thing in nature; ſo that, whatſo

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ever is attempted, unleſs that perſon does actually take a part, will infallibly prove inſignificant. This he does not ſay to decline any thing of which he is capable; but upon the deliberate weighing of the whole matter, and not without ſome regard to the particular intereſt of the perſon himſelf, for which he will always be ſincerely concerned.

'If the preſent Parliament be to continue, he thinks that perſon would be in the wrong to appear; but he is of a quite different ſentiment, if it ſhould be reſolved to have another. He knows there is a very general good diſpoſition in the Whigs to unite in that perſon, which he ſays would have appeared in a very evident manner before this time, if he himſelf had not been tied up ſo very ſtrictly, as he was, from letting the good deſigns of that perſon be more underſtood. He leaves it to that perſon to judge, whether this conduct be perfectly right; becauſe at the ſame time the thing is made a myſtery to friends, who ought not to be ignorant, the enemies do poſitively take it for granted, and intend as maliciouſly to him, as is poſſible. It is fit the perſon ſhould be informed of this matter of fact, which may be depended upon to be certainly true.

'This being the caſe, if another Parliament come to be reſolved upon, why ſhould not that perſon come to town as others do, ſince the ſame conſtruction will certainly be made in the one caſe as in the other? This matter is entirely ſubmitted to the perſon's own judgment; but he aſks leave to ſay, that, without this, in the preſent juncture, nothing can be brought to paſs effectually for the good of England. He ſays, it is certainly true, which was ſaid in the anſwer, that nothing would be aſked for any of the Whigs, as alſo what was promiſed for him, as to his zeal and affection, for which he returns humble thanks. By the letter and anſwer, he thinks the news was come to neither of the parties, of the two great incidents; that of the edict about the trade of England, and that of the death of King James, and the acknowledging the Prince of Wales. He thinks thoſe things cannot but have conſiderable effects both with the King and with others here. The aſſociation is in a manner at an end. The renewing that, or the carrying it yet further, may perhaps be practicable. Poſſibly this may be the right occaſion to be taken for making thoſe things general, which have moved ſo ſluggiſhly hitherto. This time ſeems perfectly right, if the thing could ſucceed.

'Such a paper as is mentioned is, above all others, wanting; if any ways could be found to procure it. A thing of that nature has been promiſed.'

The following humorous letters from Mr. Robinſon, afterwards Lord Grantham, while he was Secretary to Mr. Walpole, Ambaſſador in France, ſhall cloſe our extracts from theſe papers:

Mr. Robinſon to Mr. Delafaye.

Fontainbleau, September the 7th, 1725. N. S.

'As this place is at preſent more the ſcene of diverſion than buſineſs, his Excellency, who has not written this week to Hanover, will have nothing to trouble his Grace with by this poſt.

'The Queen arrived here on Wedneſday morning about eight of the clock, and being retired into her apartments, remained there till one, repoſing, and preparing herſelf for the new fatigues of the day. The muſic and heralds-at-arms began the proceſſion, from the King's apartment, through Francis the Firſt's gallery, to the chapel. Theſe were followed by the Knights of the Holy Ghoſt, not in the habits of the order, though dreſt, old as well as young, in the utmoſt magnificence. The Prince of Conti, and the Counts Charolois and Clermont immediately preceded the King; the Duke of Orleans and Mr. Le Duc being employed in ſupporting the Queen. His moſt Chriſtian Majeſty, dreſt in a brocade d'or, embroidered in every part with gold, with a ſhort golden robe of the order, cloſed this firſt part of the *ſpectacle*: his ſtar, his Holy Ghoſt, and the buttons of his coat, were all of diamonds; and what exceeded all this leſſer magnificence, was Pitt's ſingle diamond, ſtuck, inſtead of a button, in his hat.

'The Queen advanced ſlowly under the load of her garments. Her train, that was ſupported by Madame la Ducheſſe, and other Princeſſes, ſwept half the gallery. Her crown was very ſmall, and ſeemed to incommode her more by being ill ſet on, than by its weight. She was followed by the Ducheſs of Orleans, and the Princeſſes Dowagers of Conti; and the Dames de Palais cloſed the march.

'The Queen finding herſelf ſick at chapel, gave her new ſubjects the opportunity of ſhewing their early zeal by an expeditious demolition of all the windows. Cardinal de Rohan performed the ſervice, as he had done before at Straſbourg, accompanied with an exhortatory harangue to their moſt Chriſtian Majeſties. The royal couple dined afterwards in public, where the Princeſſes of the Blood were admitted to table. The evening's entertainment was a comedy and a fine firework, which laſt is ſaid to have coſt 140,000 livres; the lamps, that were placed in rows, diſtributed through the parterres of the garden, amounted to 62,000, at a livre each. Their Majeſties ſupped in public, as they had dined; and about one o'clock in the morning the young bridegroom retired to the myſterious part of the ceremony.

'There was not any viſible morning at court. On Thurſday, about one o'clock, their moſt Chriſtian Majeſties returned to chapel, dined by themſelves in ceremony, the evening concluding with a *promenade* in the Park, the Queen in a phaeton, the King and all the gentlemen on horſeback; and the night ended with a concert of muſic and a public apartment.

'To-day the King and all the court hunt the boar; the beginning of next week will be employed in receiving the public compliments; and the ſhort mourning that is to follow for the young Duke D'Aoſte will bring things back again to their uſual channel.

'His Excellency orders me to make you his compliments, and I have nothing to add, but to deſire you will do me the juſtice to believe me with the greateſt truth and reſpect, Your's, &c.

From the Same to the Same.

Fountainbleau, Sept. 16, 1725, N. S.

'I have nothing particular to trouble you with ſince my laſt, his Excellency

Excellency having been pleaſed to ſend Lord Townſhend, of which his Grace has copies, full accounts of the audience of the foreign miniſters, and of what paſſed, or rather did not paſs, upon that occaſion. His moſt Chriſtian Majeſty was going to hunt; the Ambaſſadors and other Miniſters being introduced to his bed-chamber, formed two lines, through which his Majeſty paſſed into another room. They had the honour to ſee the French King: the French King paſſed by them, and thus ended the firſt audience. In that of the Queen, the Miniſters all crowded together in a little chamber very much crowded already, and being named and preſented as each could make up, were at laſt, when all drawn together, found in a demi-circle, the Queen ſtanding between the two extremities. The Queen ſaw the Miniſters, the Miniſters had the honour to ſee her Majeſty; ſhe curteſied; they bowed; and here ended the ſecond audience. An arch Italian propoſed printing the ſpeeches, but methinks theſe dumb compliments procured them more honour than Meſſire Portal, firſt Preſident of the Parliament of Paris, got by all his eloquence; he told the King that the Infanta, who was ſent back to Spain, was ſo precious and dear to the Parliament, that there was not one of that auguſt company that would not have ſpared as many of his own years as were wanting to complete her age. The King continues his hunting in the foreſt, whither he is returned, and the Queen has mitigated his abſence with wholeſome and repeated acts of devotion. She makes no more of a dozen maſſes in a morning, than Hotſpur did of as many Lowland Scotchmen for his breakfaſt. Beſides which ſhe frequently retires into her *oratoire*, and leaves the middle of a party of quadrille, to throw off a ſhort ejaculation in the next room, with as much eaſe as other ladies retire upon other occaſions. This conſtant aſſiduity at prayer, &c. may prove pernicious, if there happens to be more bigotry than true devotion in it. King Staniſlaus leaves Wiſſemburg the 20th, to proceed on his journey to Chambor, which place is preparing for his reception and retirement.

'I am, with the trueſt and moſt ſincere reſpect, Your's, &c.'

From the Same to the Same.

Fountainbleau, October 20th, 1725, N. S.

'The arrival of King Staniſlaus at Beuron, a ſeat belonging to Mr. Beringhen, about two leagues from hence, has drawn thither all the court daily ever ſince Tueſday laſt; and perhaps the abſence or occupation of the Miniſters, upon that account, was the reaſon of ſo long delaying this meſſenger. The French King, when he went to ſee his father-in law, was met by him at the coach door, and conducted to the apartment above ſtairs, where the French Queen's mother attended to receive his moſt Chriſtian Majeſty. There were four ſeats placed for their moſt Chriſtian and Poliſh Majeſties. The firſt interview continued an hour; the converſation turning moſt upon hunting, and the French King diſcourſing more than uſually with much gaiety and life; but it was obſerved he did not take great notice, or addreſſed himſelf much to the Queen, his mother in-law. On Wedneſday the 17th, King Staniſlaus came *incognito* in the duſk of the evening to Fountainbleau, where he was received by the young King with the utmoſt affection, embraces

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paſſing upon embraces at the royal rencontre. The King left Beuron yeſterday morning, which was kept a ſecret from her moſt Chriſtian Majeſty, to ſpare her the trouble and affliction of parting; but her Majeſty is ſaid to have perceived, at leaving him on Thurſday night, that ſhe was to ſee him no more, and expreſſed her concern in a ſhower of tears. I am ever, with the trueſt and moſt perfect reſpect, Your's, &c.'

We muſt now take our leave of this entertaining and valuable collection of State Papers *, after informing our Readers, that the Editor of them is generally underſtood to be the Earl of Hardwicke.

* The letters, &c. of Lord Stair deſerve diſtinguiſhed notice; but we have been ſufficiently liberal in our extracts. E.

ART. II. *A Letter to the Right Reverend the Lord Biſhop of Litchfield and Coventry*; wherein the Importance of the Prophecies of the New Teſtament, and the Nature of the Grand Apoſtacy predicted in them, are particularly and impartially conſidered. By Edward Evanſon, A. M. 8vo. 2s. Law. 1777.

WHEN we conſider that, in matters of religious controverſy, the holy Scriptures ought to be, among Chriſtians, the ſole criterion by which ſuch controverſies are to be determined; when we alſo obſerve the different accounts which are given by wiſe and learned men, of ſome ſubjects of faith, for the ſupport of which all appeal to the declarations of Scripture; we cannot but infer, that the concluſions or accuſations, implied, if not expreſſed, in even the moſt candid debates, are too ſevere, and in a great meaſure groundleſs. While in the Trinitarian diſpute, the orthodox, as they are termed, are apt to regard their opponents as blaſphemous, thoſe on the other ſide the queſtion conſider them as chargeable with idolatry. May it not with ſome appearance at leaſt of juſtice and truth be inferred, that the ſacred writings to which each appeal, have not with ſufficient preciſion determined on a ſubject which has been ſo long and ſo warmly conteſted, that it is not requiſite to form thoſe exact ideas concerning it which both ſides ſeem to be labouring for, but that each ſhould content themſelves with the expreſſions and words of Revelation? If this is indeed the caſe, or in truth whether it be or not, it appears that no ſociety or ſtate have a right to form a dogma or article concerning it, by which they require all perſons to ſquare their belief: for mere political or ſtate religion, we apprehend, is in fact no religion at all, but ſeems rather ſubverſive of real piety and integrity.—To reflections of this kind we have been led by the ingenious pamphlet before us, 'the purpoſe of which is, the Author tells us, to endeavour to bring the main object of the religious controverſy, mentioned above, into one common, obvious point of view, and extricate it from that obſcurity, in which ſuperſtition

ſtition and ſophiſtry have too long involved it.' Mr. Evanſon gives his reaſons for addreſſing this letter to the Biſhop of Litchfield and Coventry, in the following paſſage:

'That general unbelief, ſays he, of revealed religion among the higher orders of our countrymen, which, however your Lordſhip and I might differ in our manner of accounting for it, is too notorious for either of us to doubt of, hath, by a neceſſary conſequence, produced in the majority of our preſent legiſlators, an abſolute indifference towards religious queſtions of every kind. They regard religion merely in a political light; and inſtead of thinking every individual concerned and intereſted in articles of theology, conſider them as the buſineſs of eccleſiaſtics only, as forming a particular department of the ſtate. They are therefore no more inclined to hearken to remonſtrances, ſuggeſted by the conſcientious ſcruples of any of the inferior clergy, while the Biſhops, Deans, and Archdeacons continue to approve the doctrines remonſtrated againſt, than they would be to attend to the complaints of a few ſubalterns in the army or navy, on a point, which all the ſuperior officers ſhould pronounce eſſentially neceſſary to the ſervice. From theſe circumſtances there ſeems too much reaſon to apprehend, that no propoſal for the reviſal and amendment of our theology and mode of public worſhip will be attended to by Parliament, unleſs it originates from, or, at leaſt, is ſupported by that Right Reverend Bench, of which your Lordſhip is one of the moſt diſtinguiſhed ornaments. I muſt add, that ſhould ſuch a propoſal ever proceed from your Lordſhips, the very indifference above mentioned would ſecure it an eaſy paſſage through both Houſes, as a mere official buſineſs. It greatly behoves your Lordſhips, therefore, to be well aſſured, that every thing in our religious eſtabliſhment is right in the ſight of God; for ſhould it prove otherwiſe, the guilt of preventing the neceſſary reformation muſt reſt chiefly upon your Lordſhips. Conſiderations of this kind naturally turned my attention on this occaſion, towards the members of your ſacred order; and the ſincere eſteem, which I very early contracted for your Lordſhip's elegant manners and amiable diſpoſition, together with a veneration of your great learning and eminent abilities, ſoon fixed it on your Lordſhip. Beſides, after your Lordſhip's public diſcourſes on the ſubject of our articles, in Lincoln's-Inn chapel, and your well atteſted patronage and commendation of Mr. Burgh's defence of Athanaſiaſm, your Lordſhip muſt be regarded as one of the avowed, as well as ableſt champions of the eſtabliſhed theology. Your Lordſhip, alſo, is well known to have made the Prophecies of the New Teſtament your particular ſtudy: and they are moſt intimately connected with the ſubject of the preſent debate.'

It will not be improper here to inſert what this Author ſays in another place, concerning the Scripture Prophecies, as connected particularly with the ſtudies and labours of his Lordſhip:

'The greateſt ſervice that can be done the cauſe of true Chriſtianity, ſeems to be to turn the public attention to the Propheſies of Sacred Writ, and to thoſe particularly, wherein the profeſſors of the Chriſtian faith are clearly and in an eſpecial manner concerned. For this reaſon, I conſider the lectures founded by your Right Reverend and profoundly learned friend, of which your Lordſhip hath favoured the public with the firſt courſe, as the moſt important inſtitution of the kind that hath ever taken place among us. Yet, at the ſame time, my Lord, I cannot forbear lamenting the unworthy narrowneſs of its main view, which, ſo far as I can judge from the deed of truſt, is confined merely to the object of proving the church of papal Rome to be the apoſtate, antichriſtian Church, predicted by the Prophets, both of the Old Teſtament and the New. During the feeble, infant ſtate of Proteſtantiſm, its abettors did very right to adopt every juſtifiable method of defence againſt the hoſtile attacks of the Roman Catholics. And it was then natural, it was then neceſſary, to point out to the world thoſe prophetic ſignatures, which ſo ſtrongly characterize papal Rome. But now, in theſe days of ſecurity, as well as eſtabliſhment, it were ſurely a more liberal way of ſtudying the prophecies, to aim at diſcovering what their real meaning is, than to predetermine them to one particular ſenſe. And it would undoubtedly be far more uſeful to us, and much more becoming us as Chriſtians, to examine whether we ourſelves are right, rather than amuſe ourſelves with diſcovering what other churches are wrong.'

By this time, we imagine, our readers perceive ſomewhat of the main deſign of this publication; a view of which we wiſhed to lay before them, and perhaps cannot do it better than by inſerting a paſſage at the cloſe of the pamphlet; in which the writer ſays, 'To bring the whole into one point of view, the caſe appears to me to ſtand thus: Both in the Jewiſh and Chriſtian ſcriptures an appeal is made to the completion of predicted events, as the only infallible criterion between a real and pretended Revelation; and we are, in an eſpecial manner, referred to the *ſpirit of prophecy*, as the *teſtimony of Jeſus*. From hence it neceſſarily follows, that either thoſe predictions of the Goſpel, which ought to have occurred before the preſent date of the Chriſtian æra, muſt have really come to paſs, or elſe the Goſpel itſelf is falſe. The grand object of thoſe prophecies is a Catholic apoſtacy, from the true and rational religion of Jeſus Chriſt, to a *myſterious*, *blaſphemous*, *idolatrous ſuperſtition*, under the deluſive influence of which the people would *turn away their*

ears

ears from the truth, and *reject ſound doctrine*, and adopt *fables* and *falſehood* in its room. Such a religion muſt needs be fundamentally and totally erroneous. Since therefore every eſtabliſhed church in Chriſtendom, from the fourth century to our own times, hath been built on one and the ſame *orthodox* foundation, and hath adopted the very ſame primary eſſential articles of religious doctrine and belief, either they have all apoſtatized from the true Chriſtian faith, according to the tenor of theſe prophecies, or no ſuch apoſtacy hath happened. In other words, *either the Chriſtian revelation is not true, or the religion of every orthodox church in Europe is fabulous or falſe.*'

It is not practicable for us to enter minutely into the arguments by which this writer, as others alſo have done, endeavours to prove, that though the prophetic accounts of Antichriſt relate undoubtedly to papal Rome, they alſo refer to other churches, and indeed to all according to the degree in which the civil power has interfered to model their faith and manners. Some ſhort extracts we may give, and among the reſt the following:

'The name of *the man of ſin* *, neither your Lordſhip, nor any other approved commentator, ſuppoſes to ſignify any one particular man, but merely a human power poſſeſſed and actually exerted by a ſucceſſion of different men. And it is not eaſy to conceive, how any one ſhould have underſtood that phraſe in a more limited ſenſe, who well conſidered this prediction and compared it with the apocalypſe of St. John, or even who attended to the obvious meaning of ſimilar expreſſions in other parts of the ſame apoſtle's writings. For as *the man of God* † evidently means not any particular man, but every ſincere and good Chriſtian, in all nations and ages of the world, ſo *the man of ſin* undoubtedly ſignifies not any one man alone, but every man, or number of men, in all ages, and I muſt add, in all places too (though there, perhaps, your Lordſhip will not agree with me), whoſe peculiar ſtation and circumſtances ſhall be found to correſpond to the prophetic deſcription here given us.——To warrant the application of the prophecy ſolely to the hierarchy of Rome two things are neceſſary, which to me appear abſolutely impracticable; the one, to demonſtrate that no eccleſiaſtics beſide thoſe of Rome, have ever tyrannically invaded the religious rights and liberties of conſcientious Chriſtians; the other to ſhew that no civil power ever uſurped ſuch a ſupreme authority in matters of religion as belongs to God alone, nor ever enacted and enforced on its ſubjects, any articles of faith and terms of the Chriſtian covenant contrary to or even beſides thoſe which the expreſs word of God hath declared to

* 2 Theſ. ii. 3—12. † 2 Tim. iii. 17.

be

be neceſſary to ſalvation. 'Till theſe be done, not only the Roman Catholic, but every unprejudiced perſon, will be apt to accuſe your Lordſhip of partiality and a want of your uſual candour, in the *excluſive* application of this prophecy to the Pope. For let us ſuppoſe, what I for my own part am thoroughly convinced of, that the deſpotic ſupremacy, claimed and exerciſed by the Biſhop of Rome, in all religious concerns, certainly brings him within the line of the prophetic deſcription, and conſtitutes him St. Paul's *man of ſin*. When our own Henry the Eighth, from motives of mere perſonal reſentment, thought fit to transfer that very ſame ſupremacy from the perſon of the Pope to himſelf, within the limits of his own dominions;—had not he alſo every feature of *the man of ſin?* Nay, even in the days of reformation, and the reigns of Proteſtant princes, when by virtue of the very ſame aſſumed authority and ſupreme power in religious affairs, and by the ſame mode of eccleſiaſtical juriſdiction, numbers of conſcientious perſons were impriſoned, fined, tortured, and even burnt to death, for not profeſſing, or not conforming to, what they were firmly perſuaded was repugnant to the commands of God, were none of the diſtinguiſhing marks of this predicted, impious power, to be diſtinguiſhed in our own country? Or ſhall the ſame characters be allowed to denote *the man of God* in England, which in Italy ſerve to point out *the man of ſin and ſon of perdition?* I do not mean by this method of argument, to inſinuate any particular accuſation againſt either the civil government or the eccleſiaſtical polity of our own nation. I know not any one eſtabliſhed church, nor any principality in Europe, which is not equally liable to the charge. So early as in the fourth century, when Conſtantine interpoſed his imperial power to eſtabliſh the creed of the Nicene Fathers, *as* the true and only ſtandard of the orthodox faith, to be profeſſed by all his ſubjects, St Paul's *man of ſin* was clearly manifeſted. And from that time to the preſent, every ſucceſſive power, whether civil or eccleſiaſtical, ſingle, or independent, or both together *in alliance*, which hath in any degree abridged that liberty in religious matters wherewith Chriſt hath made all his diſciples free—every ſuch power, wherever it may be ſituated, is indiſputably the ſinful power characteriſed in this celebrated prediction of St. Paul.'

Dr. Hurd, in the courſe of his ſermons againſt popery, had replied to the Biſhop of *Meaux*, who endeavoured to defend the church of Rome from the charge of being Antichriſtian. On which Mr. Evanſon obſerves, it is curious to remark, that in this argument between your Lordſhip and the Biſhop of Meaux, as between all Proteſtant and Papiſt writers on the ſame ſubject, it is ſuppoſed on both ſides, that the church of Rome is really a true church of Chriſt, and that the fundamental articles of

of her religion are the fundamental articles of the Chriſtian covenant. On the part of the Papiſts indeed it cannot be otherwiſe. And when we compare the fundamental religious articles of every eſtabliſhed church in Chriſtendom with thoſe of the church of Rome, we cannot wonder that the ſame *principle* ſhould be aſſumed by them alſo; for ſhould the religion of the church of Rome turn out, at laſt, to be repugnant to the covenant of the Goſpel, every orthodox church in Europe would have cauſe to tremble at the conſequences. But, while it concerns the Proteſtant churches ſo deeply, that the church of Rome ſhould not be condemned too far, it muſt ſurely make every impartial by-ſtander ſmile: to ſee Divines of your Lordſhip's learning and abilities define *Antichriſt* to be a power, that * *maintains a direct enmity and oppoſition to Chriſt*, and write profeſſedly to demonſtrate, that the Roman Catholic church is the church of Antichriſt, and yet at the ſame time allow her to be a true church of Chriſt. Surely, my Lord, the ſame church can no more be both Chriſtian and Antichriſtian at the ſame time, than light and darkneſs can exiſt together; or than Chriſt and Antichriſt can be the ſame perſon. The true and only anſwer to Mr. Boſſuet's objection is, that the church which is profeſſedly the object of this prophecy (in the Revelations of St. John) is no more a Chriſtian church than Pagan Babylon herſelf; her religion, inſtead of being agreeable to the truth and ſoberneſs of the Goſpel covenant, is *fabulous*, *falſe*, *blaſphemous*, and *idolatrous*, for this very reaſon, inſtead of being deſcribed as wedded to Chriſt, ſhe is repreſented as the common proſtitute of the princes of the Roman empire, depending on them alone, for her eſtabliſhment, her authority, and her ſubſiſtence: and becauſe, during that ſpiritual tyranny, which, it is predicted, her royal paramours would aſſume and exerciſe in her behalf, the true religion of Jeſus Chriſt would no where find toleration, we are taught by the inſpired Prophet, that, ſo long as that impious uſurpation ſhall laſt, there will be no church in *marriage-contract with Chriſt*, but that when the predicted period ſhall arrive, at which the ſame powers, that eſtabliſhed it, ſhall aboliſh the Antichriſtian apoſtacy, then, and not 'till then, *the marriage of the Lamb* will take place, and his *wife* ſhall have *made herſelf ready*.'

Mr. Evanſon remarks another miſtake both of Papiſts and Proteſtants, concerning this prophecy of St. John, *viz.* that the city *Babylon* is a prophetic *ſign*, intended to *ſignify* ſome particular city of modern times. But he obſerves the figurative terms *Babylon the Great*, or *that great city*, *the harlot of the kings of the earth* are manifeſtly oppoſed to thoſe of *Jeruſalem*, *the holy*

* Hurd's Sermons, vii. p. 215, &c.

city,

city, or *the new Jeruſalem, the Spouſe of Chriſt.* 'And therefore, ſays he, ſince the type cannot denote any one particular city, but muſt neceſſarily include in its ſignification every ſociety of true Chriſtians, who embrace and practiſe the pure religion of the goſpel, and acknowledge no lord or lawgiver in religious concerns but Jeſus Chriſt; ſo the former cannot be confined to any one church or city, but muſt needs extend to every ſociety in every nation, by whatſoever denomination they may call themſelves, who adopt the *Antichriſtian*, or which I take to be perfectly ſynonimous, the *orthodox* ſuperſtition, which *temporal* power alone hath eſtabliſhed, and alone continues to uphold. In this ſenſe, my Lord, there is, indeed, in many particulars, a very *juſt* and *ſtriking* correſpondence between the *thing ſignified* and the *ſign*. For as *Babylon* was the ſource of ancient, ſo hath the *orthodox Church* been of modern *idolatry*. As *Babylon* firſt aimed at univerſal empire, and enſlaved the nations around it, ſo the *orthodox church* firſt attempted to eſtabliſh an univerſal empire over conſcience, and enſlaved the minds of men. As the deſpot of *Babylon* decreed, that all who would not worſhip the image he had thought fit to erect, ſhould be deſtroyed in the *burning fiery furnace*, ſo the princes of the *orthodox church* condemned thoſe, who refuſed to conform to the idolatry they had eſtabliſhed to periſh at the *fiery ſtake*.—As Babylon deſolated and laid waſte Jeruſalem, led captive the people of Iſrael, and compelled them to violate the principles of the law of Moſes,—ſo the *orthodox church* hath ruined and enthralled the church of Chriſt, and compelled the profeſſors of Chriſtianity to contradict the very ſpirit and firſt principles of the Goſpel, and openly to embrace her *catholic faith* and *idolatrous* mode of worſhip: Laſtly, As the Aſſyrian metropolis projected the impracticable ſcheme of an univerſal union of mankind, and erected a common centre of unity for that purpoſe, which ended in the diſunion and entire ſeparation of the people from each other, by the *confuſion of tongues*; ſo the *orthodox church*, whereſoever it hath been eſtabliſhed, hath erected a common ſtandard of religious belief, and wildly and vainly endeavoured to accompliſh an univerſal agreement of opinion and uniformity of doctrine, and the attempt hath ended in the diviſion and ſub-diviſion of Chriſtendom, into a very Babel of contending hereſies, and differing modes of fanaticiſm and ſuperſtition.'

This Author does not fail to apply his remarks to the church eſtabliſhed in this country; but the bounds to which we are confined do not admit of our adding other obſervations, or of our taking due notice of his explication of ſome part of the prediction in the Revelation, which we doubt not would be acceptable to many readers.

In the cloſe of the pamphlet he ſays, 'I have now, however, done all that is in my power towards that neceſſary reformation in our religion, which, I am confident, muſt ere long take place, notwithſtanding all the oppoſition of the Hierarchy, and of ſo large a majority of the clergy, and have ſo far ſatisfied my conſcience, in the diſcharge of what I believe to be my duty on this occaſion, as a member of the eſtabliſhed church, a good citizen of my country, and a ſincere diſciple of Jeſus Chriſt. My next ſtep ſhall be, and that ſpeedily, (unleſs, beyond my expectation, the diſpoſition of the legiſlature towards this *important* buſineſs ſhould be greatly altered) to demonſtrate, that, while I have ſo cloſely attended to the meaning of ſome other parts of the prophetic viſion of St. John, I have not been regardleſs of that pathetic, heavenly admonition *, which in your Lordſhip's opinion, made it the duty of the Proteſtants to ſeparate from the communion of the church of Rome.'

This laſt declaration, we are informed, Mr. Evanſon has now fulfilled, by reſigning his living; and we therefore wiſh him all that peace and comfort which ought to be wiſhed in favour of every one who acts, as this worthy Writer has done, on principles of conſcience. H.

* Rev. xviii. 4, 5. *Come out of her my people, &c.*

ART. III. *Letters of certain Jews to Monſieur de Voltaire:* Containing an Apology for their own People, and for the Old Teſtament; with critical Reflections, and a ſhort Commentary, extracted from a greater. Tranſlated by the Rev. Philip Lefanu, D. D. 8vo. 2 Vols. 12 s. bound. Dublin printed; ſold by Wallis in London.

WHATEVER applauſe may be due to the vivacity of M. de Voltaire's genius, the brilliancy of his wit, and the fine turn of his humour, he certainly merits cenſure for the ludicrous and contemptuous manner in which he has treated the Scriptures. Separate from the conſideration that theſe writings, which he attacks with ſuch malignity, are held ſacred by great numbers of mankind,—ſhould we regard them merely as human compoſitions, the miſrepreſentations of them with which this author is chargeable ſeem to manifeſt a rancorous ſpirit, and could not but juſtly expoſe him to ſevere rebukes. Whether men are believers in revelation or not, if they have any candour, and integrity of mind, we ſhould ſuppoſe they cannot avoid uniting to condemn this part of his conduct. The praiſe or the reſentment of mankind are now, indeed, of ſmall moment to him, but his works remain; and if it is equitable that no tribute of commendation ſhould be withheld from what is ſprightly, inſtructive, and pleaſing, in his works, it is equally requiſite that thoſe parts of them which tend to miſlead and injure any of his readers, ſhould be pointed out, and receive due correction. This has been done to a conſiderable degree during the

life of the author. As to the preſent work (for it has paſſed through ſeveral impreſſions) even its laſt edition was publiſhed before the deceaſe of M. de Voltaire.

A ſhort account of this performance, as it firſt appeared in the original French, was given in the Appendix to the forty-firſt volume of the Review, p. 562. We have ſince learned that the Public are indebted for it to the Abbé Gueneé, ancient Profeſſor of Rhetoric in the univerſity of Paris *. The work, conſiderably enlarged ſince its firſt appearance, is now tranſlated into our own language; and it is to be wiſhed that thoſe who have met with the objections urged by M. Voltaire, might alſo peruſe the anſwers which are given by this Writer, and other able advocates for the ſcriptures.

It muſt be acknowledged that there are many difficulties attending the writings of the Old Teſtament; perhaps there may be ſome which at this diſtance of time, or through ignorance of particular circumſtances, it may not be poſſible entirely to remove, but we know of none that have ſufficient weight to balance the ſtrength of argument and evidence in favour of theſe writings. Every kind of attention is to be paid to the perplexities of candid inquirers after truth, but when it appears that men are raiſing objections, merely for the ſake of propoſing them in a ſarcaſtic manner, or with a malignant deſign, little regard is to be paid to them, any farther than as it is expedient to prevent the injury which others may receive from their efforts. In the number of ſuch adverſaries, we apprehend, M. de Voltaire is to be ranked. He has been very induſtrious in collecting, from different writers, and among the reſt, from Engliſh writers, ſuch as Tindal, Collins, Bolingbroke, and others, whatever might be offered to the diſadvantage of the ſcriptures. Theſe materials he has embelliſhed by the lively ſallies of a poignant wit, on which account they have been greedily received; while the anſwers which have been formerly given, and are now repeated, are perhaps little known, or if known, being written in a leſs entertaining manner, though they contain ſolid truth, are neglected and forgotten.

The Tranſlator of theſe Letters remarks that M. Voltaire ſeldom gives any thing from his own fund, and that even when he is original, we have no reaſon to admire his learning or accuracy. He farther obſerves, that the preſent work, abſtracted from its direct deſign to remove the aſperſions caſt on the Jewiſh nation and religion, may be very uſeful to thoſe who read the ſcriptures; as many difficult parts of it are here explained, and the deiſtical objections anſwered. He makes ſome apology for the high reſpect with which the Author's antagoniſt is ſome-

* Vid. Monthly Review, vol. lv. p. 510.

times

times treated, by adding, 'The reader muſt not lay too great ſtreſs on the encomiums which are given to M. de Voltaire through this work. Some of them are ironical, and others are inſerted in order to keep up that ſpirit of polite diſputation which the author generally adheres to. As a poet and an hiſtorian, M. de Voltaire has met with merited applauſe; but he is very far from being equally well qualified for the office of a critic on the ſacred writings.' The encomiums here mentioned are principally to be found in the firſt and ſmalleſt part of this work, written under the character of certain Portugueze Jews. In the letters from certain Poliſh and German Jews, they are not ſo numerous, or are however attended at times with ſome degree of aſperity.

Some of the firſt letters contain a defence of the modern Jews, and, as we intimated in a former account, are rather partial, being principally confined to the Spaniſh and Portugueze Jews, while their Poliſh and German brethren are in ſome meaſure left under the laſh of their caſtigator. But the letters under the name of the latter, which are attended with a commentary, conſtitute the greateſt part of theſe volumes, and are to the Public in general by far the moſt important.

In the introductory letter, after ſome handſome compliments and expreſſions of the pleaſure with which they read ſome of the works of Voltaire, our ſuppoſed Iſraelites proceed to ſpeak of his *Treatiſe on Toleration*, which, ſay they,—'We read with that avidity which the very title of it would raiſe in men who profeſs a religion that is not eſtabliſhed any where, and which is ſcarcely tolerated in moſt countries. What was our ſurprize, when, in a work that announces gentleneſs and humanity, and whoſe deſign ſeems to be, to bind ſtill faſter thoſe cords of love which ſhould unite men, we found you once more treating our people, our ſacred writings, and every thing that is dear to us, in a manner ſo different from that character of equity and moderation which you aſſume! Could we expect to find ſo much prejudice, and ſo much hatred, againſt an unhappy people in the works of a philoſopher, who paſſes for the friend and reconciler of the human race?

'We were ſtruck eſpecially with a long note, inſerted at the twelfth article, in which you collect the principal objections of ſome modern writers againſt the Pentateuch, and where, by the moſt odious imputations, you give over the memory of our anceſtors to the execration of all nations.'

The reflections contained in this note, (which is inſerted at length) on the Jews, and the five books of Moſes, furniſh employment for the ten firſt letters: and in truth, in the courſe of theſe letters, there appears to have been ſo many miſtakes, miſrepreſentations, and contradictions in what M. Voltaire has ſaid

on the ſubject in queſtion, that it is really wonderful how a man, ſolicitous for fame, and elated by applauſe, as Voltaire certainly was, could ſuffer himſelf, for the ſake of indulging a bold vein of humour, to be ſo expoſed by thoſe who were willing to examine his criticiſms with attention. For inſtance, *How could Moſes write the Pentateuch? It muſt be done on ſtone. Where could he find engravers in the wilderneſs, where they had no perſon to furniſh them with cloathing, or even to mend their ſandals; where they were deficient in the moſt neceſſary arts, and could not even get bread made.* Such and other queſtions are anſwered with acuteneſs, with humour, and with ſtrength. "Admire, ſays the Author of theſe Letters, in a note, the ſolidity of the following arguments: the Iſraelites in the wilderneſs for want of bread, lived on manna; therefore they had loſt the art of baking. They were deficient in leather and ſtuffs; therefore they had neither ſhoemakers nor taylors; therefore they had loſt their engravers, and the art of engraving: therefore Moſes is not the author of the Pentateuch. Is not this reaſoning truly philoſophical? Suppoſe I ſaid, the Hebrews, who had no bakers in the wilderneſs, had probably no cooks, therefore when quails fell into their camp, they fell ready roaſted, or they eat them raw; therefore they roaſted Agag, and fed on human fleſh. This would be a feeble imitation of this modern logic."

'But, ſay our pretended Jewiſh correſpondents, why could they not make bread? Was it becauſe the art of baking was loſt, and that bakers were wanting? Not at all, but becauſe meal was wanting. The ſame thing may be affirmed of the other arts, which you mention. Neither ſhoemakers nor taylors were wanting, but leather and ſtuff. That is, if we ſuppoſe they were really wanting.—And why did no engravers remain, theſe ſo neceſſary artiſts, at leaſt according to your hypotheſis? There is the leſs reaſon to ſuppoſe a deficiency of them, becauſe probably neither wood nor ſtones could be wanting for engraving, although ſtuff might be wanting to make clothes, and leather to mend ſandals.—The Iſraelites arrived at Mount Sinai, forty-eight days after their going out of Egypt. Is it probable that in ſo ſhort a time, they loſt all their engravers? And if there was a mortality among the people, why do you make it fall on thoſe artiſts in particular? What! was there not one or two of them left, who while they ſojourned at the foot of this mountain, could have formed diſciples? No maſters and ſcholars, they muſt all die? Alas, Sir, this is very hard, to be obliged to kill ſo many men, in order to get rid of one difficulty! Truſt me, let us rather permit them to live, and let us agree in this point, that the Iſraelites in the wilderneſs had not loſt their arts, nor their artiſts; this is the moſt natural and probable ſuppoſition.'

In

In another ſection, entitled *Reflections on the Quaker's opinion*, they proceed thus, addreſſing Mr. Voltaire, 'Let us ſtop a moment to conſider the extraordinary pretenſions of the Quaker, who is the interpreter of your thoughts. "You ought not to be ignorant, ſays he to the Biſhop, with the moſt dogmatic air, that they then wrote on nothing but ſtone."

'*You ought not to be ignorant.*—We may be ignorant of this without failing in any duty. An abſurd opinion is not a piece of knowledge which we are under any obligation of acquiring.

'*That they wrote on nothing but ſtone.*—I might as well ſay that the Jews hewed nothing but the granite ſtone, and built nothing but pyramids. Do arts begin by their moſt difficult parts? Is this, Sir, their uſual progreſs? But let us liſten to this primitive man, and ſee his proofs. "They wrote on nothing but ſtone, ſays he, becauſe it is ſaid in the book of Joſhua, that he wrote Deuteronomy on ſtones." Very well: ſuppoſe we were to ſay, the treaty which was made ſome years ago, between the Ruſſians and the Chineſe, on the frontiers of both empires, was there written on ſtone: therefore, ſome years ago, the Ruſſians wrote on nothing but ſtone, and the Chineſe knew not the uſe of ink or paper. Would you find this reaſoning very juſt? Yet this is the way your Quaker reaſons: he ſuddenly draws a concluſion from the particular to the univerſal.

'From what the ſcripture obſerves, that the Decalogue, and, according to him, Deuteronomy were written on ſtone, he infers that they wrote on nothing elſe: he ſhould have drawn, I think, a quite contrary inference from this. In fact would the ſcripture have obſerved, that the Decalogue and Deuteronomy, or rather a part of Deuteronomy, were written on ſtone, if they had then no other way of writing? And why, as writing is ſo often mentioned in the Pentateuch, is the writing on ſtone mentioned only in theſe two places?'—

'If in the time of Moſes, they wrote on nothing but ſtone, the city of Cariat Sepher, of which, by the way, you are pleaſed to make a country, muſt have been a noble magazine of ſtones, if the Canaanites wrote at all, for it was according to you, *the place where the records of the nation were kept, when the Hebrews entered Paleſtine:* the book of accounts of the merchants of Tyre, who no doubt wrote much *, were great heaps of ſtones; and the leaves of Sanchoniatho's book, ſo many poliſhed ſtones:—Your Quaker ſwallows all theſe abſurdities. In truth, Sir, is he in earneſt, or is he playing on the ignorance of his readers?

'It is however certain that at that time they did not write on ſtone: But what did they write on it? Public memorials, ſays

* M. de Voltaire in his *Defence de mon Oncle*, obſerves that Tyre was called the country of books, the country of records.

the learned Count de Caylus. Then, as well as now, they were engraved on ſtone or braſs, as they were intended to reſiſt the injuries of weather, and the duration of time. But as for every thing elſe, it was written, as at this day, on every ſubſtance that could receive writing.'

Deceived, Voltaire obſerves in the note, when ſpeaking of ſome writers he mentions, *Deceived by the humanity and goodneſs of their hearts, they cannot believe that Moſes ſlaughtered twenty-three thouſand men, to expiate the crime of the* golden calf, *or that ſo many men would have ſuffered themſelves tamely to be ſlaughtered by the Levites without the help of another miracle.*

'It ſeems then, reply theſe ſons of Iſrael, that your learned men do not think that there were twenty-three thouſand men killed in this action. Nor we neither, Sir. But, however, the arguments of thoſe critics do not appear to us the ſounder for this reaſon. Let us, with your leave, examine them.

'Humanity, goodneſs of heart, prevent them from believing, &c. &c. You ſay that this goodneſs of heart deceives them. Perhaps you are right, for it is not according to the weak ſuppoſitions of men that God regulates his judgment and his vengeance. To reaſon only in a political light, do they know exactly how far it was proper to carry ſeverity in order to keep this intractable multitude in awe of the legiſlator, in an attachment to *their religion, that principal part and baſis of all legiſlation?* Humanity and goodneſs of heart are not the only virtues which the head of a great nation ought to poſſeſs. He ſhould beſides be firm and *ſevere*, more eſpecially when the tranſgreſſors are in great numbers, and the tranſgreſſion enormous. Now that of the Hebrews was ſo much ſo, that your writers have juſt now pronounced it inconceivable.

'*Twenty-three thouſand men ſlaughtered by the Levites!* To hearken to thoſe great critics would induce one to believe that theſe Levites were but an handful of trembling prieſts. But in the text things are very different. Theſe Levites are no leſs than *all the ſons of Levi*, a tribe which you know was not the leaſt warlike * of the twelve, nor probably the leaſt attached to Moſes. Even ſuppoſe that part of this tribe had been involved in the general tranſgreſſion, and let us ſuppoſe the number of the Levites who were drawn out againſt the tranſgreſſors to have been 10 or 12000. Is it impoſſible that 10 or 12,000 men ſhould kill 23,000? And was a miracle neceſſary to enable 10

* At the time of this action the Levites had not yet been conſecrated to the altar: they bore arms like the reſt of the Iſraelites. This obſervation ſhould not have eſcaped Mr. de Voltaire. After their conſecration, though exempted from military ſervice, they were often ſeen fighting in our armies.

or 12,000 men in arms, animated by the command of the legiſlator, and by zeal for their religion, to maſſacre a people who were taken by ſurprize and unarmed, and who were intimidated by remorſe for their crime, and by the fear of puniſhment? How many much more aſtoniſhing events does prophane hiſtory relate which nobody ever called in queſtion? Therefore the reaſonings of your writers are but weak arguments even againſt your Vulgate verſion of the Bible.

'Now if they prove nothing againſt the Vulgate verſion, what ſucceſs will they have againſt the ancient verſions, the Greek, Syriac, Chaldaic, which reduce theſe 23,000 men to 3000? What ſucceſs will they have eſpecially againſt the Hebrew text? According to this text, which is the only one we are bound to defend, there were only *about* 3000 men ſlaughtered. Is it the fault of the ſacred writers if your tranſlators have written the word *twenty* inſtead of *about*?

'Now let the number be thus reduced, and what becomes of the impoſſibility of 23,000 men being ſlaughtered by the Levites, or of the neceſſity of a miracle to comprehend it, or of all the empty declamations of your critics?

'However, ſay you, there remain 3000 men killed. Is this nothing? This, at leaſt, Sir, may be called a reaſonable objection. Yet, if we are not miſtaken, the difficulty may be reduced to this point, whether when the number of the guilty amounts to 3000 God can puniſh them. If you deny this propoſition, produce your proofs, we promiſe to anſwer you.'

'*Is it poſſible*, ſay Mr. de Voltaire's critics, *Is it conceivable that Aaron and the Hebrews, after all the mighty miracles they had been ſome of them witneſſes to, and the former even the co-operator, ſhould, notwithſtanding, proſtitute their incenſe to a vain idol?*

'Is it not extraordinary, Sir, reply our Iſraelites, that writers who ſo often calumniate our fathers, and impute to them, without ſcruple or foundation, horrid deeds, ſhocking to thought, yet obſtinately refuſe to believe too real a crime, which the moſt ancient of our writings relates, and all our records atteſt.

'It muſt be allowed, that this breach of faith, as well as many others, of which our fathers were guilty, has ſomething in it extraordinary, and that it ſhews this people had a very ſtrange untowardneſs of mind, and hardneſs of heart. And agreeably to this, the books of Moſes are full of ſharp and bitter reproaches for theſe things, which he ceaſed not to caſt on them. But on what grounds do the authors of thoſe tracts hold thoſe facts to be impoſſible?

'They judge probably of our fathers by themſelves. But firſt, they wrong themſelves; they are poliſhed people, and of enlightened underſtandings. But the Hebrews were *ignorant* and *barbarous*.

'Beſide, are they competent judges of their own hearts? Have they calculated exactly, how many obſtacles to the efficacy of miracles, might proceed from the natural frailty of man, the hurry of paſſions, the blindneſs of prejudice, the errors of a preſumptuous philoſophy, which raiſes diſputes on every thing, and ſtrives to draw every thing within its narrow perſpective?

'Why ſhould the ſight of ſome miracles work on them thoſe effects, which the daily wonders they were witneſſes to cannot produce? The great ſpectacle of nature, for inſtance, more ſtriking in the eye of wiſdom, and more awful to them than the ſea divided, the water flowing from the boſom of rocks, or Mount Sinai reſounding with the heavenly trump, and the graſh of thunder? Let them examine themſelves, and try whether their deſires have been always pure, and their actions innocent. What! Although filled with the ſublimeſt notions of the ſanctity of the law of nature, and of the obedience due to the Supreme Legiſlator, who hath written it on their hearts. Although witneſſes to his works, and breathing only by his good-will, they dare to infringe his commands, and yet they cannot conceive how the Hebrews could tranſgreſs, after ſo many miracles! The one is not more inconceivable than the other; there is the ſame blindneſs on both ſides.

'No, Sir, neither the moſt ſtriking miracles, nor the moſt ſplendid wonders of nature, can fix man invariably, in the right way. Every thing depends on the diſpoſitions of thoſe who are witneſſes to them. While ſome of a juſt way of thinking, acknowledge in one as well as in the other, the power of the Almighty, and the evident traces of his wiſdom and goodneſs, how many others of a perverſe and preſumptuous caſt, will ſee nothing in them but juggling and deceit, blind chance, or neceſſary combinations! How many other heavy, thoughtleſs creatures, ſlaves of habit and paſſion, look on them with a ſtupid indifference only, without drawing any concluſions from them, for the regulation of their lives; or elſe contradict every day, in their conduct, the conſequences which they had drawn?

'Laſtly, Writers who look on miracles as ſo many abſurdities, and who deny not only the exiſtence, but alſo poſſibility of them, do not appear to us competent judges of their efficacy on the human heart. Hence *thoſe mighty oppoſers of revelation*, agree but ill with one another on this head. If ſome of them perſuade themſelves that miracles would have a power irreſiſtible, others are of a very different opinion. *Make the lame walk*, ſays one of thoſe critics, *or the dumb ſpeak, raiſe the dead, I ſhall not be ſhaken.* Here certainly we have a man well convinced that miracles may be reſiſted, and who probably would not yield to them. Who knows but there might be among the Hebrews, ſome heads conſtructed like this philoſopher's, who in the midſt

of falſe reaſoning, would have thought themſelves, as he ſays, *more ſure of their arguments than of their eyes.*

'The wonders therefore worked for our forefathers, and before their eyes, although they rendered their tranſgreſſions more criminal, yet did not make them either impoſſible or inconceivable. Neither miracles, nor the prodigies of nature, captivate the will. And he that has wrought them, or ſees them wrought, ceaſes not, on that account, to be a man, that is to ſay, a weak ſinful being. Muſt Jews be obliged to recall theſe things to the minds of Chriſtians? Is it our province to inform them, that God can communicate his power to men, without depriving them of their frailty?'

Many other paſſages from theſe volumes, perhaps more acceptable than thoſe we have inſerted, we could with pleaſure lay before our Readers, but it would ſwell our Article too much. Theſe we have now given will enable them to form a proper idea of the work, and of the tranſlation. We ſhall ſatisfy ourſelves with adding a ſhort paſſage from the concluſion, relative to Mr. Voltaire's reply to this work, of which we have given ſome account *. In this reply, among other things, he ſays, "*You forget in what age you are writing. Your trifling ſatire will be diſregarded by genteel people of ſome learning.*" 'We have anſwered,' they ſay, 'your trifling criticiſms, without any trifling ſatire; nothing is more diſtant from our views and character than ſatire.'

'*Genteel people of ſome learning* have, you know, honoured our letters with their approbation, and you probably had not a very low opinion of them ſince you deigned to anſwer them.

'*We forget what age we write in!* And do you not forget it yourſelf, Sir, more than any body; you who in the eighteenth century, would make your cotemporaries believe, that in Moſes' time, the records of the city of Phenicia, the accounts of their merchants, the books of their writers, &c. thoſe of Sanchoniatho, of Job, of Thaut, &c. were written on ſtone, probably for the convenience of the Readers, and the facility of carriage. You, who believe yourſelf an artiſt, and who pretend that among all the founders and goldſmiths of the eighteenth century, there is not one who can, without the help of a miracle, caſt a golden calf, coarſely executed, in leſs than ſix months; you, who in order to prove it, ſtate the proceſſes which are uſed when maſter-pieces are caſt, ſuch as the ſtatues in public places; and who believe your cotemporaries weak enough to be taken in by this vain parade? You who ſet up for a chemiſt, and in 1771, know no other potable gold than that of mountebanks; who, in 1771, ſo many years after Stahl, know not,

* See our Review, vol. lvi. p. 310.

or

or would wiſh to conceal from your readers, that chemical proceſs which he diſcovered, and which no chemiſt or learner in chemiſtry is ignorant of? You who ſay, and repeat a thouſand times in 1771, that the Jews offered human victims to God; that their law commanded theſe deteſtable ſacrifices; that they were a nation of cannibals; and that their prophets promiſed them as a feaſt that they ſhould eat the fleſh of horſe and man? &c. If you are writing all theſe fine things, Sir, for the age you live in, what an idea muſt you have of it?

'On the whole, Sir, we think it our duty to make this public declaration before we conclude; the multitude of miſtakes, contradictions, and bad arguments, which we have pointed out in your writings, and ſo many more which might be pointed out, ſhall never diminiſh our eſteem for your perſonal qualities, or our admiration of your talents. Notwithſtanding the bitterneſs of your anſwer, and the ſharpneſs of our reply; theſe ſhall never take any thing from the ſincerity of our encomiums, or the fervour of our good wiſhes for your welfare.

'We affirm it with ſatisfaction; no writer of this age has run ſo ſplendid a career as you have done. Enjoy the glory you have acquired; rule over the empire of letters by your talents, and over the country you inhabit by your benevolence. Let your eſtate continue to be an aſylum to the unfortunate, there cheriſh diſcontented induſtry, encourage population, give life to agriculture. Let French veſſels ſail freely on your lake, and be indebted for this to your cares and fortune. Raiſe ſtatues to your King, and temples to your God. And ſince through a bleſſing, which few writers have experienced, the icy hand of age has not yet extinguiſhed the fire of genius, conſecrate your laſt labours to an uſeful and honourable purpoſe, to that of overturning the pernicious and fooliſh ſyſtems of your ſophiſts, deſpiſe their ſecret murmurs, and endeavour to wipe off that ſhameful ſtain which they have caſt on philoſophy. Eſtabliſh in oppoſition to theſe bold writers, the exiſtence of a God, his juſtice, his providence, &c. theſe truths which are engraved on every heart, which are dear to every nation, the only ſolid baſis of civil ſociety, which with ſacrilegious impudence they endeavour to overturn. Teach citizens to obey the laws, give to legiſlators leſſons of humanity, and to ſovereigns precepts of wiſe toleration. But while you are preaching up toleration, exclude not men from it, who worſhip the ſame God you do, who are your brethren by nature, your fathers in the faith, a people who deſerve to be pitied on account of their misfortunes, and if we dare ſay it, to be reſpected on account of their antiquity, religion, and laws.'

Theſe extracts, we doubt not, will convince our Readers of the juſtneſs of that commendation which we beſtowed on this work,

work, in our account of the original, already referred to, in the ſecond paragraph of this Article. **H.**

ART. IV. *A Letter to Nathaniel Braſſey Halhead, Eſq.* Containing ſome Remarks on his Preface to the Code of Gentoo Laws, lately publiſhed. By George Coſtard, M. A. Vicar of Twickenham, Middleſex. 8vo. 1 s. Oxford printed, and ſold by Rivington in London. 1778.

THIS Letter to Mr. Halhead contains ſome criticiſms tending to invalidate the opinion which that gentleman has conceived of the great antiquity of the Gentoo laws, and ſome arguments againſt a prevailing belief, drawn from the obſervation of natural phenomena, that the world is far more ancient than it is repreſented to be by the Hebrew chronology.

However the world may have advanced in the ſciences, ancient chronology is one of thoſe yet involved, and that perhaps will for ever be involved, in great obſcurity. And while fifty or ſixty of the moſt learned Rabbins and Chriſtian chronologers, from Rabbi Lipman to Alphonſus, differ ſo widely in their opinions of the ſpace of time that elapſed from the creation to the Chriſtian æra, that the firſt makes it but 3616 years, and the laſt 6984, leaving above fifty different opinions of their ſcientific brethren between them, we think chronologers ſhould at leaſt ſpeak upon this ſubject with modeſty: they ſhould allow that it is fairly open to diſcuſſion, and that it ſtands in need of all the light which Oriental records, or natural philoſophers, can throw upon it. Mr. Halhead has opened a promiſing vein of ſcience. Perhaps he may be ſtruck too much with firſt appearances; but let us purſue the thread, and try whither it will lead us. Truth is an ineſtimable treaſure; and thoſe who are in love with it, will not diſcourage inquiries that promiſe to lead us to ſome of its latent ſprings.

Several of the arguments of this letter do not ſeem to us quite ſo concluſive as they may appear to the Author: but as he has taken particular pains with the arguments of *Recupero* the hiſtoriographer * of Mount Ætna, according to the repreſentation of Mr. Brydone, we ſhall lay the chief part of what he ſays upon that ſubject before our Readers, with a few obſervations.

After informing us that the word *Ætna* ſignifies, in the Phenician language, a furnace, he takes notice of ſome of the eruptions of this mountain recorded in ancient hiſtory, and then ſays, 'Mr. Brydone, in his Tour through Sicily and Malta, mentions ſeveral of theſe beds of lava which he ſaw. But the laſt, ſays

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* See our account of this Gentleman's reſearches, in our review of Brydone's travels.

he,

he, that we croſſed before our arrival at *Iaci Reali* is of a vaſt ex[illegible].

'He imagined, adds he, from its barrenneſs, that it had run from the mountain only a *few ages* ago; but was ſurpriſed to be informed by Signor Recupero the hiſtoriographer of Ætna, that this *very lava* is mentioned by Diodorus Siculus to have burſt from Ætna in the time of the ſecond Punic war, and when Syracuſe was beſieged by the Romans.

'For a detachment, ſays he, was ſent from Taurominum to the relief of the beſieged, but were ſtopped on their march by *this* ſtream of lava, which having reached the ſea before their arrival at the foot of the mountain, had cut off their paſſage, and obliged them to return by the back of Ætna, upwards of a hundred miles about.

'This ingenious traveller might well be ſurpriſed, and ſo will every one elſe be, when he is informed that there is no ſuch paſſage in Diodorus Siculus. This author ends his hiſtory the year before the battle between Seleucus and Antigonus.'

No ſuch paſſage in Diodorus Siculus! exclaims the aſtoniſhed Reader: What an impudent hiſtoriographer muſt this Canonico Recupero be, thus to impoſe upon Mr. Brydone, and (through that agreeable traveller) upon all Europe. Certainly this wild tale of Recupero's muſt have been calculated to take in modern heretics and unbelievers, that he and all the orthodox world may laugh at them for their credulity.—Have patience, gentle Reader, and let our learned Author proceed:

'This battle was fought, according to Vaillant, both in his Hiſtory of the Ptolemies in Egypt and his Syrian Kings, Olymp. cxix. 4. which coincides with the year before Chriſt 299.

'But according to Oroſius, Marcellus did not take Syracuſe till A. V. C. DXLIII. or according to Petavius, the year before Chriſt 210. That is 89 years after the time when Diodorus Siculus ends his Hiſtory.

'And then as to this detachment, or any eruption of Ætna at this time, there is no mention made of either by Livy, or Polybius, or any other author where one might expect to find them.

'Oroſius mentions ſeveral eruptions of Ætna, as one the year before Chriſt 135; another the year before Chriſt 126; and laſtly, another very terrible one, which he deſcribes in a moſt particular manner. "Eodem tempore, ſays he, Ætna mons ultra ſolitum exarſit, et torrentibus igneis ſuperfuſis, lateque circumfluentibus, Catanam urbem fineſque ejus oppreſſit, ita ut tecta ædium calidis cineribus præuſta, et prægravata corruerent. Cujus levandæ cladis cauſa, ſenatus decem annorum vectigalia Catanenſibus remiſit."

'This,

'This, according to Pighius in his Annals, was A. V. C. DCXXIX. or the year before Christ 124, and consequently 86 years after the taking Syracuse by Marcellus.

'But the authority which Recupero told Mr. Brydone he had for supposing this to be the *very lava* mentioned by Diodorus Siculus, he said, was taken from inscriptions on Roman monuments *found* on this lava.

'But in a case of so much importance, and on which the whole weight of Recupero's argument depends, might we not justly expect to see some copies of those monuments, or inscriptions? Might we not expect, at least, some account of them, in order to form some judgment, whether genuine or not?

'Recupero, we find, hath quoted the authority of Diodorus Siculus for facts which it hath been proved he could not possibly have read in him.

'What right then hath he to expect to be believed upon his bare word, with regard to *inscriptions*, which nobody seems to have seen but himself, and which indeed, from what hath been said, he never saw.

'But what is still as extraordinary as any thing else, whoever looks into a map of Sicily will find, from the situation of Syracuse with respect to Tauromenium, that whatever lava would hinder this detachment from reaching Syracuse, would prevent it likewise from *going round* by the *back* of *Etna*. Their way was, therefore, to return home by the very road they had come.'

Now after all this denial of there being any such passage in Diodorus Siculus; after the surprize and astonishment of all who should be informed of it; after all this historical and chronological parade; after a repeated assertion that Recupero has quoted the authority of Diodorus Siculus for facts which it hath been proved he could not possibly have read in him; how will the Reader's surprize be increased when he is informed (and by this same learned critic, this champion of infallible orthodox chronology) that the passage referred to by Recupero is really in Diodorus Siculus, and that all the essential facts, on which Recupero's arguments depend, are actually to be found in it!

But, to speak the truth, he says, Recupero is entirely mistaken as to the *whole matter of fact*. Whether he is so or not will appear to every impartial reader, from the following account which the Letter-writer himself gives of the passage referred to:

'Many years before the Romans had any footing in Sicily, Himilco the Carthaginian governor, after having entirely demolished *Messana*, ordered Mago, the commander of his fleet, to sail round to a hill near the sea side, called *Taurus*. This hill the *Siculians* had made themselves masters of, but had nobody to command them. *Dionysius*, he says, had formerly given them the

the lands of the Naxians; but being wrought upon by Himilco's fair promiſes, they had revolted, and ſeized upon this hill, fortifying it, by ſurrounding it with a wall. This place, from their ſtaying and maintaining their ground there, ever afterwards gained the name of Taurominum.

'Himilco, he ſays, intended to march to this place, keeping along the ſhore, while Mago with his fleet ſailed by him. But, as there happened juſt then a great eruption of Mount Ætna, his land forces could not keep company with the fleet. So that the road by the ſea-ſide being intirely deſtroyed by the lava, *they* were obliged to march round by the *back* of *Ætna*. That he, therefore, ordered Mago to ſail to *Catana*, where, by quick marches, within land, he made all the haſte he could to join him.

'This account is perfectly clear, and conſiſtent with the geography of Sicily, but, at the ſame time, utterly deſtroys Recupero's argument.

'According to Eutropius, the firſt Punic war began, and the Romans, for the firſt time engaged the Carthaginians in Sicily, when App. Claudius and Q. Fulvius were Conſuls. This was A. V. C. 477. And *Syracuſe* was taken, we have ſeen, 66 years afterwards, or A. V. C. 543. Meſſana was deſtroyed according to Diodorus *Olymp.* XCVI. 1. This coincides with A. V. C. 357. and conſequently was 120 years before the beginning of the firſt Punic war, or the time when the *Romans* firſt came into Sicily.

'I here take my leave of Recupero, and think by this time it appears pretty plainly that his *conſcientious ſcruples* are ſo far from having *ſome weight in the ſcale of philoſophy*, that they have, in reality, *no weight* at all. They are founded, we ſee, upon *precarious reaſoning*, ſupported by *falſe facts*, and *falſe quotations*. For it was no detachment from Taurominum that was prevented by the lava from throwing ſuccours into Syracuſe, and obliged to go round Ætna, which they *could not do*, but it was Himilco's army, before Taurominum had its name.

'It was not any eruption of Ætna, *during the ſiege of Syracuſe* by the Romans, which Diodorus ſpeaks of, but an eruption 186 years before that time.

'Nor could any Roman inſcriptions, or monuments, be found on this lava, becauſe the Romans did not come into Sicily till 120 years *after* this eruption.'

So that after all this critical flouriſh and parade of confutation, we can only infer that the date of the eruption is ſomething older than Mr. Brydone makes it:—that Mr. Brydone may probably have miſtaken ſome circumſtances in Recupero's account, which we are not informed was given to him in writing; and that Mr. Coſtard ſhould not boaſt of having c

futed Recupero, before he hears what Recupero has to ſay for himſelf.

Not apprehending any evil from the diſcovery of truth, nor any diſcordance between the truths of revelation and thoſe of hiſtory or natural philoſophy, we hope Mr. Halhead will proceed to bring forth the proofs, if there are any, of the great antiquity of the Gentoo mythology; and that the dignitaries in the Catholic church will not countenance the general opinion of their own infidelity, by ſuppreſſing the work of Recupero, and thereby ſhewing that they dread the progreſs of philoſophy as deſtructive to their cauſe. B-n-y.

ART. V. *Speculum Britannicum: or, a View of the Miſeries and Calamities ſucceſſively brought upon Great Britain by inteſtine Diviſions, in the laſt and preſent Centuries.* By an Engliſhman. 8vo. 4 s. Robinſon. 1778.

IN theſe querulous times, we are not ſurpriſed to ſee a publication that ſeems intended as an antidote againſt the pernicious effects of revolutions in the ſtate; which, in the Author's eſtimation, never fail to produce more ill than good. But it is not to be ſuppoſed he can ſeriouſly apprehend that preventatives of this kind are, at this juncture, become in any meaſure neceſſary. There may, indeed, at all times, be diſeaſes in the body-politic; but there are none, at preſent, we truſt, that require ſuch violent and deſperate remedies as thoſe which the Writer would diſſuade the good people of this kingdom from ever having recourſe to.

The Author, or rather *Compiler* of the preſent work, introduces his view of the calamities which have in times paſt been brought upon this country by inteſtine diviſions, with the following account of it:

The entertainment provided for the reader, our Author acknowledges, is furniſhed by Lord Clarendon and Mr. Hume, Sir John Dalrymple and Mr. Macpherſon.

'The works of theſe writers, ſays he, are large and voluminous; they come into few hands, comparatively ſpeaking; and of thoſe into whoſe hands they do come, few take the pains to read and apply them. A ſuccinct narrative has therefore been extracted, and is given, for the moſt part, in the words of the hiſtorians themſelves; by which a reader of very moderate capacity may be enabled, in two or three mornings, while under the diſcipline of his frizeur, to enter fully into the nature and genius of a PARTY SPIRIT, its intrigues and cabals, with their effects and conſequences, as they manifeſted themſelves in this kingdom, through a ſpace of near fourſcore years, from 1640 to 1716. And when he ſhall have attentively ſurveyed the picture, he will ſay to his ſon, if he be the father of one, "My ſon, fear thou the

the Lord and the king, and meddle not with them that are given to change."

The work is divided into four periods, comprehending, in the whole, a ſpace of near 80 years, viz. from 1648 to 1716. The detail of facts here brought together is merely intended to ſhew, from repeated examples, the miſchievous effects of the party differences which have ſubſiſted in this country, within the ſpace above-mentioned; with 'the miſerable fatality attending revolutions of all kinds.'—'In regard to the conſequences,' continues the loyal Writer, 'of that moſt extraordinary one in 1648, though, after a courſe of twelve years, a reſtoration took place, yet very few years ſucceeded before the convulſions of the ſtate broke out afreſh; and, though the revolution of 1688 prepared us for a new ſucceſſion and an improved conſtitution, the times continued alarming and fluctuating, and the adminiſtration divided and betrayed on all ſides; and even the conſtitution, ſo much deſired by us, remained broken and unſettled till the peace of Utrecht was explained and confirmed in 1716, which has improved and eſtabliſhed the conſtitution by new reſolutions, and guarantied the preſent royal family on the throne.

Years.

'To ſum up the diſtreſſes within the period we have gone through, we have found that from the civil war and its commencement in 1640 to the king's death in 1648, was one continued ſcene of confuſion and diſtreſs, for - 8

'From 1648 to the reſtoration in 1660, which was during the military uſurpation, the ſcene was not mended, for 12

'From 1660 to the death of Charles II. in 1684, was a period of anxiety with very ſhort intervals, beginning with Venner's inſurrection in the ſame year of 1660, and a conſpiracy in 1662, and the firſt Dutch war which commenced in 1664; the plague in 1665; and the fire of London in 1666; the Dutch expedition up the Thames in 1677; the miſchiefs created by the cabal begun in 1670; the duke's converſion in 1671; the ſecond Dutch war, and ſhutting up the Exchequer, in 1672; the popiſh plot took date from 1678, which continued to the death of the king in 1684 - 24

'From 1684 to the revolution in 1688, was one bigotted ſcene of deſpotiſm of - - - - 4

'From 1688 to the death of William in 1702, was full of invaſions, treacheries, and diſcontents - - 14

'From 1702 till the Proteſtant ſucceſſion, was guarantied by the general peace in 1716, plots and conſpiracies, invaſions and treacheries among the greateſt officers of the ſtate - - - - - - 14

Total years 76

'Wherein

'Wherein ſhall we find, within the above-mentioned ſeventy-ſix years, one year of ſolid ſatisfaction, of permanent tranquility, in church or ſtate? How ſhort-lived were the joys of the reſtoration? How perplexing the revolution in 1688? How dangerous the triumphs and ambition of Marlborough, the intrigues of St. Germain's, and our treachery at home? even our conqueſts were not our own, but were deluſive in regard to our ſafety.'

In the narrative which is here given of our party diſſentions, and their unhappy effects, 'it has not been the Author's deſign to enter into the *cauſes* of revolutions, or the diſtinct rights of king or people; but [ſimply] to ſhew the dangerous conſequences generally attendant on every change of government. The revolution, continues he, of 1688, I would not be thought to diſapprove of; it became neceſſary; and we look upon it, at this diſtance of time, with that ſatisfaction which we ought, when we conſider that our preſent happy eſtabliſhment has been the event; but neither king nor people were ſatisfied, while king William lived; and I hope I have ſet forth ſufficient to demonſtrate the difficulties and dangers we eſcaped from, during that æra of inteſtine diviſions, to diſcountenance almoſt every revolution for the future. It may and ought to teach us to be extremely cautious, from what has been felt and feared, how we involve ourſelves and our country in the ſame misfortune again, eſpecially as we have not the ſhadow of an excuſe for ſuch a conduct.

'It muſt be the wiſh of every true Engliſhman, that there was no reaſon, at this time for the above caution. But ſo many late publications of ſpeeches and political ſentiments, avowed both publicly and privately, plainly ſhow that a republican ſpirit is attempted, by every artifice of florid elocution, and falſe reaſoning, to be ſpread and eſtabliſhed among the people.'

Friends, as we are, to the principles of the GLORIOUS REVOLUTION, we are ſo far of this Author's opinion, as to the expence and hazard of ſuch *political derangements*, that we hope never to ſee cauſe for adding another experiment of the ſame kind, to the black catalogue of misfortunes brought upon this country by *pretended patriots*:——

'———— Domeſtic ſpoilers,
Who make us ſlaves, and tell us 'tis our charter.'

OTWAY.

We muſt not, however, forget that a SINCERE PATRIOT is the moſt venerable of all human characters; and that, in this country, ever ſince the Norman conqueſt, Freedom hath been a gainer by revolutions,—whatever hath been the price paid

for them by the Public. Theſe ſtate-concuſſions, while they ſhake the ſacred tree of Liberty, fail not to root it the firmer. &c.

ART. VI. *Medical Caſes, ſelected from the Records of the Public Diſpenſary at Edinburgh*; with Remarks and Obſervations; being the Subſtance of Caſe-Lectures, delivered during the Years 1776—7. By Andrew Duncan, M. D. 8vo. 5 s. Boards. Elliot, Edinburgh; Murray, London. 1778.

FEW of our Readers, we imagine, are unacquainted with the nature of the *clinical lectures* delivered in the univerſity of Edinburgh. Many of them are alſo, we preſume, informed of the peculiar ſituation of Dr. Duncan in that city; who, on being diſappointed of a ſeat among the medical profeſſors, has conſtituted himſelf a ſort of appendage to that celebrated ſchool of medicine. With reſpect to the merits of this deſign, it is not our buſineſs to determine; we have only to obſerve that the preſent publication muſt be conſidered as a part of it, in which he has made uſe of the opportunity afforded by a diſpenſary for the ſick poor, inſtituted in Edinburgh, to give a courſe of lectures on real caſes, ſimilar to the clinical lectures of the college profeſſors. The ſuperior utility of this form of medical prælections is well known to all who have had the advantage of attending them; and we doubt not but many who are acquainted with Dr. Duncan's abilities, will think him well qualified for the taſk he has thus voluntarily undertaken. To enable our Readers to judge of the nature of the plan, and the comparative merit of its execution, we ſhall extract one of the caſes entire, which we have ſelected as being ſomewhat ſingular and uncommon. The greater number of them are not of this kind; but they are, perhaps, not the leſs uſeful to ſtudents, on that account:

Obſervations on a Caſe of Dyſphagia, cured by the Uſe of Electricity.

'J— W——, a married woman, in the thirty firſt year of her age, admitted February 14, 1777, complains of difficult and painful deglutition, eſpecially on attempting to ſwallow any ſolid aliment. This occaſions ſo much uneaſineſs, that, for theſe ſix months paſt, ſhe has not eat any thing, but has lived entirely upon food in a fluid ſtate, which ſhe can ſwallow without much inconvenience. Upon inſpecting the fauces, nothing can be ſeen. But ſhe thinks that ſhe can feel two ſmall veſications or ulcerated ſores at the root of her tongue. Her pulſe and belly are natural, and her menſes regular.

'She was firſt affected with this complaint about twelve months ago, without any evident cauſe. Not long after it firſt began, a tumour appeared in her throat, which ſuppurated, and ſoon again diſappeared. Since that time ſhe has been affected with ſimilar tumours, which have always gone off without coming to ſuppuration. She has taken mercury to a very conſiderable extent; and likewiſe many

many other medicines, with the nature of which ſhe is unacquainted. But ſhe has derived no benefit from any of them.

' *Eliciantur ſcintillæ electricæ e faucibus externis ter in ſeptimana, et capiat omni nocte Tincturæ Fuliginis drachmas duas hora decubantis.*

' February 22. She has ſome ſickneſs at ſtomach, from the tinctura fuliginis. She has been thrice electrified ſince the 15th; and ſhe thinks that ſhe can now ſwallow with more eaſe; but ſhe ſtill complains of conſtant pain in her throat.

' *Intermittatur Tinctura Fuliginis, continuetur electricitas, ut antea.*

' March 1. The electricity has been regularly continued. She ſtill complains of the pain in her throat. But ſhe now ſwallows ſolid food with much more eaſe than ſhe has done for theſe ſix months paſt. She now complains much of uneaſineſs and ſwelling at her ſtomach, from wind, which returns every day about noon.

' *Continuetur electricitas. Et*

℞ *Tincturæ aromaticæ unciam unam.*
Aquæ Menthæ Piperitidis uncias quatuor. M.
Capiat ſemunciam quotidie hora undecima matutina.

' March 8. She ſtill continues to ſwallow with much more facility than formerly; and her ſtomach complaints have been conſiderably eaſier ſince ſhe began to uſe the mixture: but ſhe is ſtill much affected with the pain in her throat. *Continuentur medicamenta.*

' March 15. She is now free from her ſtomach complaints, and ſhe ſwallows ſolid food with very little difficulty. But ſhe ſtill complains of ſome fixed pain, which is now chiefly confined to the left ſide of her neck.

' *Intermittatur miſtura. Continuetur electricitas, et illinatur oleum camphoratum parti dolenti cervicis, omni mane et veſpere*

' March 29. She did not get the camphorated oil, as was ordered; and, as ſhe has been for ſome time in the country, the electricity has been omitted. She has now no difficulty in ſwallowing. But ſhe ſtill complains ſomewhat of the fixed pain in her throat.

' *Intermittatur electricitas; ſed utatur oleo camphorato.*

Obſervations delivered April 12.

' The diſeaſe of this patient, both in its nature and appearance, is very peculiar. The affection conſiſts of one ſymptom only, difficult deglutition. This is well known to occur as a ſymptom in various diſeaſes; and it is in particular often obſerved in cynanche.

' But, beſides this, it is conſidered in moſt noſological ſyſtems as conſtituting a particular genu of diſeaſe by itſelf. In the ſyſtem of Mr. Linnæus, it is termed Aglutitio; in that of Vogel, Oeſophagiſmus. But, of all others, the moſt minute and accurate account of it, is under the article of Dyſphagia, by Sauvage. To this genus he has referred no leſs than nineteen different ſpecies; all of them inſtances in which difficult deglutition aroſe from different cauſes. Yet the deſcription of none of them, by any means, correſponds to that in the caſe now before us. Of theſe, ſome, as the paralytica, afford examples of its proceeding from want of the moving power. Others, as ſpaſmodica, from the effect of ſtricture occurring in the effort to ſwallow; and all the others ariſe from ſome particular local affection about the pharynx or œſophagus. He has mentioned no one, however, which was the mere effect of pain in the action of

ſwallowing, without any obvious cauſe; and that, too, where the pain was ſo ſituated, that, if there was any local affection, it muſt neceſſarily have been viſible. As far, however, as our obſervation went, no obvious affection could here be diſcovered. The patient herſelf, indeed, alleged, that ſhe had a feeling in her throat reſembling that which might be ſuppoſed to ariſe from a veſication: and a gentleman, who nad occaſion to treat this patient before ſhe came under our care, thought, that, at one time, he could diſcover ſomething of this kind. Yet, although ſuch might then have exiſted, I can have little doubt that they had diſappeared before ſhe came under our care.

'At the time, therefore, when we began the treatment of this patient's caſe, we are to conſider her as ſubject to difficult deglutition, not from obſtruction, but from pain; and that pain, too, ariſing from parts which were viſible on inſpecting the fauces, and ſeemed to be affected with no apparent diſeaſe. I have never before had occaſion to treat any caſe where the ſymptoms were ſimilar to the preſent. And here, I apprehend, there is no room for entertaining any ſuſpicion as to the reality of the affection. The patient could have no object, either in deceiving us, or thoſe under whoſe care ſhe had been, before we treated her; and ſhe ſhewed no indication of that ſtate of mind which would lead her to deceive herſelf. Beſides this, previous to her coming under our care, ſhe had been ſubject to diſeaſes of the throat, in which, on different occaſions, the ſymptoms were obvious Theſe are deſcribed in the hiſtory before us, according to the account given by the patient herſelf. I may now, however, add, that, in the former ſore throats, there was ſomething which ſhe did not mention to the gentlemen who drew up the hiſtory. Although ſhe be a woman of decent appearance, yet her former ſore throats were venereal. It was on this account that ſhe had taken the mercury mentioned in the hiſtory; which, although it healed the ulcerations in the throat, had no effect in removing the particular pain on deglutition.

'As to the cauſe of the preſent diſeaſe, then, I have little doubt that it derived its origin from a venereal infection, and from that, too, as inducing a venereal ſore throat. Yet I reckon it to be a matter of very great uncertainty, how far it could properly be conſidered as a venereal ſymptom, when we began the treatment of this caſe; that is, how far it could be viewed, as depending on the venereal virus. I muſt own, that, as it had already reſiſted mercury, and, as there were no obvious appearances, I was inclined to conſider it in a different light. From the circumſtance of the patient being able to ſwallow liquids and not ſolids, it is evident that the pain was not given by the effort to ſwallow; for, with a bolus of a proper ſize, there is the leaſt effort required. And it is not unfrequent in the angina, that patients have more pain in ſwallowing ſpittle than ſolid food; although there are certain ſtates of the inflamed parts, in which the pain muſt ariſe from the touch of any ſolid; and then, probably, from the augmented ſenſibility of the nerves, in conſequence of their being put upon the ſtretch.

'I conſidered the preſent caſe, then, although of a different nature, yet to be, in ſome meaſure, analogous to this. I viewed it

as an inſtance of an increaſed ſenſibility of the pharynx, from a peculiar ſtate of the extremity of the nerves; and I conſidered this ſtate of the nerves to have ariſen there from the venereal affection to which theſe parts had formerly been ſubject This, then is my idea of the nature of the diſeaſe. Were I to give a name to it, I could only refer it to the dyſphagia of Mr. Sauvage. And, to the different ſpecies which he has enumerated, I would add another under the title of Dyſphagia Doloroſa. But, how far either the name is proper, or the conjecture well founded, may, perhaps, with many of you, be matter of doubt. I am far from alledging, that the ſuppoſition now ſuggeſted is founded on any certain, or even very probable grounds. I am ſenſible, that it is not only liable to many difficulties, but that there are other ſuppoſitions on which the phænomena might be explained. Yet, after attentively conſidering the caſe, I was led to adopt the preſent, as what ſeemed to me leaſt improbable. And I cannot help thinking, that, by the effects of the treatment, and the termination which it already ſeems to have had, the conjecture has been in ſome meaſure verified. While, at the ſame time, nothing occurred during the courſe of the diſeaſe, to lead me to alter this opinion.

'I muſt own, that, when the patient came under our care, I was very doubtful as to the termination of this caſe. I was, however, by no means, diſpoſed to form a favourable judgment; for, ſuppoſing the conjecture well founded, no affections are more varied, as to their termination, than thoſe of the nervous kind; they will ſometimes yield in the moſt unexpected manner; and, at other times, will remain obſtinately fixed without alteration, while even the moſt powerful medicines have been employed. When, therefore, it had already continued ſo long, I did not, I own, look for any ſudden change for the better; and, I imagined, if that ſuch a change did happen, it would be from the diſeaſe turning out to be of a different nature from what I expected. But, without that being the caſe, it has now, I hope, had a termination, and that, too, more favourable than I looked for. I would not, however, poſitively aſſert, that this patient is already radically cured. Yet, from the recovery being ſomewhat gradual, I cannot help thinking, that there is a better chance of its being permanent. And, at the ſame time, I muſt own, that I am diſpoſed to aſcribe it to the treatment to which our patient was here ſubjected.

'Concerning the plan of cure to be followed in this caſe, I was no leſs uncertain, than with regard to the prognoſis. Yet, I reſolved to try ſomething on the idea already ſuggeſted, reſpecting the nature of the diſeaſe. It will, perhaps, ſeem ſtrange, that, with this view, I ſhould have had recourſe to electricity, a remedy well known to be of ſingular utility as augmenting ſenſibility. From this it might be concluded very ill adapted to a caſe in which I ſuppoſed the ſenſibility already morbidly increaſed. I have, however, already oftener than once obſerved, that I conſider the power of electricity as a medicine to be as yet neither thoroughly underſtood nor properly explained. For my own part, as far as I have been able to diſcover the action of electricity, I am perſuaded, that it is not more uſeful in augmenting nervous energy where it is deficient, than in reſtoring

to a natural condition, when it is morbidly affected in other reſpects. In what manner it produces ſuch a change, I cannot pretend to ſay, at leaſt, with any degree of confidence. On this ſubject, however, I have ſometimes indulged myſelf in conjectures; and theſe I ſhall not ſcruple to ſubmit to your conſideration. I conſider morbid ſenſibility as depending on one of two circumſtances; on the ſtate of the ſentient extremities of the nerves, or on the condition of the nervous fluid. I cannot help thinking, that electricity may have ſome influence on both. It will affect the ſtate of the extremities, in as far as it acts as a ſtimulus to moving fibres. It will affect the ſtate of the nervous fluid, as every ſtimulus, applied to the extremity of the nerves, muſt communicate its effects to the origin. And, by this means, it may alter the ſtate of action in the brain in general, or, at leaſt, in that part of the brain furniſhing ſecreted fluid to the nerves morbidly affected. For, I am diſpoſed to think, that the brain is to be conſidered not as one ſecreting organ, but as a collection of ſecreting organs. And that the fluid ſeparated at one time, which is conveyed into different nerves, may not poſſeſs the ſame general properties.

'It was in expectation of ſuch effects that I thought of employing it with the preſent patient. When I firſt directed it, however, I had ſome idea that the pain might alſo, in ſome meaſure, depend on a ſpaſmodic affection; and it was on this account, that, as an antiſpaſmodic, I ordered the tinctura fuliginis. But, from the pain being to ſome degree conſtant, and from the patient not complaining of any particular ſenſe of ſtriſture, I was, at laſt, led to drop this opinion; and as the tinctura fuliginis occaſioned ſickneſs at ſtomach, I omitted it, employing the electricity alone. Here it may be proper to obſerve, that I employed electricity in the way of ſparks only, as it is in this manner that it exerts, principally, its action on the extremity of the nerves, and this was the effect chiefly wanted in the preſent caſe. Even the firſt trials ſeemed to produce ſome good effect; and, from continuing it for the ſpace of a fortnight only, ſhe ſwallowed eaſier than ſhe had done for ſix months before. She became, however, at this time, affected with periodical complaints, from wind in her ſtomach. This, however, I conſidered as merely an accidental circumſtance, and unconnected with the diſeaſe already mentioned. Yet, I thought proper to order for this complaint a mixture of the tinctura aromatica, with peppermint-water, which in a ſhort time was attended with the deſired effect; and, by the continuance of the electricity, the patient is now entirely free from any difficulty in ſwallowing, inſomuch that I have not thought it neceſſary to continue it any longer. As, however, ſhe ſtill complains of ſome fixed pain, I have ordered friction of the parts, externally, with camphorated oil, which, I hope, may ſoon remove it. But, as this patient lives at a conſiderable diſtance, and is now gone to her own habitation, it is doubtful, whether we ſhall, after this, hear much with regard to her. This, probably, will only happen if there be a return of the affection. And, if I hear nothing to the contrary, I think, I may infer, that ſhe continues in health.

Sequel.

Sequel.

'This patient, after returning to her husband's house, which was at the distance of several miles from Edinburgh, continued for a short time the friction with the camphorated oil. The fixed pain gradually went off, and she had no occasion to use any other medicine.'

A.

ART. VII. *An Examination of the Fifteenth and Sixteenth Chapters of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.* In which his View of the Progress of the Christian religion is shewn to be founded on the Misrepresentation of the Authors he cites; and numerous Instances of his Inaccuracy and Plagiarism are produced. By Henry Edward Davis, B. A. of Balliol College, Oxford. Octavo. 4s. Boards. Dodsley. 1778.

MR. Gibbon, in the advertisement prefixed to his history, expresses himself in the following manner:—"Diligence and accuracy are the only merits which an historical writer may ascribe to himself; if any merit, indeed, can be assumed from the performance of an indispensable duty. I may, therefore, be allowed to say, that *I have carefully examined all the original materials* that could illustrate the subject which I had undertaken to treat."

In regard to this, Mr. Davis apprehends, that supposing Mr. Gibbon has performed what he boasts of as his merit, *viz. that he has carefully examined all the original materials*, this very circumstance will only serve to expose him to severer animadversion: for he trusts he shall be able to lay before his Readers, proofs as flagrant as they are numerous, that if he had consulted the authors, whose authority he appeals to, only with a view to misrepresent them, he could scarcely have deviated more from plain truth, and fair interpretation of their meaning, than he does.

This is a weighty charge indeed; and the candid Reader will naturally expect to see it supported with a force and perspicuity equal to the boldness wherewith it is urged. It will, we doubt not, be generally thought that Mr. Davis has expressed himself too strongly on this occasion: notwithstanding which, however, it will be acknowledged, by every competent judge, that he has pointed out many instances of *misrepresentation* and *inaccuracy* in Mr. Gibbon's history; and not a few of *plagiarism*. Some of the instances which he produces are not, indeed, of great importance; but there are others which well deserve Mr. Gibbon's attention; and which will place Mr. Davis's acuteness, accuracy, and erudition in a very clear and striking point of view.

'The remarkable mode of quotation (says our Author in his introduction), which Mr. Gibbon adopts, must immediately strike every one who turns to his notes. He sometimes only mentions the author, perhaps the book, and often leaves the Reader the toil of finding out, or rather guessing at the passage.

'This policy, however, is not without its deſign and uſe. By endeavouring to deprive us of the means of comparing him with the authorities he cites, he flattered himſelf, no doubt, that he might ſafely have recourſe to miſrepreſentation; that his inaccuracies might eſcape the piercing eye of criticiſm; and that he might indulge his wit and ſpleen, in fathering the abſurdeſt opinions on the moſt venerable writers of antiquity. For, often, on examining his references, when they are to be traced, we ſhall find him ſupporting his cauſe by manifeſt falſification, and perpetually aſſuming to himſelf the ſtrange privilege of inſerting in his text what the writers referred to give him no right to advance on their authority.

'This breach of the common faith repoſed in authors, is peculiarly indefenſible, as it deceives all thoſe who have not the leiſure, the means, nor the abilities of ſearching out the paſſages in the originals.

'Our Author often propoſes ſecond, or even third handed notions as new; and has gained a name among ſome, by retailing objections which have been long ago ſtarted, and as long ſince refuted and exploded.

'In fact, ſceptics and free-thinkers are of a date ſo old, and their objections were urged ſo early, and in ſuch numbers, that our modern pretenders to this wiſdom and philoſophy can with difficulty invent any thing new, or diſcover, with all their malevolent penetration, a freſh flaw. The ſame ſet of men have been alone diſtinguiſhed by different names and appellations, from Porphyry, Celſus, or Julian, in the firſt ages of Chriſtianity; down to Voltaire, Hume, or Gibbon in the preſent.

'Such is the plan of our Author. It muſt be mine to obviate and oppoſe it. In order to which, I have ſelected ſeveral of the more notorious inſtances of his miſrepreſentation and error, reducing them to their reſpective heads, and ſubjoining a long liſt of almoſt incredible inaccuracies, and ſuch ſtriking proofs of ſervile plagiariſm, as the world will be ſurpriſed to meet with in an author who puts in ſo bold a claim to originality and extenſive reading.

'Theſe offenſive chapters of Mr. Gibbon's hiſtory have indeed met with ſome excellent remarks from a learned divine of the univerſity of Oxford. Nor has Cambridge neglected to ſend forth an able champion in defence of our common faith. But as both theſe gentlemen have confined themſelves rather to confute the principles of Mr G. than to expoſe the indefenſible arts of ſupporting them, to which he has recourſe, I flatter myſelf, the Reader of the following pages will not accuſe me of engaging in a controverſy already exhauſted.'

Mr Davis introduces his *examination* with pointing out ſome of the liberties which Mr. Gibbon has taken, in his account of the Jews. Part of what he advances upon this ſubject may ſerve to evince our examiner's acuteneſs and erudition.

Mr. Gibbon tells us, that *the Jews, who under the Aſſyrian and Perſian monarchies had languiſhed for many ages the moſt deſpiſed portion of their ſlaves, emerged from their obſcurity under the ſucceſſors of Alexander. And as they multiplied to a ſurpriſing degree in the Eaſt, and afterwards in the Weſt, they ſoon excited the curioſity and wonder of other nations.*——In this ſhort extract, according to

Mr

Mr. Davis, many inſtances of inaccuracy, if not ignorance, are to be found.

'In the firſt place, ſays he, the Jews were never under the Aſſyrian yoke; for the kingdom of Judea ſurvived that monarchy, and was ruined by the Babylonians. And when they were carried into captivity, they were by no means held in low eſteem; but, on the contrary, ſeem to have been greatly regarded. The chief officers of the courts where they reſided, were often choſen from among them. They were admitted as ſtateſmen; made cup-bearers to the princes; and appointed governors of provinces *. It is equally unjuſt to ſpeak of them as ſlaves to the Perſians: for the firſt king of that country gave them permiſſion to go home; and this, in the very firſt year of his reign. The permit ſeems to have been general: ſo that thoſe who ſtayed behind, muſt have been in a ſtate of free ſervice: their not accepting of the leave, plainly ſhews it †. There is ſcarcely in hiſtory an inſtance of a conquered people being ſo reſpected; and nothing can be a greater proof of it, than their wonderful return. The Philiſtines, Edomites, Moabites, Hamathites, with many other ancient ſtates in the vicinity of Judea, were about the ſame time ſubdued; and ſeem to have undergone a like captivity. But we do not read of any of them returning; much leſs of their being again conſtituted into a nation. And though they may not have been immediately extinct; yet their poor remains dwindled ſoon to nothing; while the Jews became a reſpectable people, and as the Author confeſſes, "*excited the curioſity and wonder of other nations.*"

'It is to be obſerved, that Mr. G. not only ſpeaks of their being held in great diſrepute by their conquerors; but that they were deſpiſed *for many ages.* This is ſtrange; for their captivity was but of ſeventy years duration; ſo that upon their return, ſome, who had ſeen the former temple, were preſent at the dedication of the ſecond. But the Author will perhaps ſay, that he includes the Iſraelites, the ten tribes, in the account here given. But they never returned, and he muſt ſpeak with great inaccuracy to call the ten tribes Jews, and to talk of their "*emerging from obſcurity:*" for they were never reinſtated; and we have ſcarcely any hiſtory concerning them.

'But the Author proceeds, and aſſures us, that the Jews did *emerge:* and that it was "*under the ſucceſſors of Alexander.*" He does not ſay, that it was in the time of thoſe kings, but *under them.* By this we might be led to ſuppoſe, that this ſucceſs was not owing to their own ſuperiority and merit, nor to the divine aſſiſtance; but to the favour and indulgence of thoſe princes. Now it is notorious, that the Jews never found any more bitter enemies, than ſome of theſe kings. Before the time of Alexander, the Jews had begun to recover themſelves, and were increaſing in affluence and ſplendour. But, upon his death, Ptolomy, the ſon of Lagus, his ſucceſſor in

'* See Daniel, c. i. ver. 3. 17.—c. ii. v. 48.—c. iii. v. 30.—c. vi. v. 1. 3.

'Nehemiah, c. ii. v. 1.—Ezra, c. iv. v. 19.

'See alſo Joſephus, lib. xxi. throughout, of the antiquities of the Jews.

' † Ezra, chap. i. ver. 3.

Egypt

Egypt, at one ſweep carried off one hundred thouſand of the inhabitants of Judea; of which thirty thouſand were choſen perſons, whom he forced to ſerve in his armies. The reſidue he gave up for ſlaves to his ſoldiers. He demoliſhed the walls of Jeruſalem, and tranſplanted many of the people to Egypt, and others were obliged to ſettle in the regions of Barca and Cyrene*. Nothing could be more critical to a growing ſtate, than theſe misfortunes. But they were not to be compared to the cruelties of Antiochus, ſurnamed Epiphanes, the tyrant of Syria. He defiled their temple, and perſecuted them for their religion in a ſhocking manner; putting numbers of them, on that account, to death. In ſhort, he was very *intolerant:* and the inveteracy of the Greeks in general was ſuch, as that nothing but the divine protection could have ſaved the Jews from ruin; for their utter extirpation was aimed at †. Such was the mild influence under which Mr. G. ſuppoſes the Jews to have flouriſhed; abſurdly placing to their advantage, what tended to their ruin. Let us now turn our eyes back, and reconſider the account given by our Author about the Jews being in *ſervitude* under the *Aſſyrians*, and under the *Perſians:* and how they languiſhed for *many ages*; and were the *moſt deſpiſed portion of all their ſlaves:* that they were of little conſequence in former times; but *emerged* from their obſcurity *under* the ſucceſſors of Alexander: when they were diſperſed to the *eaſt*, and to the *weſt*; and *ſoon* became the wonder of the world. What a ſtrange aſſemblage is here? It is like Milton's chaos, "*without bound, without dimenſion: where time and place are loſt.*" In ſhort, what does this diſplay afford us, but a deal of boyiſh colouring, to the prejudice of much good hiſtory.

'The Author will perhaps tell us, that he has the authority of Tacitus for all that he alledges. But the misfortune is, that Tacitus was very little acquainted with the ancient ſtate of the Jews; and, ſetting this aſide, there is nothing in the quotation, which comes up to the Author's purpoſe. He totally miſtakes the meaning of it, when he alludes to the Jewiſh captivity, and ſpeaks of the people, as the moſt deſpicable of *Slaves*. I cannot find any thing of this purport in the Roman hiſtorian. He ſeems to have known nothing of the captivity; nor does he mention any ſtate of ſlavery. There is, moreover, a miſtake in Mr. G.'s quotation; for, according to him, the paſſage is—"deſpectiſſima pars *ſervitutis*;" (the moſt deſpiſed part of their *ſlavery*) but in the original we find it "deſpectiſſima pars *ſervientium*:"—of their foreign ſubjects.

'This miſtake, I am confident, was not deſigned; and muſt therefore be imputed to a ſlip in memory: but it is, however, of conſequence; for the terms *ſerviens* and *ſervire* do not neceſſarily denote ſlavery. They may be applied to any people, who have been con-

'* See Joſephus, Antiq. lib. xii. c. 1.—Contra Apion, lib. 1. Euſebii Chron.—Appiani Syriaca.—Ariſteas de lxx Interp. Uſher's Chronol. p. 221.—Prideaux's Connection, vol. ii.

'† See Diodori Ecloga, lib. xl. p. 921.
Joſeph. Antiq. lib. xii. p. 611.
Taciti Hiſt. lib. v. c. 8.

quered,

quered, and rendered tributary and dependant *. Many nations have been reduced to a ſtate of ſubſervience and even vaſſalage: and yet had never been deemed ſlaves. The purport of the account given by the Roman hiſtorian, is this. He has been ſpeaking of the chief city of the Jews, and of their ſumptuous temple, and polity: and he ſuppoſes, that they began to make a figure ſoon after the time of Alexander the Great. He mentions their grandeur, the riſe of which he dates from that æra; but, excepting ſome few vague traditions, he ſeems quite ignorant of every circumſtance that has preceded. His words are as follow; " † A great part of Judea is ſcattered in vil-
" lages: they have alſo towns or cities: Jeruſalem is the metropolis.
" They have a temple there immenſely rich, and the city is ſtrongly
" fortified, as is alſo the palace. The temple is ſhut up within; the
" Jews have acceſs only to the doors; none but the prieſts paſs over
" the threſhold. Whilſt the Eaſt was under the dominion of the
" Aſſyrians, and the Medes and Perſians, they were the moſt de-
" ſpiſed part of their ſubjects. After that the Macedonians gained
" the ſuperiority, king Antiochus, endeavouring to deſtroy their
" ſuperſtition, and to infuſe into them the manners of Greece, in
" order to tranſform and amend a barbarous race, was impeded in
" his deſigns by the Parthian war."

' In the account here given, the hiſtorian is not ſpeaking of the Jews being carried into captivity, nor of any ſtate of ſlavery; for, as I ſaid before, he was totally unacquainted with it. He is ſpeaking of Judea being a province to the eaſtern monarchs, and, he ſays, that the people were the meaneſt of all that were tributary. His reaſon for ſaying ſo was, becauſe he had never heard of them antecedent to this æra; and he, therefore, makes his ignorance an argument for their obſcurity.

' It is to be obſerved, that Tacitus ſeems to have had as great a prejudice againſt the Jews, as Mr. Gibbon has; and it is therefore no wonder, that the latter ſo often applies to his authority. It

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' * Dion Caſſius ſpeaking of Phraates ſays, Ὁυτος δὲ Ἀραβίων μὲν τῶν νυν τοις Ῥωμαιοις ΔΟΥΛΕΥΟΝΤΩΝ μεχρι της ἐρυθρας θαλασσης ἐβασιλευε. Lib. xxxvii. p. 20. Edit. R. Steph. " He, Phraates, *reigned over* the " Arabians, who at that time *were ſubject* to the Romans, as far as " the Red Sea."

' The Author does not mean, by the term ΔΟΥΛΕΥΟΝΤΩΝ, " *they* " *were ſubject, or ſubſervient to*," that the Arabians were really ſlaves, but only that they were tributary.

† " Magna pars Judeæ vicis diſpergitur: habent et oppida. Hie-
" roſolyma gentis caput. Illic immenſæ opulentiæ templum: et pri-
" mis ‡ munimentis urbs: dein regia. Templum intimis clauſum:
" ad fores tantum Judæo aditus: limine præter ſacerdotes arcebantur.
" Dum Aſſyrios penes Medoſque et Perſas oriens fuit, deſpectiſſima
" pars ſervientium. Poſtquam Macedones præpotuere, rex Antiochus
" demere ſuperſtitionem & mores Græcorum dare annixus, quo mi-
" nus teterrimam gentem in melius mutaret, Parthorum bello prohi-
" bitus eſt." Hiſt. lib. v. cap. 9.

' ‡ Would not the paſſage read better, if inſtead of *primis*, we read *firmis*?"

ſhould

ſhould, however, have been conſidered by Mr. Gibbon, that whoever adopts another's evidence, at the ſame time makes himſelf acceſſary to his miſtakes and abſurdities. Of theſe, I think ſome traces may be found in the following quotation about the ſame people. Tacitus has been ſpeaking of Antiochus being called off by the revolt of the Parthians under Arſaces; and then adds *, "At that time the Mace-"donians being weak in power, the Parthians not yet arrived at their "ſtrength, and the Roman authority at a great diſtance, the Jews "elected their own kings." It is well known, that Tacitus was fond of refinement, and would fain find out the ſpring of action in every great event. Hence, inſtead of being conducted by the ſage and ſteady hiſtorian, we are often miſled by the ſubtilty of the politician till we are quite bewildered. Thus, in the extract above, having mentioned that the Jewiſh nation grew great, and erected themſelves into a kingdom, he would likewiſe give us the reaſons for this riſe and alteration. But he founds it all upon negative principles; and, inſtead of ſhewing what was the cauſe, he tells us what was not the impediment, which is ſurely a ſtrange way of proceeding. It aroſe, we ſhould imagine, from their being populous and powerful; and, at the ſame time, from the intrigues and ambition of particulars, who were deſirous of a change in the government. No, ſays our hiſtorian; the reaſon of their admitting royalty was, becauſe *the Macedonians were weak, and the Parthians immature, and the Romans at a great diſtance.* He might have alſo inſerted, becauſe they were not ruined by a famine, nor deſtroyed by a peſtilence, nor overwhelmed by a deluge. The firſt king was Ariſtobulus (A. U. C. 649.) between whom and their return from captivity, was an interval of above 420 years. Hence they might have had a king, if they had choſen it, before the Macedonian, or the Parthian, was at all known; nay, before the name of the Romans had well reached to the foot of Italy.

'It is remarkable, that not one of the authors referred to by Mr. Gibbon †, in confirmation of his account of the Jews, mentions "their *emerging from obſcurity*;' much leſs do they ſpecify the particular period fixed on by our author, "*under the ſucceſſors of Alex-*"*ander.*"

Mr. Davis proceeds to conſider the teſtimonies of *Heathen* and other writers cited by Mr. Gibbon, in order to oppoſe and contradict the Jewiſh and ſcriptural hiſtory, and endeavours to ſhew, at ſome length, how little foundation he has for appealing to the ſeveral authors, whoſe names figure in his notes, in ſupport of his groſs miſrepreſentations concerning the Jews.

Having examined what Mr. Gibbon has advanced concerning the Jews, our Author paſſes on to a review of his treatment of the firſt defenders of Chriſtianity, and enters, with great ſpirit, into a vindication of the FATHERS, who are frequently cenſured by Mr. Gibbon with peculiar ſeverity. He does not, however,

* "Tum Judæi, Macedonibus invalidis, Parthis nondum adultis, &
"Romani procul aberant, ſibi ipſi rege impoſuere."

† Note 2. chap. xv.

undertake'

undertake an *indiſcriminate* defence of *all* the Fathers, nor even of the *whole* works of any one of them. 'Whoever reads them, ſays he, muſt, amidſt all his commendations, find ſomething to blame. Nor ſhall Mr. Gibbon go beyond me in expreſſing a diſapprobation of their far-fetched allegories, and of their indefenſible auſterities.'

He places before his readers a very ſenſible paſſage from Dr. Gregory Sharpe's *Apology for ſome of the firſt Chriſtians*, as expreſſive of his own ſentiments concerning the Fathers, and then goes on to examine what Mr. Gibbon ſays of Tertullian, &c. but we muſt refer our Readers to the work itſelf, after inſerting what Mr. Davis ſays towards the concluſion of his *Examination*, upon the ſubject of *plagiariſm*.

'Theſe proofs of our Author's plagiariſm which I have produced, as undeniable as they are numerous, I might ſtill extend, by tracing him more cloſely. But I truſt that I have ſufficiently convinced every unbiaſſed perſon, within how narrow a compaſs the boaſted extent of Mr. G.'s reading is contained. It might be very proper to preſent his readers with a body of notes, ſtuffed with a diſguſting farrago of ancient learning; but he could employ his time better than by really examining the muſty Fathers, whoſe writings he ſo frequently appeals to. *Middleton* could afford ſome topics of abuſe; *Barbeyrac* had others ready prepared for his purpoſe; and *Dodwell*, in one diſſertation, had collected erudition enough to furniſh the far greater part of the materials for his ſixteenth chapter. And I think I may boldly aſſert, that if I had added *Moſheim*'s Eccleſiaſtical Hiſtory, and *Dupin*'s Bibliotheque, to my liſt of Mr. G.'s modern friends, I ſhould hardly have left him a ſingle ſentence of his own to boaſt of in his two famous chapters, which were to give the death wound to Chriſtianity. In ſhort, were I to reſtore to each of them the paſſages which Mr. G. has purloined, he would appear as naked as the proud and gaudy daw in the fable, when each bird had plucked away his own plume. The witty poet tells us what cenſure ſuch proceedings merit,

——"Moveat cornicula riſum
"Furtivis nudata coloribus."

'I have now completed the taſk I propoſed to execute; which was not to confute Mr. G.'s arguments againſt the divine original of Chriſtianity; but to expoſe the indefenſible arts to which he has recourſe in ſupporting them; and to ſtrip them of their boaſted novelty, by reſtoring his pilfered erudition to their proper owners. Before I conclude, however, it may not be without its uſe to quiet the apprehenſions of many a ſincere, but, I muſt add, ill inſtructed Chriſtian, who, impoſed upon by our hiſtorian's parade of quotation and elegance of compoſition, have done him, what I muſt think, the unmerited honour of conſidering him as an adverſary who had produced ſomething of importance, unknown to his predeceſſors in the cauſe of infidelity, and which the friends of the Goſpel would find it difficult to confute.—Be it obſerved, therefore, that Mr. G. does not give himſelf the trouble of ſtarting any new objection againſt

againſt the truth of Chriſtianity, but that his whole plan of *accounting for its progreſs from ſecondary cauſes* is a ſtale infidel topic, urged and confuted long before he was born *.'

Our Author takes his leave of Mr. Gibbon by aſſuring him, that if, in the warmth of compoſition, he has made uſe of any expreſſions too harſh and ſevere, it is entirely owing to the indignation he could not but feel, to ſee him perpetually vilifying the moſt venerable and ſacred truths with contemptuous irony.

* 'The following conciſe paſſages from *Moſheim* (who is ſpoken of ſo highly on many occaſions by our hiſtorian) may with propriety be given to my readers, to ſhew that his ſentiment on this ſubject is as widely different from Mr. G.'s, as it is more rational, more pious, and more grateful. They are thus tranſlated by *Maclaine*.

"When we conſider the rapid progreſs of Chriſtianity among the Gentile nations, and the poor feeble inſtruments by which this great and amazing event was immediately effected, *we muſt naturally have recourſe to an omnipotent and inviſible hand, as its true and proper cauſe*," &c.

"Such then were the *true* cauſes of that amazing rapidity with which the Chriſtian religion ſpread itſelf upon the earth; and thoſe *who pretend to aſſign other reaſons* of this ſurprizing event, *indulge themſelves in idle fictions*, which muſt diſguſt every attentive obſerver of men and things." Sect. 8. 10. R.

ART. VIII. *Remarks upon an Eſſay, intituled*, "The Hiſtory of the "Colonization of the Free States of Antiquity, applied to the "preſent Conteſt between Great Britain and her American Colo-"nies." By John Symonds, LL. D. Profeſſor of Modern Hiſtory in the Univerſity of Cambridge. 4to. 2 s. 6 d. Payne, &c. 1778.

IN our Review for October laſt, we gave an account of the eſſay which has given riſe to the *Remarks* now before us. The Author of the Eſſay, and Dr. Symonds, both take care to acquaint their readers that they are unconnected with party, and uninfluenced by prejudice; and that they have nothing in view but truth. How far this may ~~or may not~~ be the caſe, it is not for us to determine; the Reader muſt judge for himſelf.

Dr. Symonds, however, plainly intimates that the *Eſſay* was written to ſerve a particular purpoſe, and that the Author of it has miſrepreſented the practice of antiquity. But impartial readers will look upon it as a matter of no great importance with what views the *Eſſay* or the *Remarks* were written, or what are the ſentiments of either of the Authors in regard to our unhappy diſpute with America; they will conſider the queſtion in debate in no other light than that of a literary inquiry. It is obvious that, whatever was the conduct of the Carthaginians, Greeks, or Romans in regard to their colonies, we muſt not draw concluſions from the practice of one government and ap-

ply them to another, nor regulate our conduct by particular examples, unleſs we are preciſely in the ſame circumſtances with the models propoſed for our imitation.

Dr. Symonds endeavours to ſhew that the Author of the Eſſay has either not carefully inquired into facts, or has not ſtated them fairly and honeſtly; that, by his mode of reaſoning, it would not be difficult to juſtify the moſt flagrant abuſes of power that are to be found under any government in Europe; that, inſtead of explaining himſelf largely and openly upon the plans of Britiſh colonization, he has done little more than introduce a ſhort far-fetched dialogue between Great Britain and America, ſomewhat after the ſnip-ſnap manner recommended by Mr. Bayes, who makes even his prologue to be a dialogue; that, throughout the whole of his Eſſay, he has confounded allies and colonies with a great deal of artifice and ſophiſtry; that coloniſts, allies, and ſubjects are brought upon the ſtage, as may beſt ſuit his purpoſe, taking one another's places at the word of command, and dancing the hay, like the earth, ſun, and moon in the Rehearſal; that every kind of taxation was repugnant to the principles of the Spartan government; that much art and colouring has been employed to ſet off his favourite people the Athenians; that the moſt oppreſſive and arbitrary proceedings are ſtated by him in the ſofteſt and moſt palatable terms; that he argues from the violent and unjuſt proceedings of the Athenians, as if they had been conſtitutional acts; that, were we even to grant, that the Athenians never departed from the ſtrict line of juſtice, in the treatment of her colonies, the author of the *Eſſay* could not avail himſelf of the conceſſion; for unleſs he can prove that they deſtined them to commercial purpoſes, and monopolized their trade, no argument can poſſibly be drawn from the practice of Athens to that of Great Britain; in a word, that, if the Author of the *Eſſay* had profeſſed himſelf an advocate for our colonies, he could not have pleaded more ably in their behalf.

Theſe are heavy charges againſt the author of the *Eſſay*, but we muſt refer our Readers to the *Remarks* themſelves for what is ſaid in ſupport of them; only obſerving that none are competent judges of the point in debate, but thoſe who are converſant with the hiſtorians of Greece and Rome.

The generality of our Readers, however, will be pleaſed with the following obſervations, which may enable them to form ſome idea of our Author's manner of writing and thinking.—He charges the author of the Eſſay with being very ſparing in his remarks upon the plans of Britiſh colonization, and endeavours to ſupply the omiſſion in the following manner:

'That the Britiſh colonies were chiefly planted for the ſake of trade, no one who is converſant in our hiſtory will affirm. Many of

of them owed their exiſtence to the folly of hunting after gold: ſome to the eagerneſs of private adventurers: and ſome to religious perſecution, which of all poiſons is the moſt baneful, that can taint ſociety. But though the coloniſts were ſettled in very diſtant regions, and for very different purpoſes, their connexion with the mother-country was never dropt; they were furniſhed by her with the neceſſaries of life; and made their returns in the produce of their lands, as ſoon as the improved ſtate of agriculture would permit. Increaſing in ſtrength and population, they attracted the attention of the legiſlature, which never loſt ſight of that grand object, the engroſſing all the fruits of their induſtry. The Act of Navigation compleated this. From that period, they have been obliged to ſend hither all the commodities, which they do not want for their own conſumption; even ſuch as are deſigned for the uſe of other countries; and they are compelled to take from us the products of foreign growth, as well as our own goods and manufactures. It is true, that they have obtained a partial relief from the legiſlature; but ſtill it may not improperly be called a monopoly of their trade; which, whether it be agreeable to ſound policy and juſtice, neither my ſubject, nor my inclination leads me to examine*. It is ſufficient to ſtate theſe facts, that the reader may be better able to judge, what degree of credit is due to our Author, who aſſerts, *that no coloniſts were ever ſubjected to fewer reſtraints, than the Britiſh ones*, p. 143.

'From what has been obſerved, it naturally follows, that there are two capital points, which our Author is obliged to eſtabliſh, if he really means to defend the treatment of our colonies by the examples of the ancient republics.

'Firſt, it muſt be proved, that they not only taxed their colonies, to raiſe a revenue, but alſo monopolized their trade.

'Secondly, that (ſuppoſing theſe facts to be aſcertained) their proceedings were ſo juſt and equitable, *that they ought to direct the councils of our own country at the preſent conjuncture*, p. 123.

'In the following chapters I ſhall chiefly attend to theſe points; and, whatever motives may have induced our Author to write his eſſay, I wiſh, for my own part, that the queſtion may be conſidered merely as a literary inquiry, which the learned alone muſt decide.'

Speaking of the conduct of the Athenians to their allies and colonies, Dr. Symonds makes the following remarks:

'Had our Author conſulted the benefit of his readers (and, let me add, his own reputation) he would have ſhewn, that the ruin of Athens was owing to her cruel and reſtleſs ambition; and that her hiſtory ſhould ſerve as a ſea-mark to caution all ſtates to avoid thoſe deſtructive rocks, upon which ſhe herſelf had ſplit. Theſe were the ſentiments of the ableſt writers of antiquity, who certainly muſt be the beſt judges in this queſtion. Thucydides is every where explicit upon this topic. Xenophon begins his admirable diſcourſe upon the revenues of Athens, with adviſing her to relieve the confederate cities; but Iſocrates goes ſtill farther. When he compoſed his cele-

* 'See this fully diſcuſſed in Dr. Adam Smith's Inquiry into the Nature and Cauſes of the Wealth of Nations, which is a very valuable treatiſe upon national œconomy.'

brated

brated panegyric upon Athens, it was his buſineſs to enforce, with all the powers of eloquence, whatever he thought moſt conducive to her glory; and, indeed, he has acquitted himſelf with ſo much art, that, were we to judge of the Athenians by no other ſtandard, we ſhould be led to imagine, that they were as eminent for their humanity, as for their learning and valour. Very different was the plan of this diſtinguiſhed writer in his harangue upon the expediency of a peace. Here we ſee the genuine man, without partiality or affectation; neither complying with popular prejudices; nor diſguiſing material truths; nor artificially conveying falſe principles and characters into the minds of his fellow-citizens; but tracing their calamities to their real ſource, their tyrannical conduct towards the reſt of Greece.

'It is with pain I ſpeak ſo harſhly of a people, to whom we are indebted for ſuch ſignal benefits. The petty diſtrict of Attica alone, not larger than the ſingle county of Stafford, produced, within the compaſs of a century, a ſet of writers, who will command the admiration of the lateſt poſterity. They worked up their language into all the majeſty and ſweetneſs imaginable; they introduced into it the ſublimeſt ſentiments of morality, as well as the moſt exact pictures of human life; they treated every ſubject with equal accuracy and elegance; and are the beſt models upon which we can form ourſelves to enlarge the underſtanding, and improve the taſte. To accompliſh ſo deſirable ends, theſe authors muſt be felt, if I may ſay ſo, as well as underſtood. But whatever merit I may give to individuals, I can allow none to the government of Athens. Her adminiſtration, with reſpect to foreign, as well as domeſtic affairs, was an uniform ſyſtem of rapine and oppreſſion. Her laws permitted actions to be brought againſt thoſe who were ungrateful; and yet ſhe was guilty of accumulated acts of the baſeſt ingratitude. She was the only nation that ever erected an altar to Mercy; and yet Cruelty was an idol to which ſhe frequently ſacrificed.

'But to return from this ſhort digreſſion—Were we even to grant that the Athenians never departed from the ſtrict line of juſtice, in the treatment of her colonies, our Author could not avail himſelf of the conceſſion; for unleſs he can prove, that they deſtined them to commercial purpoſes, and monopolized their trade, no argument can poſſibly be drawn from the practice of Athens, to that of Great Britain. Though the Athenians did not carry on ſo extenſive a trade, as might reaſonably be expected from their advantageous ſituation and naval force, yet they appear to have been much the greateſt commercial power in Greece. They engroſſed the trade of the Euxine; which was not only an excellent nurſery for their ſeamen, but likewiſe occaſioned a regular and conſtant demand for their manufactures. Their harbour of Piræus is repreſented as a London or Amſterdam in miniature. That they received a conſiderable revenue from the cuſtoms, is abundantly proved by antient writers. The duty upon goods exported from Athens, was ten, five, or two per cent. according to the exigencies of the government; whilſt the duties on importation, by a ſtrange abſurdity, were in general but one per cent. and ſometimes amounted to two. Surely it would have become our Author to have inquired, whether the colonies paid

only the ordinary duties on importation; or whether they were obliged to ſend to Athens all the products of their reſpective countries. We can gather from Strabo, and other writers, what were the principal ſtaple commodities of the colonies: but our Author is ſo far from ſhewing, that the Athenians had an excluſive enjoyment of them, that he has not ſo much as intimated, that they laid their trade under the leaſt reſtraint. He has indeed obſerved from Thucydides, *that the loſs of Amphipolis was a ſevere blow on the Athenians; partly on account of the materials for ſhip-building; and partly becauſe it opened a communication to the other colonies in that country; but principally on account of the large revenue it returned*, (p. 69.) but Thucydides does not inform us in this paſſage, whence that revenue aroſe; and it would be very raſh to infer, that it was derived from a monopoly of trade, which is the point in agitation. Whatever therefore our Author has remarked upon Athens, as well as Sparta, is utterly inapplicable to the preſent unfortunate diſpute between Great Britain and her colonies; and the fine fabric, which he has raiſed with ſo much art and induſtry, muſt neceſſarily ſhare the ſame fate, which attends all buildings, erected on a bad foundation.'

The Author of the *Eſſay* has entered into a long diſcuſſion of the policy of the Romans, with reſpect to the inſtitution and management of their colonies, and has endeavoured to ſhew, that they obliged them to furniſh both money and troops for the ſupport of the parent ſtate; that they regulated the mode of raiſing their ſupplies; and that they ſubjected them to ſuch reſtrictions as they judged neceſſary to ſecure their dependence.

'He has employed, ſays Dr. Symonds, above forty pages in this diſquiſition; and, though it be certain, that the colonies, planted by the Romans in Italy, cannot properly be called colonies, according to the modern acceptation of that term, yet I will anſwer the whole chapter in one line, by granting it. After ſuch a parade of learning, one would naturally expect, that he ſhould inform us of the connexion, which ſubſiſted between the Romans and their colonies in matters of trade; that he might the better introduce a compariſon between Rome and Great Britain. Did the Romans prohibit their colonies to eſtabliſh any particular kinds of manufactures? Did they bar them from acceſs to the fountain-head for commodities, which could not be ſupplied by Rome, but at ſecond hand? Did they oblige them to ſend to Rome all the products, which were not requiſite for home-conſumption? In ſhort, was their induſtry or trade laid under any reſtraint? Not a ſyllable is offered upon this ſubject, which ought to have been weighed with particular attention; and yet our Author boldly concludes, *that the right of Great Britain to impoſe taxes on her colonies is ſupported by the practice of Rome*, p. 130, 135. Now though I have left him in the full enjoyment of his premiſes, I muſt utterly deny his concluſion; for he has reaſoned, as if the circumſtances of Rome and Great Britain were exactly ſimilar; whereas the principal object of colonization in the former was empire; which never entered into the views of the latter. As our Author has unkindly left his argument in the lurch, I will beg leave to take it up for him; and give it its full and proper force.

'His

'His principal aim is to point out *the precedents of antiquity in the treatment of colonies, which may be uſeful to us in the ſettlement of our own* p. 123. With this view he has appealed to the practice of the Romans, *who of all the ſtates of antiquity, exerciſed the moſt extenſive authority over their colonies*, p. 135. He has proved that they taxed them at pleaſure, for the ſupport and defence of the mother country; but he has not even inſinuated, that they reſtrained their trade; much leſs that they monopolized it. A ſilence of this kind, on the ſide of our Author, may paſs for a negative proof, that the Romans ſuffered them to enjoy it free and unmoleſted. It is well known, on the contrary, that Great Britain has not only taxed her colonies, but has alſo engroſſed all the advantages of their commerce. What then is the rule of conduct which ſhe ought *to derive from the example of Rome at the preſent conjuncture* (p. 123.) The anſwer is obvious. She ought to repeal the Act of Navigation, if ſhe perſiſts in the taxing of her colonies. This is the concluſion which naturally reſults from our Author's premiſes; but it is ſo far from proving what he has inferred from them, that it directly overthrows his whole hypotheſis. I am afraid, that our Author will be ſuſpected of turning the tables upon his reader; for if he had profeſſed himſelf an advocate for our colonies, he could not have pleaded more ably in their behalf.'

Speaking of the Corinthians, Dr. Symonds tells us, that they did not require of their colonies a monopoly of their trade; did not compel them to levy taxes for the maintenance of their civil eſtabliſhment; much leſs did they endeavour to extort from them a revenue for the ſupport of the government of the parent ſtate: they left them in poſſeſſion of their own property, and only aſked of them the common marks of reſpect, and their alliance in time of war. He is far from inſinuating that it would have become Great Britain to have been ſatisfied with ſuch terms in regard to America; but he aſſerts, that had ſhe followed the example of Corinth, and, he believes, the cuſtom generally eſtabliſhed in Greece, ſhe would have made no other demands. R.

ART. IX. *Warton's Hiſtory of Engliſh Poetry*, continued: See our laſt.

TO trace the progreſs of Science through the firſt rude notices of any particular nation, requires a mind warm with the love, and ardent in the purſuit, of antiquities. Nothing but ſuch a diſpoſition could have carried our Author through the many miſerable details that occur in the infancy of Engliſh literature, but, what is ten times worſe, through the whole legendary traſh of France, with which he has filled the greateſt part of his ſixth ſection. We know its uſe, at the ſame time, and the object of the Author's laudable induſtry.

In the beginning of that ſection he takes notice of the only two remaining poets he had to mention under the reign of Henry the Sixth. Theſe were Hugh Campeden and Thomas Cheſter.

But Campeden deſerves not the name of a poet, being only the miſerable tranſlator of a romance. Cheſter, indeed, if, as Mr. W. ſuggeſts, he was the author of the romance of the Earl of Thouloufe, is entitled to ſome rank among the poets of his day; for that work has invention, diſpoſition, and harmony.

We now come to the ſtate of poetry in the reign of Edward the Fourth; an aurelia ſtate, indeed, but advancing to the wing. Under this Prince's reign, however, it made no great progreſs.

As we have ſeldom ſeen the origin and hiſtory of the laureat's office ſo well inveſtigated as by Mr. Warton, in this ſection, we ſhall give our Readers his account of it at large:

'In this reign, the firſt mention of the king's poet, under the appellation of LAUREATE, occurs. John Kay was appointed poet laureate to Edward the Fourth. It is extraordinary, that he ſhould have left no pieces of poetry to prove his pretenſions in ſome degree to this office, with which he is ſaid to have been inveſted by the king, at his return from Italy. The only compoſition he has tranſmitted to poſterity is a proſe Engliſh tranſlation of a Latin hiſtory of the Siege of Rhodes: in the dedication addreſſed to king Edward, or rather in the title, he ſtyles himſelf *hys humble poete laureate*. Although this our lauteate furniſhes us with no materials as a poet, yet his office, which here occurs for the firſt time under this denomination, muſt not paſs unnoticed in the annals of Engliſh poetry, and will produce a ſhort digreſſion.

'Great confuſion has entered into this ſubject, on account of the degrees in grammar, which included rhetoric and verſification, anciently taken in our univerſities, particularly at Oxford: on which occaſion, a wreath of laurel was preſented to the new graduate, who was afterwards uſually ſtyled *poeta laureatus*. Theſe ſcholaſtic laureations, however, ſeem to have given riſe to the appellation in queſtion. I will give ſome inſtances at Oxford, which at the ſame time will explain the nature of the ſtudies for which our accademical philologiſts received their rewards. About the year 1470, one John Watſon, a ſtudent in grammar, obtained a conceſſion to be graduated and laureated in that ſcience; on condition that he compoſed one hundred Latin verſes in praiſe of the univerſity, and a Latin comedy. Another grammarian was diſtinguiſhed with the ſame badge, after having ſtipulated, that, at the next public act, he would affix the ſame number of hexameters on the great gates of Saint Mary's church, that they might be ſeen by the whole univerſity. This was at that period the moſt convenient mode of publication. About the ſame time, one Maurice Bvichenſaw, a ſcholar in rhetoric, ſupplicated to be admitted to read lectures, that is, to take a degree, in that faculty; and his petition was granted, with a proviſion, that he ſhou'd write one hundred verſes on the glory of the univerſity, and not ſuffer Ovid's ART OF LOVE, and the Elegies of Pamphilus, to be ſtudied in his auditory. Not long afterwards, one John Bulman, another rhetorician, having complied with the terms impoſed, of explaining the firſt book of Tully's OFFICES, and likewiſe the firſt of his EPISTLES, without any pecuniary emolument, was graduated

duated in rhetoric; and a crown of laurel was publicly placed on his head by the hands of the chancellour of the univerſity. About the year 1489, Skelton was laureated at Oxford, and in the year 1493, was permitted to wear his laurel at Cambridge. Robert Whittington affords the laſt inſtance of a rhetorical degree at Oxford. He was a ſecular prieſt, and eminent for his various treatiſes in grammar, and for his facility in Latin poetry: having exerciſed his art many years, and ſubmitting to the cuſtomary demand of an hundred verſes, he was honoured with the laurel in the year 1512. This title is prefixed to one of his grammatical ſyſtems. "ROBERTI WHITTINTONI, *Lichfeldienſis, Grammatices Magiſtri,* PROTOVATIS *Angliæ, in floreniſſima Oxonienſi Achademia* LAUREATI, DE OCTO PARTIBUS ORATIONIS. In his PANEGYRIC to cardinal Wolſey, he mentions his laurel,

Suſcipe LAURICOMI munuſcula parva Roberti.

'With regard to the Poet laureate of the kings of England, an officer of the court remaining under that title to this day, he is undoubtedly the ſame that is ſtyled the KING'S VERSIFIER, and to whom one hundred ſhillings were paid as his annual ſtipend, in the year 1251. But when or how that title commenced, and whether this officer was ever ſolemnly crowned with laurel at his firſt inveſtiture, I will not pretend to determine, after the ſearches of the learned Selden on this queſtion have proved unſucceſsful. It ſeems moſt probable, that the barbarous and inglorious name of VERSIFIER gradually gave way to an appellation of more elegance and dignity: or rather, that at length, thoſe only were in general invited to this appointment, who had received academical ſanction, and had merited a crown of laurel in the univerſities for their abilities in Latin compoſition, particularly Latin verſification. Thus the *king's Laureate* was nothing more than "a *graduated* rhetorician employed in the ſervice of the king." That he originally wrote in Latin, appears from the antient title *verſificator:* and may be moreover collected from the two Latin poems, which Baſton and Gulielmus, who appear to have reſpectively acted in the capacity of royal poets to Richard the Firſt and Edward the Second, officially compoſed on Richard's cruſade, and Edward's ſiege of Striveling caſtle.

'Andrew Bernard, ſucceſſively poet laureate of Henry the Seventh and the Eighth, affords a ſtill ſtronger proof that this officer was a Latin ſcholar. He was a native of Thoulouſe, and an Auguſtine monk. He was not only the king's poet laureate, as it is ſuppoſed, but his hiſtoriographer, and preceptor in grammar to prince Arthur. He obtained many eccleſiaſtical preferments in England. All the pieces now to be found, which he wrote in the character of poet laureate, are in Latin. Theſe are, *an* ADDRESS *to Henry the Eighth for the moſt auſpicious beginning of the tenth year of his reign,* with an EPITHALAMIUM *on the marriage of Francis the Dauphin of France with the king's daughter.* A NEW YEAR'S GIFT for the year 1515. And verſes wiſhing proſperity to his majeſty's thirteenth year. He has left ſome Latin hymns: and many of his Latin proſe pieces, which he wrote in the quality of hiſtoriographer to both monarchs, are remaining.

'I am of opinion, that it was not cuſtomary for the roval laureate to write in Engliſh, till the reformation of religion had begun to

diminiſh the veneration for the Latin language: or rather, till the love of novelty, and a better ſenſe of things, had baniſhed the narrow pedantries of monaſtic erudition, and taught us to cultivate our native tongue. In the mean time it is to be wiſhed, that another change might at leaſt be ſuffered to take place in the execution of this inſtitution, which is confeſſedly Gothic, and unaccommodated to modern manners. I mean, that the more than annual return of a compoſition on a trite argument would be no longer required. I am conſcious I ſay this at a time, when the beſt of kings affords the moſt juſt and copious theme for panegyric: but I ſpeak it at a time, when the department is honourably filled by a poet of taſte and genius, which are idly waſted on the moſt ſplendid ſubjects, when impoſed by conſtraint, and perpetually repeated.

'To what is here incidentally collected on an article more curious than important, I add an obſervation, which ſhews that the practice of other nations in this reſpect altogether correſponded with that of our own. When we read of the laureated poets of Italy and Germany, we are to remember, that they moſt commonly received this honour from the ſtate, or ſome univerſity; ſeldom, at leaſt not immediately, from the prince: and if we find any of theſe profeſſedly employed in the department of a court-poet, that they were not, in conſequence of that peculiar ſituation, ſtyled poets laureate. The diſtinction, at leaſt in general, was previouſly conferred.'

The eighth ſection turns entirely on the ſubject of Rowley's Poems, a ſubject on which we have ſome time ago given our deciſive ſentiments, and we meet with nothing here to ſuperſede them.

'The ſubſequent reigns of Richard the Third, Edward the Fifth, and Henry the Seventh, abounded in obſcure verſifiers.

'A mutilated poem which occurs among the Cotton manuſcripts in the Britiſh Muſeum, and principally contains a ſatire on the nuns, who not leſs from the nature of their eſtabliſhment, than from the uſual degeneracy which attends all inſtitutions, had at length loſt their original purity, ſeems to belong to this period *. It is without wit, and almoſt without numbers. It was written by one Bertram Walton, whoſe name now firſt appears in the catalogue of Engliſh poets; and whoſe life I calmly reſign to the reſearches of ſome more laborious and PATIENT ANTIQUARY.'

In a note, p. 172, we find the following record of a curious piece of ſacred heraldry. 'Of the offſpring of the Gentilman Jafeth come Habraham, Moyſes, Aron, and the Profettys, and alſo the Kyng of the right Lyne of Mary, of whom that *Gentilman* Jheſus was born, very God and Man. After his Manhode,

* 'Diſadvantageous ſuſpicions againſt the chaſtity of the female religious were *pretended* in earlier times. About the year 1250, a biſhop of Lincoln viſited the nunneries of his dioceſe: on which occaſion, ſays the Continuator of Matthew Paris, "ad domos religioſarum veniens, fecit EXPRIMI MAMILLAS earundum, ut ſic *phyſice*, ſi eſſet inter eas corruptela, experiretur." Matt. Pariſ. Hiſt. p. 789. HENRICUS iii. edit. Tig. 1589. fol. An anecdote, which the hiſtorian relates with indignation; not on account of the nuns, but of the biſhop.'

Kynge

Kynge of the Land of Jude and of Jues. Gentilman by his Moder Mary, *Prynce of Cote Armure*, &c. &c.' Wretched ſituation of intellect! Who reads but pities the condition of his forefathers? We remember to have ſeen a copy of a will belonging to this period, which begun, 'In the name of Almightye God, and Mary his Moder'—it is much that the tranſcriber did not add, *and Ann, his Grandmoder.*

Bradſhaw, who in theſe times wrote the Life of St. Werburg in Engliſh verſe, ſeems comparatively entitled to ſome diſtinction, we mean under the graphical ſtyle.

'The moſt ſplendid paſſage of this poem, is the following deſcription of the feaſt made by king Ulpher in the hall of the abbey of Ely, when his daughter Werburgh was admitted to the veil in that monaſtery. Among other curious anecdotes of ancient manners, the ſubjects of the tapeſtry, with which the hall was hung, and of the ſongs ſung by the minſtrels, on this ſolemn occaſion, are given at large.

Kynge Wulfer her father at this ghoſtly ſpouſage
Prepared great tryumphes, and ſolempnyte;
Made a royall feeſt, as cuſtome is of maryage,
Sende for his frendes, after good humanyte
Kepte a noble houſholde, ſhewed great lyberaltye
Both to ryche and poore, that to this feeſt wolde come,
No man was denyed every man was wellcome.

Her uncles and auntes, were preſent there all
Ethelred and Merwalde, and Mercelly alſo
Thre bleſſed kynges, whome ſayntes we do call
Saint Kenefwyd, ſaint Keneburg, their ſiſters both two
And of her noble lynage, many other mo
Were redy that ſeaſon, with reverence and honour
At this noble tryumphe, to do all theyr devour.

Tho kynges mette them, with their company,
Egbryct kynge of Kent, brother to the quene;
The ſecond was Adulphe kynge of the eaſt party,
Brother to ſaynt Audry, wyfe and mayde ſerene;
With divers of theyr progeny, and nobles as I wene,
Dukes, erles, barons, and lordes ferre and nere,
In theyr beſt array, were preſent all in fere*.

It were full tedyous, to make deſcrypcyon
Of the great tryumphes, and ſolempne royalte,
Belongynge to the feeb, the honour and provyſyon,
By playne declaracyon, upon every partye;
But the ſothe to ſay, withouten ambyguyte,
All herbes and flowrees, fragraunt, fayre and ſwete,
Were ſtrawed in halles, and layd under theyr fete.

Clothes of gold and arras, were hanged in the hall
Depaynted with pyctures, and hyſtoryes manyfolde,
Well wroughte and craftely, with precious ſtones all
Glyterynge as Phebus, and the beten golde,
Lyke an erthly paradyſe, pleaſaunt to beholde:

* Together.

As for the ſayd moynes †, was not them amonge,
But prayenge in her ceil, as done all novice yonge.

The ſtory of Adam, there was goodly wrought
And of his wyfe Eve bytwene them the ſerpent,
How they were deceyved, and to theyr peynes brought;
There was Cayn and Abell, offerynge theyr preſent:
The ſacryfyce of Abell, accepte full evydent:
Tuball and Tubalcain, were purtrayed in that place
The inventours of muſyke, and craſte by great grace.

Noe and his ſhyppe, was made there curyouſly
Sendynge forthe a raven, whiche never came again;
And how the dove returned, with a braunche haſtely,
A token of comforte and peace, to man certayne:
Abraham there was, ſtanding upon the mount playne
To offer in ſacrifice, Iſaac his dere ſone,
And how the ſhepe for hym was offered in oblacyon.

The twelve ſones of Jacob, there were in purtrayture
And how into Egypt, yonge Joſeph was ſolde,
There was impriſoned, by a falſe conjectour,
After in all Egypte, was ruler (as is tolde).
There was in pycture, Moyſes wyſe and bolde,
Our Lorde apperynge, in buſhe flammynge as fyre
And nothing thereof brent, leſe, tree, nor ſpyre ‡.

The ten plages of Egypt, were well emboſt
The chvldren of Iſrael, paſſyng the reed ſee,
Kynge Pharco drowned, with all his proude hooſt,
And how the two table, at the mounte Synaye
Were gyven to Moyſes, and how ſoon to idolatry
The people were prone, and punyſhed were therefore,
How Daton and Abyron, for pryde were full youre ||.

Duke Joſue was joyned, after them in pycture,
Ledynge the Iſrehelytes to the land of promyſſyon,
And how the ſaid land was divided by meſure
To the people of God, by equall ſundry porcyon:
The judges and byſshops were there everychone,
Theyr noble actes, and tryumphes marcyall,
Freſhly were browdred in theſe clothes royall.'——

This poem carries on the deſcription to a conſiderable length; but the above extract may ſuffice as a ſpecimen.

Concerning legend-makers, there is a curious ſtory. Gilbert de Stone, a learned eccleſiaſtic, who flouriſhed about the year 1380, was ſolicited by the monks of Holywell in Flintſhire, to write the life of their patron ſaint. Stone applying to theſe monks for materials, was anſwered, that they had none in their monaſtery. Upon which he declared, that he could execute the work juſt as eaſily without any materials at all: and that he would write them a moſt excellent legend, after the manner of

† Nun. i. e. The Lady Werburg.
‡ Twig. Branch. || Burnt.

the

the legend of Thomas a Becket. He has the character of an elegant writer; and ſeems to have done the ſame piece of ſervice, perhaps in the ſame way, to other religious houſes.

We cannot leave this ſection without giving our Readers ſome idea of an anonymous book, intituled, the Calendar of Shepherds, belonging to the ſame period:

'In the eighth chapter of our KALENDER are deſcribed the ſeven viſions, or the puniſhments in hell of the ſeven deadly ſins, which Lazarus ſaw between his death and reſurrection. Theſe puniſhments are imagined with great ſtrength of fancy, and accompanied with wooden cuts boldly touched, and which the printer Wynkyn de Worde probably procured from ſome German engraver at the infancy of the art. The PROUD are bound by hooks of iron to vaſt wheels, like mills, placed between craggy precipices, which are inceſſantly whirling with the moſt violent impetuoſity, and ſound like thunder. The ENVIOUS are plunged in a lake half frozen, from which as they attempt to emerge for eaſe, their naked limbs are inſtantly ſmote with a blaſt of ſuch intolerable keenneſs, that they are compelled to dive again into the lake. To the WRATHFUL is aſſigned a gloomy cavern, in which their bodies are butchered, and their limbs mangled by demons with various weapons. The SLOTHFUL are tormented in a *horrible hall dark and tenebrous*, ſwarming with innumerable flying ſerpents of various ſhapes and ſizes, which ſting to the heart. This, I think, is the hell of the Gothic EDDA. The COVETOUS are dipped in cauldrons filled with boiling metals. The GLUTTONOUS are placed in a vale near a loathſome pool, abounding with venomous creatures, on whoſe banks tables are ſpread, from which they are perpetually crammed with toads by devils. CONCUPISCENCE is puniſhed in a field full of immenſe pits or wells, overflowing with fire and ſulphur. This viſionary ſcene of the infernal puniſhments ſeems to be borrowed from a legend related by Matthew Paris, under the reign of king John: in which the ſoul of one Turkhill, a native of Tidſtude in Eſſex is conveyed by ſaint Julian from his body, when laid aſleep, into hell and heaven. In hell he has a ſight of the torments of the damned, which are preſented under the form and name of the INFERNAL PAGEANTS, and greatly reſemble the fictions I have juſt deſcribed. Among the tormented, is a knight, who had paſſed his life in ſhedding much innocent blood at tilts and tournaments. He is introduced, compleatly armed, on horſeback; and couches his lance againſt the demon, who is commiſſioned to ſeize and to drag him to his eternal deſtiny. There is likewiſe a prieſt who never ſaid maſs, and a baron of the exchequer who took bribes. Turkhill is then conducted into the manſions of the bleſſed, which are painted with ſtrong oriental colouring: and in paradiſe, a garden repleniſhed with the moſt delicious fruits, and the moſt exquiſite variety of trees, plants, and flowers, he ſees Adam, a perſonage of gigantic proportion, but the moſt beautiful ſymmetry, reclined on the ſide of a fountain which ſent forth four ſtreams of different water and colour, and under the ſhade of a tree of immenſe ſize and height, laden with fruits of every kind, and breathing the richeſt odours. Afterwards ſaint Julian conveys the ſoul of Turkhill back to his body; and when awakened, he relates this viſion to his pariſh-prieſt.'

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We find many ingenious observations towards the latter end of the ninth section, and must leave them unnoticed with regret.

(To be continued, or concluded in our next.) L.

ART. X. *Miscellaneous Works of the late Philip Dormer Stanhope, Earl of Chesterfield*; consisting of Letters, Political Tracts, and Poems. Volume the Third; completing the Edition of his Lordship's Works, began by Dr. Maty. Collected, arranged, and revised, with a Preface, and Notes, by B. W. of the Inner-Temple. 4to. 9 s. Boards. Williams, &c. 1778.

WE know nothing of this collection, nor of its editor, farther than what is revealed by B. W. himself, in the foregoing copy of his title-page, and in the following transcript of the latter part of his Preface:

'The character of Lord Chesterfield is sufficiently known as a man of wit, and his talents as an attentive observer of mankind are universally acknowledged. The few slight productions which from time to time carelessly fell from his pen, sufficiently prove the one; and the collection of letters to his son (whatever may be imputed to some parts of them) will clearly demonstrate the other. But the more valuable part of his character, and which hath been but slightly attended to, was the integrity of his political principles: these led him to act and think with a consistency which is seldom seen in a statesman, and which, when seen, demands respect and reverence.

'The late publication of Lord Chesterfield's Works, under the inspection of Dr. Maty, does not appear to have afforded that satisfaction which the world expected from it; and when it is considered how imperfect it must be deemed, from the omission of his Political and Poetical performances, which compose so valuable a part of the noble Author's productions, the dissatisfaction which arose on the appearance of that publication will not be considered as the effect of caprice, or be ascribed to the fickleness of public opinion. Another cause may be pointed out, which certainly operated on the minds of many: it was no other than disgust at seeing an imperfect work, where a complete one was expected.

'Since the publication of Dr. Maty's edition, many enquiries have been made after those performances which he omitted, and great complaints made at their not being inserted. They are undoubtedly liable to none of the objections which have been made to the printing his confidential letters; they propagate no sentiments unworthy of the writer, or injurious to society; they are such as he never disowned; and which he would probably have preserved, had his works been collected under his own inspection. The political ones, as hath been observed, contain such information as any person, who is desirous of knowing the history of Europe since the accession of the House of Hanover, ought to be acquainted with: they shew the patriotism of the noble author in a very advantageous light; he never recanted the opinions contained in them; and as he took care to put his name in MSS. to them, it may reasonably be presumed

sumed it was with a view to assert his right to them, and to prevent their being ascribed to any other author.

'Why these pieces, as well as the others contained in this volume, were not inserted in Dr. Maty's edition, will be difficult to be accounted for: perhaps, as some of them are very scarce, they were not to be obtained. Whatever was the reason, they are absolutely necessary to complete the Works of Lord Chesterfield; and, as such, are now collected together, and submitted to the candour and protection of the public.'

The pieces contained in this volume, are, first, *Fourteen Letters to Master* STANHOPE, '*on the Art* of Pleasing.'—With respect to this young Gentleman, the Editor has the following passage:

'Dr. Maty observes, that Lord Chesterfield's dearest hopes being defeated by the death of his son, he endeavoured to fill up the vacancy by an attention truly becoming his character and rank. He had, in the year 1767, adopted the son of his kinsman Mr. Stanhope, of Mansfield, heir to the title, but not to the estates. At this advanced time of life, we find him with uncommon care and even anxiety, superintending the education of his successor. The correspondence, which, notwithstanding his infirmities, he regularly kept up with him, is an undoubted proof how much he had at heart the future lustre of the honours he bore. Of this correspondence the fourteen letters here printed, compose a very pleasing and interesting portion. They give a most amiable idea of the heart of the celebrated author, and delineate a picture which every man of fortune and fashion would wish to be realized in his son. Their authenticity no man of taste can entertain a doubt of. They certainly carry it on the face of them.'

We agree with the Editor, that no doubt of the authenticity of these letters can arise in the mind of any competent judge of style, who is acquainted with Lord Chesterfield's manner. We shall give the 13th and 14th letters, for the satisfaction of our Readers in general, and for the *instruction* of the younger part of them.

'MY DEAR LITTLE BOY,

'I have more than once recommended to you, in the course of our correspondence, attention; but I shall frequently recur to that subject, which is as inexhaustible as it is important. Attend carefully, in the first place, to human nature in general, which is pretty much the same in all human creatures, and varies chiefly by modes, habits, education and example: analyse, and, if I may use the expression, anatomize it; study your own, and that will lead you to know other peoples'; carefully observe the words, the looks, and gestures of the whole company you are in, and retain all their little singularities, humours, tastes, affections, and antipathies; which will enable you to please or avoid them, occasionally, as your judgment may direct you.

'I will give you the most trifling instance of this that can be imagined, and yet will be sure to please. If you invite any body to dinner, you should take care to provide those things which you have observed

observed them to like more particularly, and not to have those things which you know they have an antipathy to. These trifling things go a great way in the art of pleasing, and the more so, from being so trifling, that they are flattering proofs of your regard to those persons. These things are what the French call *des attentions*; which, to do them justice, they study and practise more than any people in Europe.

'Attend to, and look at whoever speaks to you, and never seem *distrait** or *reveur*, as if you did not hear them at all; for nothing is more contemptible, and consequently more shocking. It is true, you will by this means often be obliged to attend to things not worth any body's attention; but it is a necessary sacrifice to be made to good manners in society. A minute attention is also necessary to time, place, and character; a *bon mot* in one company is not so in another, but, on the contrary may prove offensive. Never joke with those whom you observe to be at the time pensive and grave; and, on the other hand, do not preach and moralize in a company full of mirth and gaiety. Many people come into company full of what they intend to say in it themselves, without the least regard to others; and thus charged up to the muzzle, are determined to let it off at any rate. I knew a man who had a story about a gun, which he thought a good one, and that he told it very well. He tried all means in the world to turn the conversation upon guns; but, if he failed in his attempt, he started in his chair, and said he heard a gun fired; but when the company assured him they heard no such thing, he answered, perhaps then I was mistaken; but, however, since we are talking of guns—and then told his story, to the great indignation of the company.

'Become, as far as with innocence and honour you can, all things to all men, and you will gain a great many friends. Have *des prevenances* too, and say or do what you judge before-hand will be most agreeable to them, without their hinting at or expecting it. It would be endless to specify the numberless opportunities a man has of pleasing, if he will but make use of them; your own good sense will suggest them to you, and your good nature, and even your interest, will induce you to practise them. Great attention is to be had

* A passage from the first letter in this series, may be given as an apology for his Lordship's frequent use of *Gallicisms*, in the correspondence now before us;—but, at the same time, it must be allowed that the noble and truly ingenious writer was, on most occasions, and on most subjects, too much addicted to this practice. On the present occasion, however, he seems to be not unjustifiable; the following is the passage above referred to:

'I shall write you a series of letters, which I desire you will read twice over, and keep by you, upon the *duty*, the *utility*, and the *means* of pleasing, that is, of being what the French call *aimable*; an art, which, it must be owned, they possess almost exclusively: they have studied it the most, and they practise it the best. I shall, therefore, often borrow their expressions in the following letters, as answering my ideas better than any I can find in my own language.'

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to times and occasions; for example, at meals talk often, but never long at a time; for the frivolous bustle of servants, and often the more frivolous conversation of the guests, which chiefly turns upon kitchen-stuff, and cellar-stuff, will not bear any long reasonings or relations. Meals are, and were always, reckoned the moments of relaxation of the mind, and sacred to easy mirth and social chearfulness; conform to this custom, and furnish your quota of good-humour; but be not induced by example to the frequent excess of gluttony or intemperance; the former inevitably produces dulness, the latter madness.

'Observe the *a propos* in every thing you say or do. In conversing with those who are much your superiors, however easy and familiar you may and ought to be with them, preserve the respect that is due to them. Converse with your equals with an easy familiarity, and, at the same time, great civility and decency. But too much familiarity, according to the old saying, often breeds contempt, and sometimes quarrels. I know nothing more difficult in common behaviour than to fix due bounds to familiarity; too little implies an unsociable formality; too much destroys friendly and social intercourse. The best rule I can give you to manage familiarity is, never to be more familiar with any body than you would be willing, and even wish, that he should be with you. On the other hand, avoid that uncomfortable reserve and coldness which is generally the shield of cunning, or the protection of dulness. The Italian maxim is a wise one, *il volto sciolto, i pensieri stretti*; that is, let your countenance be open and your thoughts be close. To your inferiors you should use an hearty benevolence in your words and actions, instead of a refined politeness, which would be apt to make them suspect that you rather laughed at them: For example, your civility to a mere country-gentleman must be in a very different way to what you would use to a man of the world; your reception of him should seem hearty, and rather coarse, to relieve him from the embarrassment of his own *mauvaise honte*. Have attention even in the company of fools; for, though they are fools, they may, perhaps, drop or repeat something worth your knowing, and which you may profit by. Never talk your best in the company of fools; for they would not understand you, and would perhaps suspect that you jeered them, as they commonly call it; but talk only the plainest common sense to them, and very gravely, for there is no jesting nor *badinage* with them. Upon the whole, with attention, and *les attentions*, you will be sure to please; without them, you will be sure to offend.

'MY DEAR LITTLE BOY,

'Carefully avoid all affectation either of body or of mind. It is a very true and a very trite observation, that no man is ridiculous for being what he really is, but for affecting to be what he is not. No man is aukward by nature, but by affecting to be genteel. I have known many a man of common sense pass generally for a fool, because he affected a degree of wit that God had denied him. A plowman is by no means aukward in the exercise of his trade, but would be exceedingly ridiculous, if he attempted the air and graces of a man of fashion. You learned to dance; but it was not for the sake of dancing; it was to bring your air and motions back to what

they would naturally have been, if they had had [illegible], and had not been warped in youth by bad examples, and awkward imitations of other boys.

'Nature may be cultivated and improved, both as to the body and the mind; but it is not to be extinguished by art; and all endeavours of that kind are absurd, and an inexpressible fund for ridicule. Your body and mind must be at ease to be agreeable; but affectation is a particular restraint, under which no man can be genteel in his carriage, or pleasing in his conversation. Do you think your motions would be easy or graceful, if you wore the cloaths of another man much slenderer or taller than yourself? certainly not; it is the same thing with the mind, if you affect a character that does not fit you, and that nature never intended for you. But do not mistake, and think that it follows from hence, that you should exhibit your whole character to the public, because it is your natural one. No; many things must be suppressed, and many things concealed, in the best character: never force nature; but it is by no means necessary to shew it all.

'Discretion must come to your assistance, that sure and safe guide through life; discretion, that necessary companion to reason, and the useful *guarde feu*, if I may use the expression, to wit and imagination. Discretion points out the *a propos*, the *decorum*, the *ne quid nimis*, and will carry a man with moderate parts further than the most shining parts would without it. It is another word for judgement, though not quite synonymous to it. Judgment is not upon all occasions required, but discretion always is. Never affect nor assume a particular character; for it will never fit you, but will probably give you a ridicule; leave it to your conduct, your virtues, your morals, and your manners, to give you one. Discretion will teach you to have particular attention to your *mœurs*, which we have no one word in our language to express exactly. *Morals* are too much, *manners* too little. Decency comes the nearest to it, though rather short of it; Cicero's word *decorum* is properly the thing; and I see no reason why that expressive word should not be adopted and naturalized in our language: I have never scrupled using it in that sense.

'*A propos* of words. Study your own language more carefully than most people do; get a habit of speaking it with propriety and elegance; for nothing is more disagreeable than to hear a gentleman talk the barbarisms, the soleciſms, and the vulgarisms of porters. Avoid, on the other hand, a stiff and formal accuracy, especially what the women call hard words, when plain ones as expressive are at hand. The French make it their study *bien narrer*, but are apt *narrer trop*, and with too affected an elegancy.

'The three commonest topics of discourse are, religion, politics, and news. All people think they understand the two first perfectly, though they never studied either; and are therefore very apt to talk both dogmatically and ignorantly, consequently, with warmth: but religion is by no means a proper subject of conversation in a mixed company; it should only be treated among a very few people of learning, for mutual instruction. It is too awful and respectable a subject to become a familiar one. Therefore never mingle yourself in

in it any further, than to express an universal toleration to all errors in it, if conscientiously entertained; for, every man has as good a right to think as he does, as you have to think as you do; nay, in truth, he cannot help it.

'As for politics, they are still more universally understood; and, as every one thinks his private interest more or less concerned in them, nobody hesitates to pronounce decisively upon them, not even the ladies, the copiousness of whose eloquence is more to be admired than the conclusiveness of their logic. It will be impossible for you to avoid engaging in these conversations, for there are hardly any others; but take care to do it coolly, and with great good-humour; and whenever you find that the company begin to be heated, and noisy for the good of their country, be only a patient hearer, unless you can interpose by some agreeable *badinage*, and restore good-humour to the company. And here I cannot help observing to you, that nothing is more useful either to put off or to parry disagreeable and puzzling affairs, than a good-humoured and genteel *badinage*: I have found it so by long experience. But this *badinage* must not be carried to *mauvaise plaisanterie*; it must be light, without being frivolous; sensible, without being sententious: and, in short, have that *je ne sçai quoi* which every body feels, and nobody describes.

'I shall now for a time suspend the course of these letters; but as the subject is inexhaustible, I shall occasionally resume it: in the mean time, believe, that a man, who does not generally please, is nobody; and that a constant endeavour to please, will infallibly please to a certain degree at least.'

From the fourteen letters written to young Stanhope, we pass on to a *letter from Lord Chesterfield, to A. B —— t, Esq; at Edinburgh*, relative to the death of Lord Strathmore, in January, 1753. Lord C. was, we find, from this letter, appointed one of the guardians of the deceased Lord S.'s children. The young Lord S. was then seventeen. Lord C. here recommends it to Lady S. the mother of the young nobleman, to send her son to an university, or to travel; and, in either case, he adds the following remarkable caution: our Readers will judge of its peculiar propriety, as relating to the education of a *Scottish* young man of quality.—'I would most earnestly, says Lord C. recommend (as well to preserve his understanding from reproach, as his person and estate from danger), that he be put into the hands of persons who should instil into him true and rational principles of government; and shew him the natural and unalienable rights of mankind, in opposition to the absurd, monstrous, and impudent doctrines of the absolute power, the divine, indefeasible, and hereditary rights of kings. Some of Lord Strathmore's family have fallen victims to those extravagant notions:

'May their fall prove a warning to the remains of it!'

We come next to *Free Thoughts and bold Truths*; or, *a Politico-Tritical Essay on the present Situation of affairs*, written in 1755, in imitation of Swift's 'Tritical Essay on the Faculties of the Mind.'—Swift is well imitated in this piece.

Next

Next succeeds, *The Lords' Protest*; relative to the famous *Convention* with Spain, in 1739. The editor quotes Dr. Maty's Memoirs of Lord C. in evidence, to prove that this *Protest* (which he justly remarks was couched in very strong terms) *bears the stamp of Lord Chesterfield's manner of writing.*

We here meet, also, with three famous political tracts, which appeared in or about the year 1744; they are entitled as under:

1. '*The Case of the Hanover Forces, in the Pay of Great Britain, impartially and freely examined*, &c.'

2. '*A Vindication* of *The Case*, &c. *Being a Sequel to the said Pamphlet.*'

3. '*A further Vindication*, &c. *Being a full Answer, founded on Facts and Dates, to a Pamphlet, called*, "The Interest of Great Britain steadily pursued."

Of the three tracts above mentioned, our editor gives the following account:

'These performances are omitted in Dr. Maty's edition of Lord Chesterfield's Works, and as they are important, both with respect to the matter as well as the manner in which the subject is treated; it becomes necessary to assign the reasons which have induced us to ascribe them in part to his Lordship. The very active part which the noble Lord took, when this business came before the House of Lords, and the similarity of the arguments used by him there to those adduced in these tracts, had at the time of publication created a suspicion, that they were composed not without his assistance; and those who were then conversant in and attentive to public affairs, made no scruple to declare their belief that his Lordship was the author of them. They were, however, not wholly his productions. From a copy which Dr. Maty saw, after he had made some progress in writing his life, it appears, that these pieces were the joint works of Mr. Waller and Lord Chesterfield. This we are informed by Lord Chesterfield himself, who had written the names of the authors on a copy of the present performance. They contain much political information, and so clear a view of the interests, designs and transactions of the several European powers, from the time of the accession of the house of Hanover, as to be sufficient of themselves to afford complete satisfaction, to any person desirous of being acquainted with the state of Europe during that period. At the time of their appearance they occasioned much debate, and the ablest pens were employed in answering them. Whoever would see the arguments of the several opponents, may consult the following pamphlets, which were produced in consequence of these publications, *viz.* "The interest of Great Britain steadily pursued. In answer to a pamphlet, entitled, The Case of the Hanover Forces impartially and freely examined." By Horace Walpole, Esq; afterwards Lord Walpole. "The question stated with regard to our army in Flanders: and the arguments for and against this measure compared." By Lord Hervey. "Faction Detected by the evidence of Facts. Containing an impartial view of parties at home and affairs abroad." By William Pulteney, Esq; afterwards Earl of Bath. And, "A Defence of the People,

People, or full confutation of the pretended facts advanced in a huge, angry pamphlet, called Faction Detected; in a letter to the author of that weighty performance." Edmond Waller, Eſq; the joint author of theſe tracts, was member of parliament for Chipping Wycomb. "He ſupported," ſays Dr. Maty, "in the Houſe of Commons, the ſame cauſe which Lord Cheſterfield defended in that of Peers. He was one of the ſecret committee, for inquiring into the conduct of the miniſter, and ſpoke in many of the debates with great force of argument, but without the graces that diſtinguiſhed ſeveral other heads of the oppoſition."

We believe (from information received) that the editor is miſtaken in aſcribing the celebrated and maſterly tract entitled *Faction Detected*, &c. to Mr. Pulteney. We rather conſider it as the work of the late Lord Egmont: whoſe abilities were every way equal to ſuch a taſk.—The *Defence of the People* was written by that able and dexterous hand (at wielding the political quarter-ſtaff), the late Mr. James Ralph.

The Lords' Proteſt, *Die Martis*, 1° *Februarii*, 1742, is the next article in this collection. The ſubject of this Proteſt was the negative put upon a motion for addreſſing his Majeſty to relieve his oppreſſed ſubjects from the exceſſive and grievous expences incurred by the foreign mercenaries in the pay of Great Britain.

We turn, now, to Lord Cheſterfield's letter to the Abbé de la Ville, written from the Hague, but printed without a date. It was occaſioned by the order againſt publiſhing news-papers at Paris; and it contains ſeveral particulars relating to the battle of Fontenoy: which circumſtance points out, pretty nearly, the time when it was written. Lord C. was then our ambaſſador at the Hague; where he happened to have ſome converſation with the French miniſter above mentioned, on the ſubject of the order iſſued by the parliament of Paris, to prevent *improper* news from being tranſmitted from thence into the United Provinces, &c. His Lordſhip's remarks on this piece of ſtate-craft, are judicious, and ſpirited. He here takes occaſion to let the Abbe de la Ville underſtand, that the Britiſh court and nation were well informed of the baſe and cruel behaviour of the French forces, who had fired upon the allied army, with bits of glaſs, jagged iron, braſs buttons, &c. inſtead of leaden bullets. His Lordſhip alſo takes notice, in particular, that the Dutch wounded ſoldiers, who were carried to Mons, died with their bodies ſo ſwollen, that they were ready to burſt! He farther affirms, as 'a certain, an indubitable fact,' that ſuch of thoſe brave Engliſhmen (ſo admired, even by the French, for their valour and intrepidity) who were left wounded in the field of battle, had their brains knocked out by his moſt Chriſtian Majeſty's troops, with the butt-ends of their muſkets; accompanying the brutal

action by such ungenerous expressions as these,—"*Ha, dog! are you not dead yet?*"—Here we cannot help exclaiming, with the noble letter-writer, (taking the several facts, as he has *asserted* them, for granted), how strange and inhuman was this conduct—how inconsistent too, with the rules of war—how irreconcileable with the boasted valour of the French, and even, to speak the truth, with their usual practice!—We are here farther informed, that a trumpet from the allied army carried, to the French King, a letter, sealed with the arms of the Duke of Cumberland, and of the generals Count de Koningsegg, prince Waldeck, and Baron Wendt, filled with the above mentioned horrid and *bloody* * materials, which had been extracted from the wounds of general Campbell, and of other officers, and soldiers. It is, however, recorded in this letter, to the honour of the King of France, that on sight of these dismal reliques, accompanied by a very modest letter from the Duke of Cumberland, importing, that the most cruel and barbarous nations never made use of any such kind of weapons in carrying on war, the King turned pale, and quitted the room. It is to be hoped that his Majesty did not suffer the matter to rest there, and that we shall have no more such inhuman proceedings, in any future wars with a people who are so prompt to style *other* nations *the savages of Europe.*

His Lordship concludes this spirited letter with a general remark on the *inexpediency* and *inefficacy* of the edict issued by the parliament of Paris, in regard to *foreign countries*; though, as the edict itself observes, it may stop the fatal effects of an improper knowledge in the Gallic provinces. But, adds Lord C. (and let Englishmen ever bear it in mind) '*miserable, sure, must the conduct of that ministry be, which must have recourse to banishment and the gallies to hide their conduct from the eyes of their fellow-subjects, and who owe their safety to nothing but the ignorance of prince and people!*'

With respect to the few poetical pieces contained in this volume, they consist only of short *copies of verses* (as the phrase goes), with four or five well known songs and ballads, and certain little epigrammatical performances, which every body has seen; but which, however, it was right to preserve in a collection of the writings of this very witty and very ingenious nobleman. G

* The blood still remaining on the bits of iron, brass, &c. &c.

MONTHLY CATALOGUE,
For SEPTEMBER, 1778.

AMERICAN.

Art. 11. *The Voice of the Minority*; being an expoſtulatory Addreſs to an unpopular Miniſter, on Occaſion of an impolitic War. An original Poem, never before publiſhed. 8vo. 1 s. Fielding. 1778.

GOOD ſentiments and bad verſe. The Author defends the cauſe of revolted America, but he offers nothing new; except ſome inſtances of *ſcrupuloſity*, in regard to what the printers call the *ſcabbarding of words*,—in which reſpect this Writer is cautious to a degree beyond every thing of the kind that we ever met with. So fearful is he of giving offence, or, rather, perhaps, of affording any handle for the gentlemen of the law to take hold of him by, that he does not even print the words *America*, or *American*, *rebel*, or *rebellion*, at full length.—Thus, to Lord '*N-th*,'

" ——————— Say with what view
Doſt thou the Am——ns purſue?"

Nor *Britain*, or *Britiſh*:

" Becauſe the colonies no friend
Do to the Br—t—ſh ſenate ſend."

Nor of *rob* have we a ſingle letter:

" So that how ſweet ſoe'er the job
To tax them, is indeed to ***."

Equally ſhy is he of another naughty word:

" To us this part, though ſhameful fell,
We are the miſcreants who *****."

Nay, ſo extreme is the Author's fondneſs for diſguiſe, or his dread of the doctrine of libels, that two of the moſt illuſtrious terms in our language are rather ſhunned as *dangerous*:

" But, taught our frenzy to deſpiſe,
To Ind—p—d—ce, gl—r—s riſe,"

Taxation being a word that hath been lately brought much into queſtion, is warily printed *t-x-ti-on*.

Subvert hath alſo a place in our Author's *index expurgatorius*:

" Whoſe conſtitution to ſ——,
We ſtill our utmoſt pow'r exert."

Obedience, *releaſed*, *diſſolved*, *cauſeleſs*, and ſome others, are likewiſe, in the ſame manner, mutilated, or proſcribed: but in ſome inſtances it is difficult to draw aſide the veil of obſcurity which the Author hath contrived to caſt over his meaning. The following is offered as an exerciſe for the Reader's ingenuity:

" And all will ſeek to ſeparate
From cr—l f—s they've ——— to h—te."

We ſhall bid good bye to this ænigmatical Bard, with a remark which, with all humility, we ſhall attempt to dreſs in his own form, viz If our A-th r aims at the decypherer's place (for an -m-n-ſt—l wr-t-rs are ſometimes bought off) he may have judged rightly, in giving L— N—— an hint of his myſt—l ab-li—s: but if he had nothing of this k—d in v—w, we cannot help th—k—g, to uſe an homely ſaying, that he has been more n—e than w—e.

POETICAL.

Art. 12. *The Poetical Review*: a viſionary Poem. By a Gentleman. 4to. 2 s. Herbert, in Holborn.

Revolving, in a ſort of day-dream, and *giving a thought*

'On men, on brutes, on produce of the field,
On each gay object which Dame Nature *yield*,—

The Author, among other wiſe reflections, has the following:

'How various are the births of thoſe who write,
From Tom the Tinker to the garter'd Knight!'

This '*Gentleman*' is, certainly, Tom the Tinker, himſelf, in diſguiſe.—Another couplet, or two; for we do not often meet with ſuch exquiſite ſtuff.

As honeſt Tom is dreaming about '*the foaming preacher of Shore-d***h*,' he obſerves that his (the foaming preacher's)

'—— Changing talents ev'ry fancy hit,
The gay The—atre, or devout Pul—pit.'

Well ſaid, friend Tom! If thou hadſt but a little ſenſe, a little literature, and a little notion of tagging a rhime, thou mighteſt, perhaps, be able to write verſes for the St. Giles's Magazine.

POLITICAL.

Art. 13. *De Jure Coloniæ inter et Metropolen apud Priſcos.* 12mo. 1 s. 6 d. Geneva printed, and ſold by Cater in London. 1777.

This very ſhort treatiſe, concerning the reſpective rights of colonies and parent ſtates among the ancients, which is ſaid to be printed at Geneva, is, we have reaſon to think, *manufactured* much nearer home. Be this, however, as it may, it contains ſome very juſt, general ideas, which may be of conſiderable uſe to ſuch readers as are deſirous of having a more extenſive and accurate acquaintance with the ſubject, eſpecially if they conſult thoſe paſſages in the Greek and Roman writers which are referred to by the Author.

The *judicious* reader may form ſome idea of the Author's political *complexion*, from the following ſhort paſſage, which we ſhall give in his own words, as it ſhews the plan of his work—*Coloniarum duplex eſt genus, primum, ubi vel in terras metropoli ſubditas mittuntur coloni, vel in alias, metropoli opes et arma præbenti alterum, in quo opibus ſuis freti coloni, in terras metropoli non ſubditas proficiſcuntur. Hi ſunt immunes et ſui juris, illi metropoli ſubditi ſunt et obnoxii. Quod nunc pluribus et luculenter oſtendere aggredior.*

LAW.

Art. 14. *Caſes of Practice in the Court of King's Bench at Weſtminſter*, from the Reign of Queen Elizabeth to the 14th of Geo. III. a Period of near 220 Years. Selected from, and examined by, the Books of Reports; and methodically arranged under proper Titles: ſhewing the whole Practice of that Court, ancient and modern; and being a Complete Guide to all Barriſters as well as Attornies. With a Table containing the Names of the Caſes, and Index of the principal Matters. By a Gentleman of the Middle Temple. 4to. 12 s. bound. Owen. 1778.

The authority of precedents is well known at the bar; a collection of precedents therefore, well arranged, as this appears to be,

muſt afford great aſſiſtance to practitioners, even though it ſhould fail, as it probably will, of ſhewing the *whole* practice of the court, and of being a *complete guide* to all barriſters as well as attornies. N.

Art. 15. *Inſtructions for regiſtering Deeds, Conveyances, Wills, and other Incumbrances, affecting Eſtates in the County of Middleſex*; with Precedents of Memorials of every Kind, made Uſe of for the Regiſtring of ſuch Deeds, Conveyances, and Wills, &c. And Affidavits of the due Execution of ſuch Deeds, and Memorials executed in the Country: and alſo the Form of diſcharging Mortgages by Certificate; with an Affidavit of the due Execution thereof, where the Parties live at a Diſtance from London. By William Rigge, Deputy Regiſter for the County of Middleſex. 8vo. 5 s. Sold by the Author at the Middleſex Regiſter Office, Bell-yard.

By an act of 7 Anne, c. 20, all deeds, wills, or other incumbrances affecting real eſtates in the county of Middleſex, are to be regiſtered in the manner therein directed, to render them valid: a like regulation was eſtabliſhed by the 8 Geo. II. c. 6. in the north riding of Yorkſhire; and ought, for the full ſecurity of all tranſactions relating to land, to be extended through every county. The trouble, delay, and errors, ariſing from a want of knowledge in the neceſſary forms of tranſacting buſineſs at the Middleſex Regiſter Office, induced Mr. Rigge to draw up theſe inſtructions and precedents, for the mutual eaſe of himſelf and all thoſe who bring deeds to regiſter: theſe motives, and his ſtation in that office, render it unneceſſary to add any thing farther in recommendation of this compendium. N.

DRAMATIC.

Art. 16. *The Gipſies*; a Comic Opera, in Two Acts; as it is performed at the Theatre-Royal in the Hay market. 8vo. 1 s. Cadell. 1778.

An indifferent tranſlation of an indifferent *petite piece*, intituled, *Les Bohemiens*. The Engliſh, indeed, is, in one inſtance, leſs exceptionable than the French: it is ſhorter. C.

HUSBANDRY, &c.

Art. 17. *Obſervations on the Tillage of the Earth, and on the Theory of Inſtruments adapted to this End.* By James Black, of Morden in Surry. 4to. 5 s. boards. Elmſly. 1778.

As all the civilized part of mankind, depend for ſubſiſtence on the culture of the earth, tillage ſubſiſts by unremitted practice all over Europe, and many valuable improvements, on true philoſophical principles, are brought to the teſt of experiment, in this country in particular. Theſe principles, with the reſult of them, have of late years been repeatedly laid before the Public, in numerous writings; ſo numerous, as that every county, if not every pariſh, abounds with actual examples, obvious to the traveller as well as the native, ſo that he who rides may read; it might be thought, that until ſome very important new diſcoveries are made, the preſent generation at leaſt, were ſufficiently ſtocked with agricultural books. But farmers are like other men; and becauſe ſome ſucceſsful cultivators have diſtinguiſhed themſelves by publiſhing their principles

and experiments, every literary huſbandman would be a Virgil, a Columella, or a Tull: and thus country gentlemen and inquiſitive farmers, have ventured and loſt much time and much money, on the credit of confident writers, from the days of Ellis of Little Gaddeſden, to the preſent moment.

If Mr. Black is ſkilful in the art of tillage, which we have no reaſon to diſpute, he muſt practice much better than he can deſcribe. His obſervations are of a deſultory nature, and he is quite an humouriſt with his pen; affecting a learned, quaint, ſententiouſneſs, little ſuitable to the apprehenſions of plain country readers. Let an entire paragraph ſhew whether this repreſentation is injurious:

'What is it that makes freſh earth fruitful? is it not the accumulation of the influences of the elements which remain on the ſuperficies, without a poſſibility of penetrating deeper? freſh land is not ſo. Has nature ſickened? Is ſhe in danger of death, unleſs relieved by our noſtrums? Has the ſun abated an atom of his regular period? Have the former and latter rains miſcarried? Has the eaſterly wind failed of returning at his appointed ſeaſon, to dry the earth? Are there not ox lands? Can the art of man prepare an ox fatting graſs land, by means of his compounded dunghills? *Que ſçai je? Et qui pourroit tout dire ſans un mortel ennuy?*'

Lire for *dire*, would give a much better cloſe to a ſtring of interrogations that muſt edify an honeſt farmer in a wonderful manner!

The plates, ſuitable to the deſcriptions, are mere etchings, too coarſe and rude to communicate a clear idea of mechanical contrivances; and they are as looſely and inaccurately referred to: add to theſe circumſtances, that the conſtruction of ploughs ought to be explained without the aſſiſtance of Sir Iſaac Newton, or of the far fetched terms of *vis inertiæ*, and *vis impreſſa*.

The performance, however, affords on the whole, glimpſes of knowledge, that incline us to think Mr. Black may really underſtand what he is about, when his pen is out of his hand. N.

MISCELLANEOUS.

Art. 18. *Mentoria:* Or the Young Ladies Inſtructor, in familiar Converſations on Moral and Entertaining Subjects; calculated to improve young Minds in the eſſential as well as ornamental Parts of Female Education. By Miſs Ann Murray. Dedicated by Permiſſion, to the Princeſs Royal. 12mo. 3s. bound. Dilly. 1778.

There is ſuch a general want of uſeful elementary books, for the inſtruction of young perſons, and particularly of young ladies, that it is a great mortification to us not to be able to recommend the preſent work, as judiciouſly adapted for this purpoſe. But we muſt not ſuffer our tenderneſs for a female writer, or the protection of a royal dedication, to bias our deciſion. Upon a careful examination of the various contents of this ſmall volume, we find ourſelves obliged to declare it as our opinion, that though the dialogues on topics of decorum, morality and religion, contain many uſeful hints of information and advice, thoſe on ſcientific ſubjects are too ſuperficial to give a young perſon any uſeful ideas reſpecting the firſt rudiments of knowledge. The ſtory of Romulus and Remus fills up the dialogue on hiſtory; and the ſeveral ſubjects of grammar, logic, rhetoric, arithmetic,

arithmetic, algebra, geometry, aſtronomy and muſic, are diſpatched in one dialogue of 24 pages; at the cloſe of which, the pupil very properly exclaims, "I wiſh, my dear Mentoria, I underſtood all the ſciences; how wiſe and clever I ſhould be!" E.

Art. 19. *A Diſſertation on the Folclande and Boclande of the Saxons,* 4to. 1s. 6d. Richardſon. White, &c.

'Boclande, Booklande, or Charter-land is deſcribed, ſays this writer, to be land granted by the King to his Thanes, and limited to them and their heirs by the authority of a charter. Folcland or Folkland was that portion of the country which remained in the hands of the people in general, unſecured by charter, and unfettered by limitations. Boclande is ſometimes denominated Thainlande, Tainlande, and Toinlande, from the Thegen, Tanus or Baron to whom it invariably appertained. The Eorl, Gerefa, or Reve was the ſupreme governor of the Folclande, and hence it is frequently deſcribed under the name of Reveland. Sir Edward Coke informs us, that the Boclande differed nothing from free hold land, and that the Folcland had the ſame affinity to copy-hold land.' The author proceeds to conſider this ſubject, in order to determine farther the queſtion, whether *Feudal property* had a Saxon or a Norman original? If it is attributed to the latter, we muſt, he ſays, regard it as an innovation on the common law, the arbitrary impoſition of a tyrant, inimical to the liberties of the ſuſpected ſubjects of his acquired territory. If we derive the feudal conſtitution from the Saxons, it aſſumes a milder form: we connect it with a government that tended to promote the liberty of the ſubject, and to preſerve it from infringement; with the names of Alfred and Edward, and with the laws that have made thoſe names venerable.' An inquiry of this kind, he obſerves, has been made a few years ago by a gentleman of known learning and extenſive abilities *; and he ſhould have continued in a ſtate of perfect conviction, had it not been expreſsly controverted in a late publication † where (it is ſaid) a contrary hypotheſis is maintained with ſome degree of pertinacity. This diſſertation will prove acceptable to perſons who apply themſelves to thoſe ſtudies in which the preſent ſubject is involved. H.

Art. 20. *A few Remarks on the Hiſtory of the Decline and Fall of the Roman Empire.* Relative chiefly to the Two laſt Chapters. By a Gentleman. 8vo. Robſon. 1778.

We have here ſome remarks which have eſcaped the notice of the other anſwerers of Mr. Gibbon; they are not very numerous, indeed, and ſome of them are of no great importance; but they ſhew the Author to be a man of ſenſe, and of conſiderable learning.

As the character of St. Cyprian, he ſays, has been drawn rather in dark ſhades by Mr. Gibbon, a ſhort ſketch of his life, taken from Pontius and his own epiſtles, may not, he thinks, be unacceptable; accordingly he employs fifteen or ſixteen pages upon this ſubject; to which we muſt refer our Readers. R.

* Dalrymp. Feud. Prop. 8.

† Hargr. Ed. Co. Litt. Notes. 86.

Art. 21. *Seven Diſcourſes, delivered in the Royal Academy, by the Preſident.* 8vo. 5s. Boards. Cadell. 1778.

The excellent diſcourſes here collected, have all been ſeverally reviewed in our journal, at the times of their original, ſeparate publication. This edition of them is, with propriety, dedicated to the King, in the following terms:

'The regular progreſs of cultivated life is from neceſſaries to accommodations, from accommodations to ornaments. By your illuſtrious predeceſſors were eſtabliſhed marts for manufactures, and colleges for ſcience; but for the arts of elegance, thoſe arts by which manufactures are employed, and ſcience is refined, to found an Academy was reſerved for your Majeſty.

'Had ſuch patronage been without effect, there had been reaſon to believe that nature had, by ſome inſurmountable impediment, obſtructed our proficiency, but the annual improvement of the exhibitions which your Majeſty has been pleaſed to encourage, ſhews that only encouragement had been wanting.

'To give advice to thoſe who are contending for royal liberality, has been for ſome years the duty of my ſtation in the Academy; and theſe diſcourſes hope for your Majeſty's acceptance as well intended endeavours to excite the emulation which your notice has kindled, and direct thoſe ſtudies which your bounty has rewarded.'

Art. 22. *The Sportſman's Dictionary*; or the Gentleman's Companion for Town and Country. Containing full and particular Inſtructions for Riding, Hunting, Fowling, Setting, Fiſhing, Racing, Farriery, Cocking, Hawking, &c. With the various Methods to be obſerved in Breeding and Dieting of Horſes, both for the Road and Turf; alſo the Management of Dogs, Game Cocks, Dunghill Fowls, Turkeys, Geeſe, Ducks, Pigeons, Singing Birds, &c. And the Method of curing their various Diſeaſes and Accidents. Collected from the beſt Authors; with very conſiderable Additions and Improvements. By experienced Gentlemen. Illuſtrated with Copper Plates, repreſenting all the different Kinds of Nets, Snares, and Traps, that are now made Uſe of. 4to. 15s. Boards. Fielding and Walker. 1778.

Reprinted from the old *Sportſman's Dictionary* (a work well known), in two volumes, 8vo. The language is not elegant, but the materials ſeem to have been originally furniſhed, as the title-page profeſſes, by perſons *experienced* in rural ſports, occupations, and paſtimes.

Art. 23. *Proceedings of a Court Martial*, held at Cambridge *, by Order of Major General Heath, commanding the American Troops for the Northern Diſtrict, for the Trial of Colonel David Henley, accuſed by General Burgoyne, of the Ill-treatment of the Britiſh Soldiers † —Taken in Short-hand by an Officer who was preſent. 8vo. 2s. 6d. Almon. 1778.

The ſpirited conduct of Mr. Burgoyne, in regard to this his proſecution of an officer in the American Service, on a charge of cruelty toward ſome Britiſh ſoldiers, part of the General's captived army,

* In New England. † In December and January laſt.

ſeems to reflect honour on the abilities of this unfortunate commander.

Art. 24. *A Treatiſe on Agiſtment Tithe*, in which the Nature, Right, Objects, Mode of Payment, and Method of aſcertaining the Value of each Species of it are fully ſtated and explained. By Tho. Bateman, A. M. Chaplain to his Grace the Duke of Gordon, Vicar of Whaplode, Lincolnſhire, &c. &c. 12mo. 2s. 6d. Crowder. 1778.

This little pamphlet (the price of which ought to have been but a ſhilling) deſerves the attention of the Clergy, while it would pick their pockets. All the circumſtances of Agiſtment Tithe are clearly and ſyſtematically ſet forth; and are much upon the ſame plan and principle which we laid down in our Review of Doctor Willis's Caſe. See Rev. vol. lvi. p. 185. L.

Art. 25. *A Chronological Abridgment* of the Life and Reign of Henry IV. Surnamed the Great, LXIId King of France, exhibiting a conciſe View of the State of Europe, from 1553, to 1610. With an Appendix, containing Anecdotes, &c. ſerving to illuſtrate the Character of Henry the Great. 12mo. 2s. bound. Newbery.

Compiled from Henault, Sully, Voltaire, &c. and intended for the uſe of young perſons, or others who have no opportunities of peruſing more voluminous works. This abridgment, however, has too much the brevity of an Index, to yield ſo much *entertainment* or *inſtruction*, as it might have afforded, had the Author omitted many unimportant circumſtances, and given a little larger ſcope to thoſe great and intereſting events which mark the hiſtory of one of the firſt heroes of the French monarchy.

Art. 26. *Genuine Memoirs of Joſhua Crompton*, who was convicted at the Aſſizes at Guilford, July 31, 1778*, for uttering a forged Bank Note. By a perſon who viſited him ſince his confinement, and taken Minutes from himſelf. 8vo. 1s. Bladon.

Abounds with anecdotes, the authenticity of which we pretend not to diſpute. The pamphlet is not ill-written; and ſhould be read by honeſt people, to ſet them on their guard againſt ſharpers, ſwindlers, and other artful rogues.

Art. 27. *The Trial of Thomas Boulter and James Caldwell*, the Two noted Flying Highwaymen, who have, for ſome Time paſt, committed numerous Highway Robberies, in all Parts of this Kingdom. Convicted at the Caſtle of Wincheſter, July 31, 1778, before the Hon. Sir Francis Buller, Knt.——The whole faithfully taken in Court. 8vo. 6d. Crowder. &c.

Theſe proceedings appear to have been, as the title-page expreſſes, faithfully taken. The life of *Boulter* is advertiſed at the end of this pamphlet, as a ſeparate publication.

Art. 28. *Letters from Lord Rivers to Sir Charles Cardigan*, and to other Engliſh Correſpondents, while he reſides in France. Tranſlated from the Original French of Madame Riccoboni, by Percival Stockdale. 2 Vols. 12mo. 6s. Becket. 1778.

Theſe Letters diſcover genius, and taſte, of an order ſuperior to thoſe which are uſually employed in novel-writing.—They unfold,

* And lately executed.

with

with delicacy, many of the finer feelings of the heart, are enriched with juſt ſentiments and reflections, and are written with no inconſiderable degree of elegance and animation. In one of the moſt eſſential excellencies of this kind of writing, novelty and variety of incident, they are, however, materially defective. E.

Art. 29. *Obſervations on Mrs. Macaulay's Hiſtory of England*, from the Revolution to the Reſignation of Sir Robert Walpole. In a Letter addreſſed to that Lady. By Capel Lofft, of Lincoln's Inn, Eſq; 4to. 2s. 6d. Dilly. 1778.

A panegyrical review of, or commentary on, Mrs. Macaulay's work; written with great zeal for the honour of the Lady and her performance, and with a decent ſhare of judgment; but unequal in ſtyle. On the whole, Mr. Lofft has been happy in pointing out many excellencies in Mrs. M.'s hiſtory, which might eſcape the obſervation of ordinary readers.

Art. 30. *The London Directory*; or an Account of the Stage Coaches and Carriers, from London to the different Towns in Great Britain. Deſcribing the Number of Miles to each Town, with the Fare to be paid, and the Days and Hours of ſetting out from the different Inns, Wharfs, &c. with an Account of Coaſting Veſſels, Barges, Boats, &c. 8vo. 1s. Lowndes. 1778.

The utility of this *Directory* is too obvious to require another word on the ſubject.

BOTANY.

Art. 31. *The Britiſh Flora.* Containing the ſelect Names, Characters, Places of Growth, Duration, and Time of flowering, of the Plants growing wild in Great Britain. To which are prefixed, the Principles of Botany. By Stephen Robſon. 8vo. 5s. Boards. York printed, and ſold by White, &c. in London. 1777.

The title of this Work expreſſes all that is to be found under each article; it being a mere compendium, or catalogue, for the uſe of the botaniſt. N.

RELIGIOUS and CONTROVERSIAL.

Art. 32. *Candid Reflections concerning the Doctrine of the Trinity.* In a Letter to a Friend. By B. Fawcett, M. A. the ſecond Edition enlarged. 8vo. 1s. 6d. Shrewſbury printed; ſold by Buckland in London. 1778.

We had the pleaſure, by mere accident, to give our *probatum eſt* to this letter, in its firſt edition, before it was publiſhed, the author having printed off only a few copies for the gratification of his friends; yet we think ourſelves obliged, in juſtice to the worthy author, to take ſome notice of the improvements he has made in the ſecond edition, where he informs us, page eighty-ſeven, that ſeveral divines had made objections to the firſt edition of this letter, which we beg leave to add, are of ſo little moment, that we think Mr. Fawcett has given a farther proof of his candor, and no inconſiderable one of his condeſcenſion, in giving them an anſwer.—The concluſion of his letter breathes ſuch a truly Chriſtian ſpirit, that we ſhall oblige our Readers by tranſcribing it:

'Upon the whole, whatever diſagreement there has been, or may continue to be, in the manner of conception or expreſſion concerning

the Divine Nature, it is happy for us that there is little or none concerning Divine Love. Loving God is the life of religion. To love Chriſt, and to draw multitudes to love him, is of infinitely greater importance to miniſters, and will be infinitely more for their honor and happineſs, than diſputing about the doctrine of the Trinity, or gaining over others to what they may imagine the moſt rational and ſcriptural ideas, or language, concerning it. Your partiality, Sir, in my favour, will eaſily credit me [O may my witneſs be in heaven, and my record on high] that in this one point are centered the unwearied labours and fervent prayers of yours, &c.'

From this ſpecimen, our readers will not wonder that we recommend this letter to the peruſal of all Chriſtians in general, and to *divines* in particular.

Art. 33. *The Doctrines of Grace and Juſtice equally eſſential to the pure Goſpel:* With ſome Remarks on the miſchievous Diviſions cauſed among Chriſtians by parting thoſe Doctrines, being an Introduction to a plan of Reconciliation between the Defenders of the Doctrines of *partial Grace*, commonly called *Calviniſts*; and the Defenders of the Doctrines of *impartial Juſtice*, commonly called *Arminians*. By John Fletcher, Vicar of Madely, Salop. 12mo. 4d. Sold at the Foundery, &c.

Art. 34. *The Reconciliation: Or an eaſy method to unite the profeſſing People of God:* By placing the Doctrines of *Grace* and *Juſtice* in ſuch a Light, as to make the candid *Arminians*, Bible *Calviniſts*, and the candid *Calviniſts*, Bible *Arminians*. By the ſame Author. 12mo. 3d. Sold at the Foundery, &c.

Art. 35. *Bible Arminianiſm and Bible Calviniſm.* A two-fold Eſſay; Part the Firſt, diſplaying the Doctrines of partial Grace: Part the Second, thoſe of impartial Juſtice. By the ſame Author. 12mo. 9d. Sold at the Foundery, &c. 1777.

Bleſſed are the Peace-makers. Every honeſt and well-meant attempt to compoſe jarring and diſcordant minds, and perſuade men to live with each other in harmony and affection is certainly laudable. In this number we muſt rank the three pamphlets mentioned above. It is very deſirable that Chriſtians ſhould unite in charity and love, though they may differ in opinions; the former we would hope, is *poſſible*, while an entire conſent and agreement in matters of ſpeculation and opinion is not to be expected. This author would ſhew the Arminians and the Calviniſts that they are both right in ſome degree, and nearer to each other (which is not unlikely) than they are willing to allow; yet we cannot but apprehend that ſome of his explications will hardly be reliſhed by the Calviniſts. We ſelect the following paſſage as affording ſome, though an imperfect view of his manner and deſign.

'Our *day of ſalvation* begun, ſays he, is *merely* of *free-grace*, and prevents all faith and works; ſince all ſaving faith and all good works flow from a beginning of free ſalvation. But this is not the caſe with our *continued* and *eternal* ſalvation: for *this* ſalvation depends on the concurrence of two cauſes: the *firſt* of which is *prevenient* and *aſſiſting free-grace*, which I beg leave to call the *father-cauſe*; and the *ſecond* is *ſubmiſſive* and *obedient free-will*, which I take the

the liberty to call the *mother-cauſe*. And I dare ſay, that the *Pelagians* will as ſoon find on earth an adult man who came into this world without a *father*, and that the Calviniſts will as ſoon find one, who was born without a *mother*, as they will find an *adult* perſon in heaven, who came there without the concurrence of *free-grace* and *free-will*, which I beg leave to call the *paternal* and *maternal cauſes* of our *eternal* ſalvation. And therefore while the *rigid* Arminians, and the *rigid* Calviniſts make two partial, ſolitary, barren goſpels, by parting mercy and juſtice,—free-will and free-grace; let bible chriſtians ſtand up in theory and practice, for the one entire goſpel of Chriſt. Let them marry preventing and aſſiſting *free-grace* with prevented and aſſiſted *free-will*: ſo ſhall they conſiſtently hold the two goſpel axioms, and evangelically maintain the doctrines of *grace* and *juſtice* which are all ſuſpended on the *partial* election and reprobation of *diſtinguiſhing grace*, and on the *impartial* election and reprobation of *remunerative juſtice*.'

Such is the manner in which this writer expreſſes himſelf, which to ſome readers will prove diverting,—to others diſguſting. But amidſt what we may call his aukward wit, there are the plain marks of good ſenſe; and though he may dwell longer than is neceſſary on his ſubjects, he makes pertinent and uſeful obſervations. H

Art. 36. *Reaſons for quitting the Methodiſt Society*; being a Defence of Barclay's Apology, in Anſwer to a printed Letter to a Perſon joined with the People called Quakers. In a Letter to a Friend. By John Helton. 8vo. 8d. Evans, &c. in Paternoſter Row. 1778.

Friend Helton having retired from one fraternity, and entered another, has been called to account as a *deſerter*; and here under the authority of Barclay, he gives his reaſons for chuſing rather to muſter among Quakers than among Methodiſts. For our part, ſo far as his conduct may come under our cognizance, we ſee no great harm done by this tranſlation; and as friend Helton thinks he has acted right, much good may it do him. What one party has loſt, another has gained; and the intereſt or peace of the *general community* is, perhaps, in no degree affected by the tranſaction. N.

Art. 37. *The moſt important Truths of Chriſtianity ſtated.* Deſigned for thoſe in the lower Stations of Life; particularly for the Inſtruction of ſuch as cannot read. By the Rev. James Stonhouſe, M. D. 12mo. 2d. Rivington. 1778.

As the poor labour for thoſe who fill the ſuperior ranks in life, it is but juſt that the latter, and particularly the Clergy, ſhould labour for the poor. The inſtruction of thoſe who are placed in the humbler ſtations of ſociety, and who are, in general, moſt deplorably ignorant; we conſider as one of the moſt uſeful employments in which our eccleſiaſtics can be engaged. Dr. Stonhouſe, has, in this reſpect, very laudably diſtinguiſhed himſelf. This we ſay in pure regard to his very commendable views; as it is well known that we are not, as to ſome particular points, wholly in the ſentiments of this truly pious Divine. H

Art.

Art. 38. *The Duty and Intereſt of every private Perſon, and the Kingdom at large, at the preſent Juncture.* Addreſſed to the Public. By John Marks Moffatt, of Nailſworth. 8vo. 2 s. 6 d. Buckland. 1778.

This ſerious, practical performance, diſcuſſes ſeveral important truths, in a plain, but not diſpleaſing ſtyle, and addreſſes them to the heart of the reader. It is much to be wiſhed that Mr. Moffatt's tract might be generally read in Great Britain, as containing admonitions, at no time improper, but peculiarly ſeaſonable for the preſent. The author, avoiding political ſentiments, confines himſelf to the great duties of piety and virtue. Beſides other ſuitable ſubjects and obſervations; the ſecond part contains familiar addreſſes to various characters, ſuch as the drunkard, the unjuſt and oppreſſive, the liar, the profane, the adulterer and fornicator, the gameſter, the luxurious and intemperate, the proud, the venal and corrupt, the inhuman and unmerciful, the revengeful and duelliſt, the man of pleaſure, the unbeliever, the ſabbath-breaker, &c. &c. H.

Art. 39. *Remarks on the two laſt Chapters of Mr. Gibbon's Hiſtory of the Decline and Fall of the Roman Empire.* By James Chelſum, D. D. Student of Chriſt Church, Oxford, and Chaplain to the Lord Biſhop of Worceſter. The ſecond Edition, greatly enlarged, 12mo. 2 s 6 d. ſewed. Payne, &c. 1778.

Theſe remarks were originally publiſhed, without the author's name*, under the title of a *Letter to a Friend* in Oct. 1776, and we gave ſome account of them in our Review for the month of December following. They were, at firſt, intended, our Author tells us, for his own private ſatisfaction only; but he was induced to ſubmit them even haſtily, and in an imperfect ſtate, to the public inſpection, without waiting to make farther additions, or to digeſt his materials in a better manner. He has now thrown them into a new form; omitted many paſſages of the firſt edition, and tranſpoſed others; made many editions, which are diſtinguiſhed in the table of contents; and has likewiſe conſulted the reader's convenience, by ſubjoining, for the moſt part, in every inſtance where it ſeemed important, the entire paſſages out of Mr. Gibbon's work, which before, for brevity's ſake, were only referred to by marking the pages. This edition likewiſe contains ſeveral very judicious remarks, communicated to our Author by Dr. Randolph, Lady Margaret's Profeſſor of Divinity in the Univerſity of Oxford.

As to the merit of Dr. Chelſum's work, it is but juſtice to ſay that it bears evident marks of ſound judgment, learning, and accuracy; and though the ſubjects of his remarks are but little intereſting to the generality of readers, yet they cannot fail of engaging the ſerious attention of thoſe who have the intereſts of chriſtianity at heart; and we have that opinion of Mr. Gibbon's candor and regard to truth, that we doubt not but he will attentively conſider what the learned Remarker has advanced, and make ſome alterations in the next edition of his very ingenious, elegant, and entertaining hiſtory. R.

* The firſt edition being anonymous, ſuggeſted to us the propriety of again mentioning Dr. C.'s work; as many of our readers might not be aware of the identity.

Art.

Art. 40. *An Enquiry after ſeveral important Truths*; eſpecially concerning the ſubſtantial Truth, the Son of God, the hidden God, the Saviour. And the moſt rational Mode of Worſhip. Taken from Scripture only. Without regard to received Opinions, or any human Authority whatever. With an Addreſs to the Rev. Mr. Lindſey. By J. W. E. a German Proteſtant. 8vo. 1 s. Bew. 1778.

Mr. Lindſay's deſertion of the Church of England awakened this writer, we are told, to enquire afreſh into the ſubject of his pamphlet; for which purpoſe he had recourſe, as all Chriſtians ought, to the holy ſcriptures. The reſult of his enquiry ſeems to be a confirmation in the doctrine of the Trinity; but though he may account himſelf orthodox in this particular, ſhould he be ſtrictly tried he might, perhaps, be found wanting. 'There is,' he ſays, 'one only God. God is a ſpirit: he is the almighty Father of all. Who has made himſelf known to us *three ways*. 1ſt, By his works, the viſible creation. 2ndly, By his viſible appearance and ſubſtantial word. 3dly, By his ſpirit, ſpeaking in the holy prophets and apoſtles. In the firſt of theſe views, we are ſaid to worſhip and praiſe the Almighty for his perfection, &c. In the ſecond, to worſhip the ſame God in Chriſt, who in the greatneſs of his love has condeſcended viſibly to reveal himſelf and his ways to us. In the third of theſe views, it is ſaid that when by his ſpirit he works in us faith and hope, and love to him and our neighbour.—Then we worſhip and praiſe the ſame God for theſe ineſtimable bleſſings, this earneſt of ſalvation.' This appears to regard the doctrine of the Trinity in a practical light rather than any other, and that is certainly the moſt important. This writer aſks, 'why do we ſay, there are three *perſons* in the Godhead? I find no ſuch thing in ſcripture.'—How much is it to be wiſhed that we might have done with theſe diſputes about words, and confine ourſelves in ſuch inſtances to ſcripture language!

Art. 41. *The Fear of God, and Benefits of Civil Obedience.* Two Sermons preached in the Pariſh Church of Harwich in Eſſex, June 21, 1778. By William Jones, B. A. Rector of Paſton in Northamptonſhire, Miniſter of Nayland in Suffolk, and F. R. S. 8vo. 1 s. Rivington, &c.

Orthodoxy pleading for prerogative.—Right: Deſpotiſm always cheriſhes its friends.

SERMONS.

I. Preached before the Univerſity of Cambridge, Nov. 30, 1777. By John Mainwaring, B. D. Fellow of St. John's College, Cambridge. 4to. 1 s. Cambridge printed; ſold by Beecroft, &c. in London.

From the exhortation of St. Paul to Timothy, 2 Ep. i. 8. *Be not thou therefore aſhamed of the teſtimony of our Lord*; this Writer enquires into the *cauſes* which induce men to deſert the engagements of truth, piety, and virtue. Theſe cauſes he ranks under the heads of, *Sordid Intereſt*, *Unmanly Fear*, and *Falſe Shame*; on each of which he offers many ſenſible obſervations.

II. Preached

II. Preached at the Viſitation of the Biſhop of London, in the Church of Thaxted, in Eſſex, May 28, 1778. By John Law, D. D. Archdeacon of Rocheſter, and Rector of Much-Eaſton, in Eſſex. 4to. 1 s. Payne, &c.

A defence of the divine origin of the Chriſtian religion,—the argument drawn (as it frequently has been, by divines of every denomination of Chriſtians) from the glaring improbability that a ſcheme of impoſture ſhould be attempted, and even ſucceed, at a period of time, and under circumſtances, of all others, the moſt unfavourable to ſuch a deſign. It is farther inſiſted, that nothing but TRUTH could have ſtood the teſt, and forced its way againſt all the oppoſition which it met with from worldly intereſt and power, aided by the ſagacity of the moſt enlightened age that hath yet been diſtinguiſhed in the annals of mankind.—The Preacher, *en paſſant*, glances at the 15th and 16th chapters of Mr. Gibbon's Roman Hiſtory, as attacking Chriſtianity 'with all the arts of inſidious reaſoning.'

III. Preached at the Ordination of the Rev. Iſaac Smith, June 24, 1778, at Sidmouth, Devon. By Thomas Wright. To which are annexed, *A ſhort Diſcourſe* by John Ward; and a *Declaration* by Iſaac Smith, preceding the Ordination Prayer; with a *Charge* by Joſhua Toulmin, A. M. Publiſhed at the Requeſt of the Miniſters and others preſent. 8vo. 1 s. Taunton printed, and ſold by Dilly, &c. in London.

The pieces contained in this publication are equally rational and pious; and may be peruſed with ſatisfaction by thoſe members of other churches who may wiſh to gain ſome knowledge of the religious principles and practices of Proteſtant Diſſenters: ſuch of them, eſpecially, as are diſtinguiſhed by their happy removal from the borders of fanaticiſm.

IV. *The Nature and Principles of Society, conſidered, &c.*—At Meriden. Before an Amicable Society of Tradeſmen, &c. June 24, 1778. By John Adamthwaite, A. M. 4to. 9 d. Birmingham printed, and ſold by Baldwin in London.

The nature and principles of ſociety are not very clearly defined in this *Sermon*,—which the Preacher ſtyles, alſo, a *Treatiſe*, and a *Diſſertation*: titles which we ſhould think better appropriated to more elaborate performances.

V. Delivered in one of the Catholic Chapels, on the Propriety and Neceſſity of taking the Oath of Allegiance tendered by Government. 4to. 1 s. Durham printed, and ſold by Crowder in London.

This is the firſt diſcourſe that hath been publiſhed by the Roman Catholic prieſthood ſince the alteration of our laws, that hath lately been made in their favour. The diſcourſe appears to be well adapted to the congregation to whom it was preached; and it clearly evinces the good ſenſe, moderation, and gratitude of the Author.

CORRESPONDENCE.

J. B. may be aſſured that we meant nothing but "pure civility" when we ſtiled him our *very accurate Correſpondent*. We then deemed ourſelves really obliged to him for the communication of his ſentiments and corrections; and we now ſincerely thank him for the farther

ther proofs which he has given us, of his regard for the reputation of our Journal, by the remarks contained in his laſt favour, dated in the preſent month of September.

Our Correſpondent's corrections of the French *note* which we literally printed, in common with the whole extract, from Mr. D.'s book*, are obviouſly right; and it is equally certain that we might have ſaved him that trouble: but, although we wiſh to render the M. R. what a late Correſpondent ſtyles it, "the moſt correct of our periodical publications," yet we are frequently obliged to commit ſome of the ſheets to the preſs, in too much hurry to admit of their iſſuing from it abſolutely faultleſs.

In what our Correſpondent ſays of the ſpelling of Baron *Holberg*'s name, we apprehend that J. B. is himſelf miſtaken. If we may truſt to the tranſlation of the Baron's Introduction to Univerſal Hiſtory, given by our late learned aſſociate, Dr. Gregory Sharpe, the name of that well known Daniſh writer is not *Homberg*, but is ſpelt as above.

In regard to the play of *Bonduca*, J. B. is certainly *moſt accurately* right in ſaying, that according to the Latin idiom and orthography, the proper name *Petilius* ſhould have been exhibited with a ſingle (*l*), and not, as in the printed play, *Petillius*. The mention of *Chriſtmas* by the Roman Corporal is alſo, as he obſerves, a groſs anachroniſm, and, like many other paſſages in Beaumont and Fletcher, as well as Shakeſpeare, contains a ſtrange and improper mixture of ancient and modern, Gothic and claſſic, manners. The making *Caratach*, as *Caractacus* is called in the play, general to *Boadicea*, or *Bonduca*, the famous Britiſh Heroine, is, we think, an allowable liberty in a Dramatiſt, repreſenting ſo diſtant and obſcure a period of our hiſtory. The word *tumbling*, in p. 25, we do not, with J. B. conceive to be a typographical error in the old books, but the real and genuine text of the authors, infinitely preferable to his propoſed emendation of *rumbling*. The whole paſſage warrants and recommends the old reading, and if J. B. had ever been at ſea, we ſhould conceive that he would have felt the propriety of it. It may ſeem ſtrange to adduce a paſſage of Colley Cibber in illuſtration of Beaumont and Fletcher; but we remember a couplet in one of his Prologues ſo directly appoſite, that we cannot forbear quoting it:

The hardy wretch, that gives the town a play,
Sails in a cockboat on a *tumbling* ſea.

"The rough *tumbling* form" in Bonduca, plainly alludes to the tumultuous fluctuation of the waves in a tempeſt, to which the poets make the Roman compare the irregular and tremendous march of the ancient Britons.

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††† The Author of P——, a poem, may have his *Letter* and pamphlet again, by ſending a line, *in the ſame hand-writing*, to Mr. Becket, publiſher of the Review.—*N. B.* The *ſeal* is yet *unbroken*. The Gentleman will underſtand the meaning of this.—For the reſt, his ignorance muſt plead his excuſe.

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* Vide our laſt month's Review, p. 108, *the note*;—where *Veila* is printed for *Voilà*, *vaus* for *vous*, and *qui payer don ecot*, for *quoi payer mon écot*.

THE

MONTHLY REVIEW,

For OCTOBER, 1778.

ART. I. *A Collection of the Pieces formerly published by Henry Brooke, Esq.* To which are added, several Plays and Poems, now first printed. 8vo. 4 Vols. 1 l. 1 s. sewed. White. 1778.

NO Author perhaps ever gave the Reviewers more opportunities to praise and blame than Mr. Brooke *. He is certainly possessed of great talents; but, by living the greatest part of his life remote from the fountain-head of English literature, he has acquired some peculiarities that run through the great variety of his performances. Taste, and the noble simplicity of writing, cannot be obtained by reading our best authors *only*. The mixing and conversing with good critics, writers, and, let us add, men of the world, gives that *fine polish*, and *verborum curiosa felicitas* without which genius may certainly break forth, but not like Pallas from the head of Jupiter, "*completely arm'd from top to toe.*"—It was observed by the critics of the time, that the two excellent imitations of Juvenal, written by Dr. Johnson, the first called *London*, and the last printed, *the Vanity of Human Wishes*, had very distinct merit. While he wrote the first, he lived more in the world, which it was thought gave a greater ease and flow to his versification: his last performance, which, they say, was written more in retirement, had all the strength and vigour of poetry, but wanted that *ease* which was seen in *London*; and which our excellent POPE had acquired, to the highest degree, by keeping the best company, of all kinds, in the truest sense of the words.

In reviewing Mr. Brooke's Works, his poetical ablities only, will, at this time, fall under our consideration. His philosophical poem, "*Universal Beauty*," has many fine lines, but great peculiarity; and what the painters call *manner*, runs through the whole. Perspicuity, without which genius wants

* Vid. our several accounts of his "*Fool of Quality*," and other writings.

its beſt ſupport, is ſometimes loſt in the flight of the Muſe;—and ſometimes in the midſt of the *ſwell of poetry*, if we may be allowed the expreſſion, comes in a word, or half line, that ſinks the whole into ridicule. For inſtance, ſpeaking of meteors: (Book ii. page 33.)

When lo! the afflicting æther checks their pride,
Compreſſing chills the vain dilated tide;
With artful touch the curious meteor forms,
Parent prolific of ſalubrious ſtorms!
When from on high the rapid tempeſt's hurl'd,

What then? no leſs than deſtruction to be ſure——

Enlivening as *a ſneeze* to man's inferior world.

In page 42 of the ſame book, are the following lines:

For deep indeed the *Eternal Founder* lies,
And high above his work the Maker flies:

Is not this a contradiction, not to ſay unintelligible?

Yet infinite that work, beyond our ſoar;
Beyond what *Clarkes* can prove, or Newtons can explore!
Its union, as of numbers to the ſound
Of minſtrelſie, to heavenly rapture wound,
On harmony ſuſpended, tunes the whole,
Thrills in our touch, and lives upon our ſoul *;
Each note incluſive melody reveals,
Softening within the *Eternal Finger* dwells,
Now ſweetly melts, and now ſublimely ſwells;

However ſtrange the above may appear, for want of ſimplicity and perſpicuity, yet the four lines which follow, and end the book, are poſſeſſed of different merit:

Yet relative each ſocial note extends,
Throughout is blended, while throughout it blends
Symphonious, ecchoing the Supreme's deſign,
Beauty of Love, and Symmetry Divine!

The three books of Taſſo's Jeruſalem, which come next, have great merit indeed. We may have tranſlations of this poet which are more literal, but we have none that are ſo poetical:

Of arms, devote to Heaven's Eternal King;
Of ſainted hoſts the ſacred Chief I ſing,
Who freed that tomb, to infidels a prey,
Where once the Lord for all the living lay:
Alike, his might and conduct claim applauſe;
And much he ſuffer'd in the glorious cauſe:
In vain infernal fury raiſed alarms,
And half the world oppoſed contending arms;
Sedition, ruled, beneath his ſceptre lay,
Foes learn'd to fear, and rebels to obey:
So Heaven would crown its Hero with ſucceſs,
And Virtue triumph'd in the power to bleſs.

* Should not *ſoul* be plural, conſidered grammatically?

O muſe!

O muſe! whom mortal trophy would profhane,
And thy chaſte brow with fading laurel ſtain;
While circling glories round thy temples play,
And circling angels hymn the eternal lay,
O! breathe celeſtial ardours to my breaſt.——

How flowing, clear, and poetical is this beginning! and this ſtrain, riſing properly with the ſubject and the original, continues through the three books. We cannot help mentioning the fine picture of the Almighty looking from his throne upon the univerſe:

He looks, unnumber'd worlds before him lie,
And Nature lives collected in his eye!

The Reviewer laments with the Reader, that the uſual limits of an article in our Work will not permit him to give more extracts from this tranſlation.

The imitation of the *Man of Law's Tale* from Chaucer, which follows next, and which Mr. Brooke has modernized, and calls CONSTANTIA, may be read after Dryden's imitations of the ſame author. All his pictures and deſcriptions are very highly coloured;

Around the Fair * her bleſt aſſociates play,
Baſk in her eye, and whiten in her ray—
Bright PURITY, with firm unalter'd cheek,
The mild, the kind, the gentle, and the meek;
HUMILITY's benignly placid grace,
And INNOCENCE with ſweet ſeraphic face;
Calm PIETY that ſmiles amidſt the ſtorm,
And CHARITY with boundleſs wiſhes warm.

Then enter the ſtronger attendants upon the fair, and the lines grow ſtronger with the ſubject:

Bold in the front, to guard the heavenly band,
Behold the maſculine adherents ſtand!
Patience †, with Atlantean ſhoulders ſpread;
Hail Temperance, on thrifty viands fed;
Firm Fortitude, unknowing how to yield;
And Perſeverance with his batter'd ſhield;
And honeſt Induſtry, whoſe early toil
Wins health and plenty from the labour'd ſoil.
The genuine Arts behind the goddeſs wait,
Her reign illuſtrate, and improve her ſtate:
With eye elate here Contemplation ſoars,
And Learning piles his intellectual ſtores;
Here mental ſciences arranging ſhine;
Here manual crafts the various taſk deſign;
While Diligence the buſy finger plies,
And wing'd, from rank to rank, Invention flies.

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* VIRTUE.

† Can *Patience* be properly called a maſculine adherent?

Let us once for all produce, even in this meritorious performance, an inſtance of *ſinking* in the midſt of a poetical deſcription, at the ſeventh line of the beginning of the tale:

Hence WANT, ungrateful viſitant, adieu!
Pale empreſs hence, with all thy meagre crew—
Sour Diſcontent, and mortified Chagrin,
Lean hollow Care, and ſelf-corroding Spleen;
Diſtreſs and Woe, ſad parents of Deſpair,
With wringing hands, and ever rueful air;
The tread of Dun, and *Bum*'s alarming hand,
Dire as the touch of Circe's circling wand.——

The cant monoſyllable, *Bum*, throws a ridicule upon theſe lines, and would almoſt diſgrace parody;—yet, be not too ſqueamiſh, gentle Reader, but read on,—forgive ſmall errors,—and thou wilt be well rewarded for thy candour.

Redemption, the laſt poem in the firſt volume, has great ſtrokes of poetry intermixed with religious rapture, and ſuch peculiarities as we have noticed in "*Univerſal Beauty.*" As a ſpecimen of the Author's powers, in this kind of compoſition, we ſhall refer our Readers to the extract taken from the winding up of the poem, inſerted in our account of this piece, in our Review, vol. xlviii. p. 68*.

Mr. Brooke begins his ſecond volume with three fables, as he is pleaſed to call them: *The Temple of Hymen*; *the Sparrow and the Dove*; and *the Female Seducers*; which may vie with almoſt every production of the kind in our language, for poetical colouring, facility of verſification, and ſtrength of ſentiment. It is very extraordinary that the ſame writer, who, in parts of other poems, ſeems to be inharmonious, hard, and, let us add, unintelligible, ſhall, in his *fables*, have all the flowing eaſe, clearneſs of expreſſion, and powers of poetry, that are to be found in *Gay*, *More*, or in the beſt of our fabuliſts: yet we dare not ſay, with all their merit, that theſe three fables are equal to Gay's; for, in the firſt place, they are too extenſive (ſeveral hundred lines each) for that kind of writing.—*Fable* ſhould be ſhort, ſtrong in the application, quick in the effect, and poignant in the moral. Mr. Brooke's Temple of Hymen is properly an *allegorical tale*: his *Sparrow and Dove*, notwithſtanding its great excellence in part, has ſuch a mixture of falſe taſte, and incongruous matter, that we ſcarce know what to call it. Were the Author to take our advice, he ſhould omit about 150 lines, beginning with—*Freedom reſtrained by reaſon's force*, in page 35, and ending at —*While ſwelling with the darling theme*, &c. The abſtruſe reaſoning and philoſophy which might figure

* Mr. Brooke's poem, intituled, REDEMPTION, was firſt publiſhed in 1773.

well

well in another place, are very improper in the character of the dove, and the connection and conduct of the fable appears to us, by the omiſſion, like a well pruned tree, to gain ſtrength by the amputation *.

To evince the great merit of theſe poems, we may venture to affirm that there is no one page of them but breathes the true ſpirit of poetry. Let us open the book at random—page 24 of the Temple of Hymen, the Virgin thus deſcribes to Hymen the man ſhe would chuſe:

" Give him a form that may delight
My inward ſenſe, my mental ſight;
In every outward act, deſign'd
To ſpeak an elegance of mind.

" In him, by ſcience, travel, taſte,
Be nature poliſh'd, not defaced;
And ſet, as is the brilliant ſtone,
To be, with double luſtre, ſhewn.

" Sweet be the muſic of his tongue,
And, as the lyre of David, ſtrung,
To ſteal, from each delighted day,
Affliction, care, and time, away.

" Within his comprehenſive ſoul
Let Heaven's Harmonious Syſtem roll;
There let the Great, the Good, the Wiſe,
Of famed antiquity ariſe,
From every age and every clime,
Eluding death, and circling time!
There let the SACRED VIRTUES meet,
And range their known and native ſeat!
There let the Charities unite,
And Human Feelings weep Delight!

" Kind POWER! if Such a Youth you know,
He's all the Heaven I aſk, below."

The fine turned compliment to Lord Charlemont ends the poem or fable:

" So wiſh'd the much aſpiring Maid;
Pale turn'd the POWER, and, ſighing, ſaid:

" Alas! like him you fondly claim,
Through every boaſted form and name,
That graces Nature's varying round,
A SECOND is not to be found!
Your ſuit, Fair Creature, muſt miſcarry,
Till CHARLEMONT reſolves to marry."

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* To prove that the title *fable* is no miſnomer, perhaps the authority of Dryden might be urged. It is ſtrange, though his title-pages call the *Cock and the Fox*, and the *Flower and the Leaf*, tales, yet the title-page to his preface calls them fables.

Three of theſe fables, viz. The *Female Seducers*, the *Sparrow and the Dove*, and *Love and Vanity*, were printed in More's Collection; and are no ſmall ornament to it.—Mr. Brooke would have been equal to any of our fable-writers, had he been more attentive to the nature and end of apologue.

We ſhall, in our next Review, conſider this Gentleman as a *dramatic author*, for there is little elſe in the remaining volumes but his dramas, of various kinds.

We are ſorry to hear that ſuch talents as this writer hath poſſeſſed have been miſemployed in draining of bogs in Ireland; ſuch occupation is unfit for ſo good a tiller of Parnaſſus:—to drop *figure*, and ſpeak *truth* in plain terms—Mr. Brooke is a man of knowledge and genius, and what is much better, a moſt worthy man, and an excellent citizen.

(The concluſion in our next.)

ART. II. *An experimental Syſtem of Metallurgy, with general Remarks, and Explanations.* By the late John Henry Hampe, M. D. Fellow of the Imperial Academy N. C. and of the Royal Society of London. Folio. 18 s. Boards. Nourſe. 1777.

ON works of ſmall price, and ſtill ſmaller value, we generally execute ſummary juſtice, by a ſhort condemnatory ſentence in our *Catalogue*: but with reſpect to a production like the preſent, carrying a plauſible title, and bearing a price which may ſenſibly affect the pocket of a poor experimental philoſopher; it ſeems expedient to accompany the ſentence of condemnation, which juſtice obliges us to paſs upon it, with a part of the evidence on which it is founded.

Were the *experiments*, with which title the Editor has thought proper to dignify the *receipts* contained in this work, to be depended upon; particularly thoſe relating to the deſirable myſtery of *tranſmutation*, or the *art of making gold*, which is confidently taught in many of them: this would be the richeſt volume that ever fell under our conſideration.—But, alas! the travels of Lemuel Gulliver, which, to uſe the words of their facetious author, contain "A lye at *every ſecond word*," ſcarce preſent us with more untruths than the departed ſage, whoſe name is prefixed to this work, has bequeathed to the world in theſe pretended *auriferous* pages.—Not that they all bear this ſuppoſed golden fruit. Many of them preſent us with an humbler produce. But this production is, upon the whole, of ſo *alchemiſtical* a caſt, that our attention is naturally drawn, in the firſt place, to this diſtinguiſhing feature of it. On account of the ſingularity of ſuch a publication as this, at a time when rational chemiſtry is ſo ſucceſsfully and extenſively cultivated, and the dreams of the alchemiſts are ſcarce any longer remembered; we ſhall firſt endeavour to ſatisfy the curioſity of our philoſophical readers

readers with regard to the Author, and the hiſtory and general contents of theſe his remains.

With reſpect to the firſt, all the information we can give muſt be extracted from the two firſt pages; and particularly from an inſcription in Latin, ſprinkled with a creditable portion of Greek, accompanied with an Engliſh tranſlation, both ſaid to have been written by the Author himſelf: the former annexed to his moſt venerable *phyz* in metzotinto, which fronts, and reflects no ſmall degree of ſolemnity on the title page.

In this memorial of himſelf, our Sage informs us that he was 'thirty years Phyſician to H. R. H. Princeſs of Wales; fifty years practiſed phyſic in London—being an old man of fourſcore, very temperate and healthy. Lived fifteen years as to drink, without *wine* upon water [*Quoad liquida invinius* Υδροπότης] as to victuals, upon herbs and puddings: [*Quoad ſolida*, Λαχανοφαγος-Μαζοφαγος]:'—that he 'obtained this lively old age,' not, as we expected to be told, through the virtues of the *alkaheſt*, or ſome one of the many *univerſal medicines* given in this work, but 'by a ſimple and ſmall diet,' and principally by the Γαστρος κρατειν of Pythagoras, here quaintly tranſlated, 'Pythagoras's *Appetite-government*.'

From the Editor we learn only that the Author was well known 'to the learned for his knowledge in theſe ſubjects;' that ſeventeen ſheets of the preſent work 'were printed before his death, under his own care and inſpection; and that the remaining part is printed from a fair manuſcript copy, in his own hand-writing.'

The Author treats of all the metals and ſemi-metals in order; beginning with gold, and ending with mercury. He firſt briefly deſcribes the different ores of each metallic ſubſtance. Theſe meagre deſcriptions are ſucceeded by a great number of *experiments*; ſome of which are avowedly taken from *Becher*, *Kunckel*, *Stahl*, a ſuppoſed manuſcript of *Boerhaave*, &c. but the greater part are not diſtinguiſhed by any ſignature, and may accordingly be ſuppoſed to be given by himſelf, or at leaſt on his own authority. Many of theſe experiments are ſucceeded by, what is called, an '*Explanation*;' which indeed they greatly require, but ſeldom receive. At the end of each claſs of experiments, ſome general '*Remarks*' are given on each metal reſpectively.

Under the article *Gold*, our Author is peculiarly laviſh; having huddled together no leſs than 77 experiments on this delectable ſubject. The titles of a few will ſhew the complexion of the greater part of them.—'To procure true *mercury* from gold.'—'To extract a true ſulphur from gold—or the *ſulphur ſolis*—a great reſtorative.'—'To diſſolve gold by the *oil of mercury*.'—'To prepare the true *ſalt* of gold'—'a ſpecimen of which the Author can ſhew, as well as of the ſulphur of gold.'—'To

ſublime gold, in order to prepare it for a red oil of great virtues.' —'To prepare a red *glaſs* of gold, for *tranſmutation*.'—We read too of the 'golden oil of mercury, which diſſolves leaf gold like butter;' and of 'rain, carefully collected during thunder,' and which being ſuffered to putrefy, becomes, after ſome additional operations, 'a ſalt that diſſolves leaf gold into an oil.'

At experiment 59, however, on gold, our hermetical Philoſopher turns abſolutely *felo de ſe*; and, ſeemingly through mere wantonneſs, gives us 'A Proceſs to *deſtroy* the gold intirely.'—But though our Adept, as we have been told, lived many years in the near neighbourhood of Almack's and the court; he talks like a *recluſe* when he adds, at the end of this *deſtructive* receipt, that 'the proceſs is in *few hands*, and is kept as a great ſecret.' —He tells us likewiſe afterwards that this curious feat is to be performed by means of the *ſal ſapientiæ*.—A very unlikely matter truly!

The modeſt terms in which this Sage announces the reſults of his moſt ſplendid proceſſes is truly edifying. At the end of a proceſs, which, conducted on a large ſcale, under the direction of the Firſt Lord of the Treaſury, would ſet even that exhauſted ſpendthrift, poor *Britannia*, on her legs again; he only bids you look into the crucible, 'examine the contents, and be ſatisfied.' When he is teaching you how to turn your braſs halfpence into gold, by means of a certain 'red tranſparent ſtone;' he ſimply tells you to throw it on melting copper, and 'it will produce a *profitable alteration*.' In the next experiment, he divulges a proceſs for procuring a quinteſſence, 'one part of which will coagulate ten parts of common mercury into a *better metal*.' In ſhort, products that would ſatiate the avarice even of a Britiſh Nabob are announced with ſuch temperate admonitions as—'You will find your work well paid.'—'The *gradation* will be of a noble kind.'—'You will find an agreeable change.'—'Be contented with the product, &c.'—The demon of Cupidity ſurely muſt have ſeized you, if you are not; when the kind admoniſher preſents you with a *pulvis ſecundæ rotationis*, one part of which 'tranſmutes 8000 parts of tin into ſilver;' and with another, of which 'one part will tranſmute 1000 parts of lead into gold!'—But to be more ſerious.

M. Groſſe was, we believe, the only rational modern chemiſt, ſince the days of Becher and Kunckel, who pretended to procure a running mercury from lead; and that too by the ſimple and eaſy proceſs of making a ſaturated ſolution of this metal in the nitrous acid. The account of his experiments may be found in the *Mem. de l'Acad. Roy. de Sciences* for the year 1733. As he was a perſon of character, and as no one has ſince been able to verify this proceſs, there is reaſon to ſuppoſe that he was deceived in the materials he employed, particularly in the lead, which

which poſſibly might contain mercury; or in ſome other manner. Numerous proceſſes, however, are given in the preſent work, with the greateſt confidence, for procuring mercury from almoſt all the metals and ſemi-metals. Such of our chemical Readers as reject the viſionary proceſſes of *tranſmutation*, but who may nevertheleſs be inclined to think more favourably of the poſſibility of *mercurification*, may judge of the merit of the many mercurifying proceſſes here boldly delivered, by the following ſpecimen; which we have not ſelected on account of its palpable abſurdity, but becauſe of its ſhortneſs, and as it *happens* to be deſcribed in more intelligible terms than is uſual with our Adept.

Experiment 15, page 191.

'*To diſſolve Antimony with the Oil of Tartar, in order to procure a Mercury.*

'Mix one part of antimony with two parts of oil of tartar *per deliquium*. Digeſt for ſeven days. Dry the *calx*, and mix it with equal parts of crude tartar. Diſtil *per deſcenſum. One pound of antimony yields four ounces of mercury.* This mercury diſſolves gold ſooner, and renders it more ſubtle, if amalgamated therewith, than common mercury. The *oil of tartar* is to be made *more cauſtic* by *repeated deliquations.*—In a preceding proceſs, which teaches how 'To *acuate* the fixed alcali of nitre, by the martial regulus of antimony, &c.' we are told that the effects of this *acuated* alkali on highly rectified ſpirit of wine are ſurprizing, *rendering it phlegmatic* to half its quantity.'—Few would collect, from this phraſeology, that the alcali will actually *dephlegmate* the ſpirit, inſtead of *rendering it phlegmatic.*

We have not performed the whole of our duty to the Public, till we have further obſerved that the other proceſſes given in this work, and which do not relate either to *tranſmutation* or *mercurification*, are, in general, delivered in a very obſcure and unedifying manner; and contain abſurdities and errors that cannot eſcape the obſervation of the mereſt tyro in chemiſtry. B..y.

ART. III. *An Introduction to Fluxions, deſigned for the Uſe, and adapted to the Capacities of Beginners.* By the Rev. F. Holliday, Vicar of Weſt Markham and Botnamſall, Nott's. 8vo. 6s. bound. Nourſe. 1777.

DIFFICULT ſubjects are ſometimes rendered much more ſo by a multitude of explanations, and introductory diſcourſes, which are often written by perſons who are not intimately acquainted with the matter they take in hand, or not ſufficiently maſters of language to expreſs their own ideas with clearneſs and perſpicuity, eſpecially on points which are very abſtruſe; and this, perhaps, was never more fully verified than in the doctrine of fluxions. Unhappily for this ſcience, it was firſt,

firſt, we believe *wilfully*, miſtaken by one of the moſt ſpecious reaſoners that ever lived; by a man who had the addreſs to perſuade many, and perhaps himſelf alſo, that there was no ſuch thing as real matter; that the mountain, which by falling on you, would cruſh you to death in an inſtant; that the meat which you eat, the moſt beautiful woman whom you ſee, or whom, perhaps, you preſs with rapture to your boſom, exiſt only in idea. Yet more unfortunately for ſcience, ſome of thoſe who undertook to defend it, underſtood much leſs of the matter than himſelf; whereby advantages were given to his arguments which he was by no means diſpoſed to neglect; and when more ſkilful opponents entered the liſts, they found themſelves oppoſed by thoſe who had embarked in the ſame cauſe with leſs ſucceſs. It was therefore nothing extraordinary, if a general opinion was entertained of the difficulty and obſcurity of a ſubject, about which even its moſt zealous advocates were divided, and which had been attacked by ſuch a formidable antagoniſt; although his ſucceſs aroſe wholly from the weakneſs of the firſt defenders, and the oppoſition which theſe afterwards made to ſuch as were qualified to do it in a more able manner.

This general opinion, founded on no better principle, (for we will venture to aſſert that the firſt principles of the ſcience, as they were delivered by the illuſtrious inventor himſelf, are ſufficiently clear, and without reaſonable exception) has furniſhed out a plauſible pretence to every author who has thought proper to write on the ſubject, for offering his book to the Public.

Beſide *Robins* and *Maclaurin*, we know not of any writer who has added to the accuracy of the manner in which Sir *Iſaac Newton* had guarded his expreſſions; and their ideas of the matter are undoubtedly the ſame with his. Theſe gentlemen, the latter eſpecially, were poſſeſſed of all that clearneſs of apprehenſion, and accuracy of expreſſion which diſtinguiſh real mathematicians; and in theſe reſpects, we are not afraid to declare that we think *Maclaurin* ſtands unrivalled in later times.

With reſpect to the Author of the treatiſe now under conſideration, it is with real concern we declare ourſelves of opinion that the doctrine of fluxions will be very little benefited by him, either in theſe reſpects, or in that which he more immediately profeſſes; namely, *in* rendering 'the entrance into this moſt ſublime geometry plain, eaſy, and delightful as poſſible;' and in 'endeavouring not to puzzle and confound, but to make it plain and practicable.' Whether we are right or wrong in this opinion, our Readers will be enabled to judge, in ſome meaſure, from the following

5, 'GENERAL

'GENERAL DEFINITION.'

'If we conſider quantities as generated by continual motion, it is evident, that in equal ſpaces of time they will become greater or leſs proportionally, as the *velocity* of the motion, by which they are ſo generated, is greater or leſs; and therefore the velocity of the motion is very properly called *fluxion*, and the quantity generated *fluent*. For fluxions are not magnitudes, but the *velocities* with which magnitudes, varying by a continued motion, increaſe or decreaſe. And this is agreeable to the noble inventor Sir *Iſaac Newton*, who ſays, "I conſider mathematical quantities here, not as conſiſting of very ſmall parts, but as deſcribed by a continued motion. Lines are deſcribed, and therefore generated, not by the apposition of parts, but by the continued motion of points; ſuperficies by the motion of lines, &c. therefore I conſider quantities which increaſe in equal times, and by increaſing are generated. I ſought a method of defining quantities from the velocities of their motions or increments with which they are generated, and I call theſe velocities of the motions or increments *fluxions*, and the generated quantity *fluents*." It is plain, therefore, that magnitudes are to be conſidered, not under the notion of being increaſed by a repeated acceſſion of parts, but as generated by a continued local motion or flux of their elementary parts; and the quantities thus generated are ſaid to *flow*, and called *fluents*, or *flowing quantities*, and ſometimes *variable*, or *indeterminate* quantities; becauſe they are capable of receiving of an indefinite number of particular values, in a regular order of ſucceſſion. Therefore any quantity may be ſuppoſed to be generated by continual increaſe, after the ſame manner that ſpace is deſcribed by local motion.

Were we to form our ideas of Sir *Iſaac Newton's* 'talent of explaining himſelf' on theſe matters, from the mangled extract which is here given from the beginning of his introduction to the quadrature of curves, and contained in the above quotation from our Author, we ſhould have but too much reaſon for forming 'a mean opinion of his abilities' in that reſpect; and, we apprehend, but a very indiſtinct notion of what he means either by a *fluxion* or a *fluent*: but if we turn to the treatiſe itſelf, from whence we are to ſuppoſe it has been extracted, we ſhall there find that 'he is the cleareſt writer for the number of words he uſes that ever writ; [that] he has no waſte words, nor does he want any, if one does but attend carefully to the ſtrict ſenſe of the few he uſes.' Our Author ought alſo to have conſidered that it is diſcouraging to beginners when they ſee ſo many references to ſuch abſtruſe performances as Sir *Iſaac Newton's Principia*, and Mr. *Emerſon's Fluxions*, in almoſt every page of a book which is only to be conſidered as an introduction to the ſubjects on which they treat.

ART. IV. *Biographia Britannica: or the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages to the preſent Times.* Collected from the beſt Authorities, printed and manuſcript, and digeſted in the Manner of Mr. Bayle's Hiſtorical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D. D. and F. S. A. With the Aſſiſtance of other Gentlemen. Volume the Firſt. Folio. 1 l. 11 s. 6 d. Boards. Bathurſt. 1778.

THE general merit, and extenſive utility, of the *Biographia Britannica*, are ſo well known, that we may be permitted to congratulate the Public on the appearance of a new impreſſion of this valuable work, in which the moſt material errors of the firſt edition are corrected, and in which the Editor undertakes to ſupply the deficiencies, not only by the addition of many important particulars, in lives already written, but by the introduction of many new lives. That our Readers may be fully informed of the Editor's deſign, in this publication, we ſhall give them the following particulars from his preface:

'The new lives will form a very important part of this undertaking. It is apprehended that they will amount to more than 300 Articles; and it will be our endeavour, by having recourſe, as far as lies in our power, to the moſt original information, to render them peculiarly authentic.—In the writing of new lives we do not include thoſe only that have been determined ſince the publication of the firſt edition, but ſeveral names which might, and, indeed, ought to have had a place in that edition. The additions to the former articles will be numerous, and, in ſome caſes, of conſiderable extent. Thoſe to ADDISON and Lord BACON, in the preſent volume, are particularly large. In the additions to Addiſon, there is an important and curious paper relative to that great man's quarrel with Mr. Pope, for which we are indebted to a moſt eminent and reſpectable perſon, who hath not indulged us with the liberty of mentioning his name.

'The enlargements conſiſt either of new circumſtances in the lives of celebrated men, or of farther extracts and remarks with regard to their characters, works, and actions. The additional matter is, for the moſt part, inſerted at the end of each article.

'As to a number of corrections which have already occurred, or will hereafter occur, in the courſe of the undertaking, it would be needleſs to point them out diſtinctly. It is ſufficient to rectify in ſilence any little inaccuracies of language or ſentiment, or any ſlight miſtakes in dates and facts, which will almoſt unavoidably take place in ſo voluminous a publication. We have exerted ourſelves, in this reſpect, with conſiderable attention; and the inſtances in which we have made the ſmaller neceſſary alterations, would appear, if carefully examined, to be very numerous. But we do not wiſh to be underſtood as having performed more than we have actually done. We do not pretend to write this great work over again, or, where there is no apparent cauſe for doubt or ſuſpicion, to re-examine every fact. This would be an endleſs, as well as needleſs taſk.

Where

Where the writers who preceded us, and who were men of diſtinguiſhed hiſtorical knowledge, had all the materials before them which we could have, and plainly exerted great ability, impartiality, and diligence in making uſe of theſe materials, there could be no call upon us to diſpute the truth of their narrations, or the fidelity of their references. Whatever articles ſhall be found to have been drawn up with any deficiency of care and attention, muſt have a proportionable liberty taken with them; and we are afraid that this part of our employment will be increaſed, when we come towards the latter end of the work. It is to be regretted that Dr. Campbell ceaſed to write, after the cloſe of the fourth volume. The Supplement, in particular, was ſo haſty and imperfect a performance, that, excepting a few inſtances, we purpoſe to cancel it entirely. Accordingly, in the preſent volume, we have given new lives of ABERNETHY and ARBUTHNOT. In that of ABERNETHY, beſides its being capable of improvement in other reſpects, we were furniſhed, by the Rev. Mr. Joſiah Thompſon, of St. Mary-Axe, with ſome curious eccleſiaſtical information concerning the Preſbyterians in Ireland, and the ſteps which were taken, previous to the obtaining of the Act of Toleration in that country. The account of Dr. Arbuthnot, in the Supplement, was tranſcribed, almoſt verbatim, from the memoirs of him prefixed to the two little volumes of what are called his Miſcellanies. This, as the compoſition ought to be our own, would of itſelf have been a ſufficient reaſon for writing a freſh life of the Doctor, even if we had not otherwiſe been enabled to render it more perfect.

'In a work drawn up by various perſons, it is not eaſy for them always to concur in the ſame views of things. There are ſeveral inſtances in which we do not agree with the ſentiments advanced, and the repreſentations given, by our learned predeceſſors; and yet, where they were not merely incidental modes of expreſſion, of no ſignificance to the main article, it would have been improper to ſtrike out, or new model what they had ſaid. It would have been depriving them of that right which they undoubtedly had to ſtate facts according to their own ideas: in theſe caſes, therefore, we have taken the liberty, in ſubſequent notes, of declaring our difference of opinion, with the reaſons on which that difference is founded.

'A few articles, in the firſt volume of the Biographia, were of ſo little comparative importance, that they might, perhaps, originally have been ſpared. But, as they take up a very ſmall ſpace, and ſome perſons may wiſh to have them retained, we have preſerved them in the preſent edition. There is only one inſtance wherein we have omitted an article, which is that of ATHERTON. This man had not the leaſt claim, from his abilities or public actions, to a place in the work. The ſtory of him is ſhocking and indelicate, and told in a manner extremely diſagreeable. Doubts, likewiſe, have lately been ſuggeſted concerning part of the facts related of him. On theſe accounts, we were happy to find that our own inclination of dropping him entirely, was confirmed by the opinion of ſeveral gentlemen diſtinguiſhed for their learning and judgment.

'It is proper to take notice, that we have changed the ſignatures at the end of the lives, and have placed, in their ſtead, the initial letters of the real names of each of the authors, ſo far as they have come to our knowledge. The articles formerly marked T, were drawn up by Mr. Broughton, and thoſe ſigned G and R, by Mr. Oldys. The ſignatures of Dr Campbell were E and X, that of Mr. Morant C, and that of Dr. Nicolls P. We know not who was the writer of the lives, in this volume, which have the letter D annexed to them; and, therefore, we have let that letter ſtand as before.——

'It is our wiſh, and will be our aim, to conduct this publication with real impartiality. We mean to riſe above narrow prejudices, and to record, with fidelity and freedom, the virtues and vices, the excellencies and defects of men of every profeſſion and party. A work of this nature would be deprived of much of its utility, if it were not carried on with a philoſophic liberality of mind. But we apprehend that a philoſophic liberality of mind, whilſt we do full juſtice to the merit of thoſe from whom we differ either in religious or political opinions, doth not imply in it our having no ſentiments of our own. We ſcruple not to declare our attachment to the great intereſt of mankind, and our enmity to bigotry, ſuperſtition, and tyranny, whether found in Papiſt or Proteſtant, Whig or Tory, Churchman or Diſſenter. A hiſtory that is written without any regard to the chief privileges of Human Nature, and without feelings, eſpecially of the moral kind, muſt loſe a conſiderable part of its inſtruction and energy.'

This account of the Editor's views, in the preſent work, will raiſe the public expectation to a conſiderable height; and as far as we are enabled to form a judgment from the preſent volume, we can with confidence pronounce that it will not be diſappointed. On a careful compariſon of the former with the preſent edition, we meet with many judicious corrections, and valuable additions, which muſt have coſt the Editor no ſmall portion of attention and labour. From theſe we ſhall ſelect the additions relating to Mr. Addiſon, which will, we doubt not, be highly acceptable to our Readers, both on account of the reſpectable character which they treat, and the manner in which they are written:

'A few miſtakes in the original article concerning Mr. Addiſon have now been corrected[a]; and we ſhall here add what farther particulars have occurred to us, concerning this valuable man, and juſtly celebrated writer. Mr. Whiſton confirms the truth of his having been intended for Holy Orders; and aſſerts that he was diverted from that purpoſe by Lord Halifax and Lord Somers. It hath even been ſaid, that the Saturday's papers in the Spectator, which were commonly upon religious ſubjects, were deſigned originally for ſermons. Mr. Addiſon was a great friend to Mr. Whiſton; and, in conjunction with

[a] 'In this we have been obligingly aſſiſted by a letter from Oxford, and by Mr. Reed of Staple's Inn.'

Sir

Sir Richard Steele, by procuring a number of benefactors to the aſtronomical lectures of that very learned and worthy perſon, contributed to the comfortable ſupport of him and his family, when he had been baniſhed from the univerſity of Cambridge, for attacking the commonly received doctrine of the Trinity [b]. In the project which Mr. Addiſon had formed, of compoſing an Engliſh Dictionary, he conſidered Archbiſhop Tillotſon's writings as the chief ſtandard of our language; and, accordingly, marked, as the groundwork of his deſign, the particular phraſes in the ſermons publiſhed during his Grace's lifetime [c]. This ſhews how much he admired that eminent Prelate's ſtyle, and renders it probable, that he might, in part, be indebted to him for the perſpicuity and eaſe which appear in his own works. He is reported to have been ſo extremely nice in his proſe compoſitions, that, when almoſt a whole impreſſion of a Spectator was worked off, he would ſtop the preſs, to inſert a new prepoſition or conjunction [d]. When the Guardian was dropped, he was ſolicited by Mr. John Hughes, to unite with him in writing another periodical paper, under the title of the Regiſter; but he declined the propoſal, though with great marks of regard to Mr. Hughes, of whoſe abilities and character he had a high and juſt eſteem. Mr. Addiſon alledged, that he had been ſo employed in thoughts of that nature for two or three years paſt, that he muſt take ſome time to reſt himſelf, and lay in fewel for a future work [e]. Indeed, conſidering the variety of his beautiful eſſays and ſpeculations, in the Tatler, Spectator, and Guardian, it is not ſurpriſing that his ſtock of matter ſhould be ſomewhat exhauſted. Dr. Swift, who uſually ſpeaks of him in the moſt honourable terms, aſſerts that he kept him in his employment under Lord Oxford's miniſtry, and that he recommended him to that nobleman. The Earl of Oxford would, no doubt, have rejoiced in ſuch an acquiſition; but this muſt have been rendered impoſſible, by Mr. Addiſon's attachment both to his principles and his friends. A remarkable teſtimony of his general popularity is afforded by Dr. Swift, in a letter to Stella, of October the 12th, 1710: "Mr. Addiſon's election, ſays he, has paſſed eaſy and undiſputed; and, I believe, if he had a mind to be choſen King, he would hardly be refuſed." A cordial friendſhip appears to have ſubſiſted between him and Dr. Swift; with the interruption, however, for a ſhort time, of ſome little reſerve, on account of their different

[b] 'Whiſton's Memoirs of his own Life and Writings, p. 257, 258.'

[c] 'Birch's Life of Tillotſon, p. 338, 339.'

[d] 'Warton's Eſſay on the Genius and Writings of Pope, p. 153.'

[e] 'Letters by ſeveral eminent Perſons deceaſed, publiſhed by the Rev. Mr. Duncombe, Vol. i. p. 116—122. Second Edition.'

political

political engagements. Mr. Addiſon's laſt letter to the Dean of St. Patrick's, ſtrongly diſplays the liberality and candour of his temper, and the ſincerity of his regard to the Dean in particular [f]*. A very late writer informs us, that when Lord Guernſey, during the debates on the Bill for ſtrengthening the Proteſtant intereſt, moved for a clauſe to be added to the Bill, to oblige every perſon who took the abjuration oath, to acknowledge the divine inſpiration of the Bible, and the doctrine of the Trinity, he was ſupported in his motion by Mr. Addiſon; but upon what authority this aſſertion is grounded doth not ap-

* 'The ſincerity of his regard to the Dean in particular.] This letter, as it places Mr. Addiſon's temper in a very agreeable point of view, we ſhall inſert. "Briſtol, October 1, 1718. Dear Sir, I have received the honour of your letter at *Briſtol*, where I have juſt finiſhed a courſe of water-drinking, which I hope has pretty well recovered me from the leavings of my laſt winter's ſickneſs. As for the ſubject of your letter, though you know an affair of that nature cannot well nor ſafely be truſted in writing, I deſired a friend of mine to acquaint Sir *Ralph Gore*, that I was under a pre-engagement, and not at my own choice to act in it; and have ſince troubled my Lady *Aſhe* with a letter to the ſame effect, which I hope has not miſcarried. However, upon my return to London, I will farther inquire into that matter, and ſee if there is any room left me to negociate as you propoſe.

"I ſtill live in hopes of ſeeing you in England; and if you would take my houſe at Bilton in your way (it lies upon the road within a mile of *Rugby*), I would ſtrive hard to meet you there, provided you would make me happy in your company for ſome days. The greateſt pleaſure I have met with for ſome months, is in the converſation of my old friend Dr. Smalridge, who, ſince the death of the excellent man you mention [g], is to me the moſt candid and agreeable of all Biſhops; I would ſay Clergymen, were not Deans comprehended under that title. We have often talked of you; and when I aſſure you he has an exquiſite taſte of writing, I need not tell you how he talks on ſuch a ſubject. I look upon it as my good fortune, that I can expreſs my eſteem of you, even to thoſe who are not of the Biſhop's party, without giving offence. When a man has ſo much compaſs in his character, he affords his friends topics enough, to enlarge upon, that all ſides admire. I am ſure a zealous friendly behaviour diſtinguiſhes you as much as your many more ſhining talents; and as I have received particular inſtances of it, you muſt have a very bad opinion of me, if you do not think I hearly love and reſpect you; and that I am ever, dear Sir, your moſt obedient, and moſt humble ſervant, J. Addison [h]."

[f] 'Swift's Works, 24*to*. Vol. xiv. p. 54. Vol. xv. p. 39. Vol. xxii. p. 42. Vol. xii. p. 105—109. Vol. xv. p. 24. Vol. xxii. p. 59. 176. Vol. xx. p. 152.'

[g] 'Dr. St. George Aſhe, Biſhop of Derry.'

[h] 'Swift's Works, Vol. xx. p. 152.'

pear

pear[i] *. Dr. Young hath related a beautiful circumſtance concerning Mr. Addiſon's behaviour at the approach of death; and the fact is ſo remarkable, that we ſhall give it in the author's own words. "After a long and manly, but vain ſtruggle with

* '*Upon what authority this aſſertion is grounded doth not appear.*] On the 13th of December 1718, a Bill was brought into the Houſe of Lords, by Earl Stanhope, intitled, "An Act for ſtrengthening "the Proteſtant Intereſt in theſe Kingdoms;" the deſign of which was to repeal the occaſional Conformity and Schiſm Bills; the firſt of which had been enacted in the tenth, and the other in the twelfth year of Queen Anne's reign. After warm debates, it paſſed the Houſe of Lords, on the 23d of December, and was ſent down to the Houſe of Commons[k]. When it came to be conſidered in that Houſe, on the 7th of January 1718-19, it was there as warmly debated; and on the 9th of January, when the Houſe went into a Committee on the Bill, Lord Guernſey moved, "That it be an inſtruction to the ſaid Committee, that they have power to receive a clauſe, that any perſon when he comes to take the oath of Abjuration, and other oaths, ſubſequent to his receiving the ſacrament in order to his qualification, ſhall acknowledge that the Holy Scriptures of the Old and New Teſtament were given by Divine Inſpiration, and ſhall acknowlege his firm faith and belief in the ever bleſſed Trinity." The previous queſtion being put on this motion, it paſſed in the negative, by a majority of ninety voices; ſeveral members, who oppoſed the Bill in general, having diſapproved of Lord Guernſey's amendment[l]. Mr. Addiſon was one of the members who divided for the Bill, on the 7th of January; and his not voting againſt Lord Guernſey's motion might ariſe from his abſence. This will be eſteemed the more probable, when we reflect upon the ſtate of his health. His attendance on the firſt day's debate, on which the ſucceſs of the cauſe depended, was, in all likelihood, as much as his ſtrength could bear. Beſides, as Lord Guernſey's motion was evidently deſigned to obſtruct and ruin the Bill, Mr. Addiſon, in joining with his Lordſhip, muſt have endeavoured to prevent the paſſing of an Act, which he himſelf, but two days before, had approved of and ſupported. He muſt, at the ſame time, have acted contrary to the liberal principles which he had always maintained, contrary to his political connections, contrary to all thoſe friends of his, in both Houſes, with whom he had ever, in ſentiments and affection, been firmly united. Unleſs, therefore, better evidence be produced, for the fact aſſerted by Dr. Maty, than hath yet appeared to us, we can by no means admit of its truth. The Doctor probably was led into an error, by too ſuperficial an examination of the liſt of members who voted for and againſt the Bill, which is inſerted in the Appendix to the eighth volume of the Commons Debates, publiſhed by Chandler.'

i 'Maty's Memoirs of Lord Cheſterfield, p. 28. 276, 277.'

k 'Hiſtory and Proceedings of the Houſe of Lords, Vol. iii. p. 99—110. Hiſtorical Regiſter, Vol. iv. p. 55—64.'

l 'Hiſtory and Proceedings of the Houſe of Commons, Vol. vi. p. 191—193. Hiſtorical Regiſter, Vol. xliv. p. 66—68.'

his diſtemper, he diſmiſſed his phyſicians, and with them all hopes of life. But with his hopes of life he diſmiſſed not his concern for the living, but ſent for a youth nearly related, and finely accompliſhed, but not above being the better for good impreſſions from a dying friend. He came; but life now glimmering in the ſocket, the dying friend was ſilent: after a decent and proper pauſe, the youth ſaid, "Dear Sir! you ſent for me: I believe and hope that you have ſome commands; I ſhall hold them moſt ſacred." May diſtant ages not only hear, but feel the reply! Forcibly graſping the youth's hand, he ſoftly ſaid, "See in what peace a Chriſtian can die." He ſpoke with difficulty, and ſoon expired [m]."

'Though there are not many new particulars to be met with, in relation to the general tranſactions of Mr. Addiſon's life, yet much hath been ſaid concerning him ſince the preceding article was written; and there hath appeared, of late, a tendency to depreciate his merit. His perſonal character has, in ſome degree, been attacked; and eſpecially with regard to his conduct to Mr. Pope †. His eminence as a poet ‡ and a critic, hath been

† '*His perſonal character, &c. has been attacked, and eſpecially with regard to his conduct to Mr. Pope.*] Mr. Ruffhead has treated Mr. Addiſon's memory with great ſeverity as a party writer. "His moderation in party, ſays this author, appears to have been all affected; thoug he uſed to talk much of it, and often recommended it to *Mr. Pope*, adding, that he ought not to be contented with the applauſe of half a nation. He uſed to blame Steele greatly for being too much a party-man; and yet, when he found himſelf that he was likely to promote his intereſt by party-attachments, he entered into them with a zeal which does his memory no credit: for this man of moderate principles became the champion of a faction, and did not ſcruple to pen the Freeholder [n]." The folly of this charge would only excite contempt, if the malignity of it did not demand indignation. Mr. Addiſon was, from principle, always warmly attached to the free conſtitution of his country, as ſettled by the Revolution, and ſecured by the Hanover ſucceſſion. When he took up his pen in this cauſe, he appears to have written from the heart, and not from a view to perſonal intereſt. At the time in which he began the Freeholder, there was a rebellion in the nation, that threatened the deſtruction of the government, and with it the deſtruction of our civil and religious liberties. By exerting himſelf, therefore, in their defence, he ſhewed himſelf not to be the champion of a party, but the champion of the Public. He ſupported that ſyſtem by which the Engliſh poſſeſs their moſt valuable rights, and by which the preſent King holds his crown.

m 'Young's Conjectures on original Compoſition, Vol. v. of his works, p. 136, 12*mo* edition. Monthly Review, Vol. xx. p. 506, 507.'

n 'Ruffhead's Life of Pope, p. 142, Note.'

'Sir

been diminiſhed, and many occaſional ſtrictures have been made upon his works. But, notwithſtanding the ſeveral things which have

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[a] Sir John Hawkins, in his Hiſtory of Muſic, hath, likewiſe, thought proper to treat Mr. Addiſon with no ſmall degree of contempt. The Knight informs us that, "In conſequence of an opinion, that men, poſſeſſed of a talent for poetry, were beſt qualified for public employments, Mr. Addiſon was made Secretary of State; Prior was Secretary to the Engliſh Plenipotentiaries at the Hague, after that Under Secretary of State, and, laſtly, a Lord of Trade; and Congreve, Stepney, Steele, and others, had ſeats at ſome of the Public Boards. The error of this opinion was evinced in the caſe of Mr. Addiſon, who, with all thoſe talents for which he is juſtly celebrated, not only made a very mean figure in the office of Secretary of State, but ſhewed himſelf to be as little fit for active life, as an exceſs of timidity, even to ſheepiſhneſs, could render a man. Though a Miniſter, he attempted to ſpeak in the Houſe of Commons, but was not able to do it, and was very deſervedly removed to make way for one that could. Dr. Mandeville, the author of the Fable of the Bees, who, though of very bad principles, was a man of underſtanding, and that knew the world, was very frequently with the Lord Chief Juſtice Parker, afterwards Earl of Macclesfield, whom Mr. Addiſon viſited, and expreſſed to the Chief Juſtice a deſire to meet him. His Lordſhip brought them together, and, after an evening's converſation, aſked the Doctor what was his opinion of Mr. Addiſon; "I think, anſwered the Doctor, he is a Parſon in a tye-wig [b]." As to the poets, in general, here mentioned, we ſhall content ourſelves, at preſent, with aſking Sir John Hawkins, whether he thinks that his having applied himſelf, for more than thirty years, to the preparing and writing of his Hiſtory of Muſic, hath rendered him unfit for public buſineſs? With regard to Mr. Addiſon, the account given is extremely unjuſt; for he was gradually trained up to a qualification for the ſeveral employments in which he was engaged. It appears that Lord Somers and Lord Halifax intended him for the ſervice of the ſtate, when they ſent him out to travel; nor would his travelling be an unſuitable preparation for that ſervice. In Queen Anne's reign, he was Commiſſioner of Appeals, attended Lord Halifax to Hanover, was Under-Secretary to Sir Charles Hedges and the Earl of Sunderland, Secretaries of State, and Principal Secretary to the Marquis of Wharton, when that nobleman was Lord Lieutenant of Ireland. After the acceſſion of King George the Firſt, Mr. Addiſon was ſucceſſively appointed Secretary to the Lords Juſtices, Secretary to the Earl of Sunderland as Lieutenant of Ireland, and one of the Lords of Trade. All theſe ſeveral employments ſhew, that he was regularly formed to public buſineſs; and no charge hath been produced againſt him, of a want of ſufficiency in any of the departments we have mentioned. Lord Sunderland, who muſt have well known what were Mr. Addiſon's talents for active life, wiſhed him to have been Secretary of State immediately upon King George

[b] Hawkins's Hiſtory of Muſic, Vol. v. p. 315, 316. Note.

have been advanced, in order to leſſen him in the public opinion, he will always be held in the higheſt eſtimation, as an amiable

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the Firſt coming to the crown; but he modeſtly declined that office, on account of his deficiency as a parliamentary ſpeaker. When he came to be Secretary of State, not to inſiſt upon the experience he had acquired in his many employments, he muſt, by his knowledge of the modern languages, and his readineſs and elegance of compoſition, have been admirably qualified for one moſt important part of his duty, the writing of diſpatches. There is no authority for ſaying, as Sir John Hawkins hath done, that he made a very mean figure in his office; and that he was unfitted for active life, by an exceſs of timidity, even to ſheepiſhneſs. The aſſertion appears to be equally groundleſs, that he was removed to make room for a perſon who could ſpeak in the Houſe of Commons. The real cauſe of his removal was his declining ſtate of health, which rendered him incapable of going through the fatigues of his employment. Mr. Tickell aſſures us, that, on this account, Mr. Addiſon begged his Majeſty's leave to reſign. And that he was not turned out, or gave up his place in diſguſt, will be apparent, if we conſider the circumſtances attending his reſignation. This event happened in March 1717-18, when the Earl of Sunderland and the Lord Viſcount Stanhope exchanged their departments in government; the former becoming Firſt Lord of the Treaſury, and the other Secretary of State. Now with both theſe noblemen, and eſpecially with Lord Sunderland, Mr. Addiſon had always been very particularly connected. Mr. Craggs alſo, to whom he reſigned his office, was his moſt intimate friend. It was not likely, therefore, that theſe three eminent perſons ſhould concur to put an affront upon a man, for whom they entertained the higheſt regard. That his reſignation was perfectly voluntary, is evident, from his afterwards zealouſly ſupporting, in the Houſe of Commons, the Miniſtry which then took place; and, above all, from the dying dedication of his works to Mr. Craggs, in which he expreſſes a ſincerity and ardour of affection which could not poſſibly have ſubſiſted, if he had been treated in the manner repreſented by Sir John Hawkins. It was, no doubt, a diſadvantage that Mr. Addiſon had not a courage and readineſs for ſpeaking in Parliament. But that defect might have been ſupplied, as it has heretofore been, by Mr. Craggs and other Members, if the bad ſtate of his health had not obliged him to retire.

'As to the ſtory related by Sir John Hawkins, concerning Mr. Mandeville's interview with Mr. Addiſon, it were to be wiſhed our muſical Knight had given us his authority for it. If the ſtory be true, it is, ſurely, no great reflection upon Mr. Addiſon, that he had a certain degree of reſerve and diffidence in his temper. When he was free and open, we learn from an unexceptionable witneſs (Mr. Richard Steele), that he was a moſt delightful companion. He might have been leſs modeſt and baſhful to ſtrangers than we have reaſon to think he was, he might not, perhaps, have choſen to be very cordial with Dr. Mandeville, whoſe principles and character he might have diſliked. The Doctor's reply to Lord Macclesfield, if

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amiable and excellent man in private life; as one of the brighteſt

indicates the ſarcaſtic turn of mind for which he was diſtinguiſhed, and it may paſs well enough as a ſmart ſaying; but ſeriouſly to relate it to the diſadvantage of Mr. Addiſon, does no credit to Sir John Hawkins. A writer who can throw out ſuch indigeſted aſſertions to the diſparagement of exalted characters, cannot himſelf expect to be exempted from ſevere reprehenſion. It is not meant, however, to caſt a cenſure on Sir John Hawkins's work in general; which doubtleſs contains much uſeful information, with regard to the Hiſtory of Muſic, and ſome biographical matter, from whence we ſhall derive advantage in the courſe of our undertaking.

'But the grand charge which hath been produced againſt Mr. Addiſon, is his conduct to Mr. Pope; with regard to whom he is repreſented as having exerciſed a great deal of jealouſy, envy, and malevolence. Dr. Warton, two or three times, expreſſes the ill opinion which he entertained of him in this view [p]. Cibber, in his lives of the poets, has related the quarrel between Mr. Addiſon and Mr. Pope, highly to the prejudice of the former [q]. But the perſon who hath brought the moſt direct, full, and circumſtantial accuſation againſt him, is Mr. Ruffhead; whoſe charge, if true, would convict him of having been guilty of the greateſt baſeneſs and malignity [r]. Mr. Addiſon's general character was ſo amiable, that we have always been hurt at the unfavourable accounts given of him, and have been willing to hope that they were carried to an exceſs. And we are now happy in having the difference between him and Mr. Pope very fully diſcuſſed by a gentleman of conſiderable rank, to whom the Public is obliged for works of much higher importance; but who, at a leiſure hour, hath favoured us with the following excellent paper:

"The quarrel between Mr. Addiſon and Mr. Pope, like others of the ſame kind, would deſervedly have fallen into oblivion, had it not been perpetuated by Mr. Pope's ſatyric muſe. And the true grounds of it will probably never be cleared up to the entire ſatisfaction of the inquiſitive Public, as one of the parties had been dead many years before any of the particulars were divulged, and thoſe which are now given us come only from Mr. Pope himſelf. For neither the Biſhop of Glouceſter himſelf, nor the digeſter of his materials, Mr. Ruffhead, could have any perſonal knowledge of the circumſtances of that tranſaction.

"The firſt notice we find of it in print, is in that bitter but elegant character of Atticus, which was written (we are told) in Mr. Addiſon's lifetime, and ſent privately to him in manuſcript in the year 1715; but was certainly not made public till two years after his death; was afterwards printed in Mr. Pope's Miſcellanies; and finally ingrafted into his epiſtle to Dr. Arbuthnot in 1733. The cauſe is obſcurely glanced at in letters, and ſcraps of letters, publiſhed by Mr. Pope in his correſpondence; was more openly avowed

[p] 'Eſſay on the Genius and Writings of Pope, p. 29, 30. 100. 159, 160. Third Edition.' [q] 'Lives of the Poets, Vol. v. p. 229—235.'
[r] 'Ruffhead's Life of Pope, p. 184—193.'

brighteſt ornaments of, perhaps, the fineſt age of Engliſh literature;

in Mr. Warburton's notes on the epiſtle to Arbuthnot, verſe 193, which were publiſhed in 1752; and the whole was drawn up into a regular charge, by Mr. Ruffhead in his life of Mr. Pope, printed 1769[a].

"The account given is ſhortly this: 'That Mr Addiſon's and Mr. Pope's friendſhip commenced in 1713, and continued for ſome time with reciprocal eſteem and affection; that during this period the tranſlation of the Iliad was ſet on foot, and the ſubſcription promoted by Mr. Addiſon; and on the other hand Mr. Pope defended his friend againſt the brutal attack of Dennis. At length Addiſon became jealous of Pope's genius, and encouraged Phillips to aſperſe his character with reſpect to his political connections; and *ſoon after* his jealouſy diſcovered itſelf by a very peculiar circumſtance. For upon Pope's adviſing with Mr. Addiſon about altering the Rape of the Lock by inſerting the machinery, he diſſuaded him from ſo noble an improvement. That this circumſtance firſt opened Mr. Pope's eyes with regard to the real character of his friend; and his ſuſpicions were *ſoon after* confirmed by the publication of Mr. Tickell's tranſlation of the firſt Book of Homer, in oppoſition to Mr. Pope's, which he was fully convinced, from many odd concurring circumſtances, was indeed Mr. Addiſon's own performance. That *this* occaſioned an open breach between Mr. Addiſon and Mr. Pope, which Mr. Jervas and other common friends endeavoured to reconcile; but that Mr. Addiſon's unbecoming behaviour and cool contempt, at an interview between them, attended by Sir Richard Steele and Mr. Gay, rendered a reconciliation impracticable. That Mr. Pope, while yet warm with this provocation, wrote the character above mentioned of Mr. Addiſon. That, *about this time*, the Earl of Warwick, Mr. Addiſon's ſon-in-law, told Mr. Pope, that it was in vain to think of being well with his father; who was naturally a jealous man, and was hurt by Mr. Pope's ſuperior talents in poetry to ſuch a degree, that he had ſecretly encouraged Gildon to write ſomething about Wycherley, in which he had taken occaſion to abuſe Mr. Pope, and his family, in a virulent manner, and that Mr. Addiſon paid him ten guineas as the wages of his ſcurrility. That the next morning, after he had received this information, he wrote Mr. Addiſon an expoſtulatory letter, in which he incloſed the verſes containing his character; which had ſo good an effect upon him, that, from that period to the time of his death, he always treated Mr. Pope with civility, and (as he believed) with juſtice.'

"If this account, and eſpecially the latter part of it, be founded in truth, Mr. Addiſon very juſtly deſerved that ſeverity with which his memory has been treated by Mr. Pope and his profeſſed panegyriſts. But in juſtice to a character ſo amiable as that of Mr. Addiſon, now unable to vindicate himſelf, we may be allowed to ſuſpend our belief of it, till the accuſation is better proved; eſpecially as it is evident from dates and facts, chiefly extant in Mr. Pope's own

[a] 'Pages 284—193, 8vo.'

works

terature; as one who greatly contributed to the ſpreading of good

works, (but which his Biographer has ſtrangely miſplaced and confounded) that the account given by Mr. Ruffhead cannot poſſibly be altogether true, and is hardly accurate in a ſingle particular.

"It may be doubted whether the acquaintance between Addiſon and Pope did not commence as early as 1712. For Steele promiſed to bring them acquainted in February 1711-12[t]. And we find Mr. Addiſon in October 1712[u], warmly recommending Mr. Pope to the world as a riſing genius; and in the ſucceeding month adviſing his publication of the Temple of Fame[w]. This acquaintance was probably improved into friendſhip by Mr. Pope's writing the prologue to Cato, in April 1713. And as in the ſame year 1713, the improved edition of the Rape of the Lock was publiſhed[x], Mr. Addiſon's ſuppoſed advice, diſcouraging the propoſed alterations, muſt therefore have been given in the very infancy and not at the cloſe of their friendſhip. If he gave ſuch advice, it was probably his real opinion. He might think it dangerous to tamper with ſo beautiful a poem as the original, and had perhaps no conception of the art and ingenuity with which Mr. Pope was able to interweave the machinery, without breaking the unity of deſign. It is not ſuggeſted that Mr. Addiſon diſliked the improvement when made, or diſſuaded him from publiſhing the poem in ſuch its improved ſtate; which might have been a reaſonable ground of ſuſpicion. But ſo trifling a circumſtance as the difference of opinion upon the propriety of the hint when firſt ſtarted, could never be of itſelf ſufficient to open Mr. Pope's eyes, and mark Mr. Addiſon's character as a compound of meanneſs and jealouſy.

"Indeed, it is plain that Mr. Pope at the time thought otherwiſe, or elſe was himſelf inſincere. He drew his pen in defence of Cato in 1713, by writing a narration of John Dennis's Frenzy, contrary to the wiſh of Mr. Addiſon (who diſapproved of ſo illiberal an attack), and publiſhed it, though againſt his conſent[y]. And his letters to Mr. Addiſon in October, November, December, and January following (which muſt have been written after his eyes are thus ſaid to have been opened), are full of the ſtrongeſt expreſſions of friendſhip and confidence. He then intruſted to this man (whoſe jealouſy he perceived had been raiſed by the very mention of the ſylphs and the gnomes) his original deſign of tranſlating and commenting upon Homer. Mr. Addiſon (who it ſeems did not think Achilles half ſo formidable as Ariel in the hands of his poetical rival) received this deſign with great warmth of encouragement, and he was the firſt whoſe advice determined Mr. Pope to undertake that taſk[z]. He alſo preſſed him to turn it to the beſt pecuniary advantage, and for that purpoſe to avoid engaging in any party diſputes; into which he feared he might be drawn by his intimacy with Dr. Swift, and the attention paid him by many of the Tory Miniſtry.

t 'Additions to Pope's Works, Vol. ii. p. 112.' u 'Spectator, No. 523.'
w 'Letters to Steele, 16 Nov. 1712.' x 'Notes on the Lock, ver. 1. Trumbull's Letter, 6th March, 1713. Dean Berkeley's, 1ſt May, 1714.'
y 'Pope to Addiſon, 30th July, 1713. Steele to Lintot, 4th Aug. 1713. Additions, Vol. ii. p. 104.' z 'Preface to Pope's Iliad.'

good ſenſe and good taſte in the nation; as one of our moſt eaſy,

The ſuſpicions, if any, which Mr. Pope entertained of Mr. Addiſon's ſincerity, from his advice about the Rape of the Lock, had ſurely by this time ſubſided; as indeed they might well do, if nothing happened to *confirm* them till the publication of Mr. Tickell's Homer; which, inſtead of being *ſoon*, was not till about *two* years after.

"In the mean time a quarrel broke out between Mr. Pope and Ambroſe Phillips; which involved Mr. Addiſon in its conſequences, and put a period to the cordiality of their friendſhip. Stung with the reputation which Phillips had acquired as a writer of paſtorals, Pope wrote an ironical paper in the Guardian, April 27th, 1713, in ridicule of Phillips. Mr. Addiſon immediately perceived the driſt of it, and joined with Mr. Pope in the laugh; but Steele underſtood and publiſhed it as a ſerious panegyric upon his friend. When the jeſt was diſcovered, Phillips ſeems to have been outrageouſly angry, and to have harboured a deep reſentment. For in the ſpring of 1714, he took occaſion to abuſe Mr. Pope at Button's Coffee-houſe as a Tory, and one united with Dr. Swift to write againſt the Whig intereſt, and undermine the reputation of himſelf, Steele, and Addiſon. Addiſon upon this came to Pope, and aſſured him of his diſbelief of this idle ſtory, and hoped their friendſhip would ſtill continue [a]. Yet he ſeems to have been ſomewhat ſtaggered in reſpect to Mr. Pope's party attachments, againſt which he had cautioned him more than once in the preceding year [b]; and a coolneſs certainly enſued, which continued for ſeveral months. During this eſtrangement, the interview mentioned by Mr. Ruffhead [c], is more likely to have happened than at the period in which he places it, the latter end of the year 1715; when in reality there was no rupture between them. Mr. Pope, it is confeſſed by his Biographer, conducted himſelf at this interview with great impetuoſity and warmth; and Mr. Addiſon, who was of a colder conſtitution, and much Mr. Pope's ſuperior both in age and ſtation, might poſſibly behave with too much *hauteûr* and reſerve. But that he harboured no malice againſt him, appears from his ſubſequent conduct.

"For the ſudden revolution in politics that happened at the death of Queen Anne, and brought Mr. Addiſon and his friends into power and office, moſt certainly gave him an opportunity of mortifying, if not cruſhing, his competitor, in caſe he had not been mean enough to wiſh it. On the contrary, from that inſtant, he was inclined to forget all animoſities, and offered his ſervices, nay his intereſt at court to Mr. Pope [d]; to which he returned a very waſpiſh and diſdainful anſwer [e]: but however, in a few weeks afterwards, Pope ſoftened his tone, and wrote a more complaiſant letter to Mr. Addiſon himſelf, yet mixed with ſome diſtruſt and reſentment [f]. Civilities upon this were again renewed between them; inſomuch that, in April 1715, we find Mr. Pope going to Mr. Jervas's, on

a 'Letter to the Hon. ——, 8th June, 1714.' b 'Letter, Nov. 2d, 1713.'
c 'Page 191.' d 'Letter from Jervas, 20th Aug. 1714.'
e '27th Aug. 1714.' f '10th Oct. 1714.'

purpoſe

, elegant, and graceful writers; as having been ſingularly beautiful

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oſe to meet Mr. Addiſon[g]; and in the ſame year he wrote his gyrical epiſtle in verſe, to be prefixed to Mr. Addiſon's Dia- ues on Medals.

At length the great and inexpiable offence was given by Mr. liſon to Mr. Pope, by permitting Mr. Tickell, his dependant, afterwards his under-ſecretary, to publiſh a tranſlation of the Book of the Iliad in the beginning of June 1715, juſt at the when the firſt volume of Mr. Pope's work was delivered to his cribers. Whether this book was tranſlated by Mr. Addiſon him- in his younger days, or whether he only reviſed and corrected Tickell's performance, cannot be pronounced with certainty; ſs the public were in poſſeſſion of thoſe *odd concurring circum-* es which convinced Mr. Pope himſelf, that it was Mr. Addiſon's tranſlation; though he certainly thought otherwiſe, when he ed the character of Atticus[h]. To apologize for its publication critical a juncture, the following advertiſement was prefixed by Tickell, though that circumſtance was induſtriouſly ſuppreſſed ll Mr. Pope's publications on the ſubject: 'I muſt inform the der, that when I began this firſt book, I had ſome thoughts of ſlating the whole Iliad; but I had the pleaſure of being diverted that deſign, by finding the work was fallen into a much abler d. I would not therefore be thought to have any other view in liſhing this ſmall ſpecimen of Homer's Iliad, than to beſpeak (if ible) the favour of the Public to a tranſlation of Homer's Odyſſeis, rein I have already made ſome progreſs.'

Whether, on the ſuppoſition that the ſpecimen was Mr. Addi- own (and it is not unworthy of him), he choſe to indulge the ty of an author, by ſhewing how well he could have performed whole; or whether (ſuppoſing it Mr. Tickell's, whom he loved patronized with all the affection of a father) he really meant to conferred on him a pecuniary obligation by promoting a ſub- tion for his Odyſſey, as he had before done[i] for Mr. Pope's ; it muſt be acknowledged, that in either caſe the publication indiſcreet and ill-timed. It is true, that Mr. Pope's finances d not now be materially affected, had the Public decided in ur of Tickell's tranſlation; for his ſubſcription was full, and his ract with Lintot was complete. But it certainly bore too much the arance of rivalſhip and competition; and was, in either light, a kneſs below Mr. Addiſon's ſtation and character. It is not to be dered at therefore, that a man of ſo irritable a diſpoſition as Mr. e is acknowledged to have been, was hurt beyond meaſure by tranſaction; and it is probable, that the character of Atticus written in the heat of his reſentment on this occaſion; as he ex- ed the very ſame ſentiments to Mr. Craggs in his letter of 15th 1715. But it does not appear (as Mr. Ruffhead aſſerts) that

Gay to Congreve, 7th April, 1715.'

" Who when two Wits on rival themes conteſt,
" Approves of both, but likes the worſt the beſt."

Ruffhead, p. 185.'

there

beautiful in his allegorical papers, and admirable for the vein of humour which runs through many of his compoſitions.'

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there was any open breach between Mr. Addiſon and Mr. Pope upon *this* occaſion; and Pope expreſsly tells Craggs there was none. Had any ſuch happened, and had Mr. Addiſon then ſhewn the temper aſcribed to him by Mr. Pope's Biographer, he would hardly, in the Freeholder of May 7, 1716, have beſtowed ſuch encomiums on Mr. Pope's tranſlation of the Iliad.

" Upon the whole, however Mr. Pope may be excuſable for penning ſuch a character of his friend in the firſt tranſports of poetical indignation, it reflects no great honour on his feelings to have kept it in petto for ſix years, till after the death of Mr. Addiſon, and then to permit its publication (whether by recital or copy makes no material difference)[k]; and at length, at the diſtance of 18 years, hand it down to poſterity ingrafted into one of his capital productions. Nothing ſurely could juſtify ſo long and ſo deep a reſentment, unleſs the ſtory be true of the commerce between Addiſon and Gildon; which will require to be very fully proved, before it can be believed of a gentleman who was ſo amiable in his moral character, and who (in his own caſe) had two years before expreſsly diſapproved of a perſonal abuſe upon Mr. Dennis. The perſon indeed from whom Mr. Pope is ſaid to have received this anecdote, about the time of his writing the character (viz. about July 1715), was no other than the Earl of Warwick, ſon-in-law to Mr. Addiſon himſelf. And the Something about Wycherley, (in which the ſtory ſuppoſes that Addiſon hired Gildon to abuſe Pope and his family) is explained by a note on the Dunciad, I. 296, to mean a pamphlet containing Mr. Wycherley's Life. Now it happens that, in July 1715, the Earl of Warwick (who died at the age of twenty-three in Auguſt 1721) was only a boy of ſeventeen, and not likely to be entruſted with ſuch a ſecret by a ſtateſman between forty and fifty, with whom it does not appear he was any-way connected or acquainted. For Mr. Addiſon was not married to his mother the Counteſs of Warwick till the following year 1716. Nor could Gildon have been employed in July 1715 to write Mr. Wycherley's Life, who lived till the December following. As therefore ſo many inconſiſtencies are evident in the ſtory itſelf, which never found its way into print till near ſixty years after it is ſaid to have happened, it will be no breach of charity to ſuppoſe that the whole of it was founded on ſome miſapprehenſion in either Mr. Pope or the Earl; and unleſs better proof can be given, we ſhall readily acquit Mr. Addiſon of this the moſt odious part of the charge.

' ‡ *As a poet.*] For a time he was highly extolled in this reſpect; but of late his reputation hath been much upon the decline. The ingenious Dr. Warton, however, places him in the ſecond claſs of our poetical authors; Spenſer, Shakeſpear, and Milton conſtituting the firſt; and joins him with Dryden, Prior, Cowley, Waller, Garth, Fenton, Gay, Denham, and Parnell[l]. But other writers ſeem diſ-

[k] ' Biſhop Atterbury's Letter, 26 Feb. 1721-2.'

[l] ' Warton on the Genius and Writings of Pope, Dedication, p. 11, 12.'

poſed

poſed to aſſign a much lower rank to Mr. Addiſon. The late Mr. Gilbert Cooper, in his Letters concerning Taſte, hath aſſerted, that he was a very indifferent critic and a worſe poet. He allows that Mr. Addiſon, "tranſlated the poetical deſcriptions of Ovid very elegantly and faithfully into his own language;" but then he adds, that "he fell infinitely ſhort of them in his original compoſitions, for want of that *unconſtrained* fire of imagination, which conſtitutes a true Poet. Hence, he ſays, we may be enabled to account for the peculiar fatality which attends Mr. Addiſon's poetical writings, that his tranſlations ſeem originals, while his own compoſitions have the confined air of tranſlations [m]." In vindication of theſe remarks, Mr. Cooper afterwards analyſes two of Mr. Addiſon's ſimiles, that of the Angel in the Campaign, and another at the concluſion of the firſt act of Cato. With regard to theſe ſimiles, he obſerves, "that both betray a great poverty of imagination, by an inſipid repetition of one thought in different expreſſions. To begin then with the celebrated ſimile of the *Campaign*, which, for half a century, has been undiſtinguiſhingly admired,

So when an Angel, by divine command,
With riſing tempeſts ſhakes a guilty land,
Such as of late, o'er pale Britannia paſt,
Calm and ſerene he guides the furious blaſt;
And, pleas'd th' ALMIGHTY's orders to perform,
Rides in the whirlwind, and directs the ſtorm.

Now take the ſecond line of each couplet, and examine whether the thought is varied. Is not ſhaking a guilty land with *the riſing tempeſt*, and *directing* the ſtorm, and *guiding the furious blaſt*, the ſame action? Is not acting by divine command, in the firſt verſe, and performing the Almighty's orders in the fifth, the ſame thought likewiſe? Marcia's ſimile in *Cato* abounds ſtill more with this tireſome tautology:

So the pure limpid ſtream, when foul with ſtains,
Of ruſhing torrents, and deſcending rains,
Works itſelf clear, and as it runs refines.

"*Of ruſhing torrents, and deſcending rains, works itſelf clear, and as it runs refines* [n]!"

'Not to enter minutely into this criticiſm, we ſhall content ourſelves with remarking, that the repetitions complained of, do not deſtroy the general merit of the compariſons. Both of the ſimiles are beautiful; and that of the Angel is ſublime in the conception, whatever inaccuracy there may be in the expreſſion. It muſt be allowed, that Mr. Addiſon is ſometimes tautological in his language; and Dr. Campbell hath juſtly pointed out another inſtance of it, in the two firſt lines of the tragedy of Cato [o]. But to conclude, as Mr. Cooper hath done, that Mr. Addiſon had no right to a pretenſion of being a good poet [p], is carrying the matter farther than good ſenſe and ſound criticiſm will warrant.'

[m] 'Letters concerning Taſte, p. 28, 29. Fourth Edition.'
[n] '*Ib.* p. 32. 34.'
[o] 'Campbell's Philoſophy of Rhetoric, Vol. ii. p. 273.'
[p] 'Cooper, ubi ſupra, p. 34.'

The

The new lives inſerted in this volume are thoſe of *Abernethy, John*, a divine; *Ainſworth, Robert*, a grammarian; *Akenſide, Mark*, a poet; *Amhurſt, Nicholas*, a poet and political writer; *Amory*, Dr. *Thomas*, a divine; *Anſon*, Lord; *Aram, Eugene*; *Arbuthnot, John*; *Aſtell, Mary*; *Baillie, Robert*; *Baker, Thomas*, an antiquary; *Baker, Henry*, a naturaliſt; *Balguy, John*, a divine; *Baptiſt, John*, a flower-painter; *Barclay, William* and *John*; *Barnard*, Sir *John*; *Barrington, Shute*, Viſcount; *Baſkerville, John*, a printer.

If our preſent limits would permit, we ſhould, with pleaſure, make ſome farther extracts from the new materials with which the Editor has enriched this volume: but we muſt, for the preſent, content ourſelves with remarking, in general, that theſe additions breathe a ſpirit of manly freedom on political and theological ſubjects, which is by no means uniformly apparent in the original work.

[*To be concluded in another Article.*] **R.**

ART. V. *Mineralogia Cornubienſis*; A Treatiſe on Minerals, Mines, and Mining: containing the Theory and Natural Hiſtory of Strata, Fiſſures, and Lodes, with the Methods of diſcovering and working of Tin, Copper, and Lead Mines, and of cleanſing and metalizing their Products, &c. By William Pryce, of Redruth in Cornwal. Folio. 2l. 2s. White. 1778.

THIS is a production of a very different nature from the work which is the ſubject of the ſecond article in the preſent month's Review. The author of it is a plain man, who concerns himſelf very little about the *quinteſſences*, and the *mercuries*, of metals; nor endeavours to amuſe his readers with viſionary ſpeculations, or to deceive them by unintelligible, impracticable, or fallacious proceſſes: but communicates ſubſtantial and uſeful information, with reſpect to the metallic productions of his native country, juſt as they come out of nature's hands: as well as with regard to the ſubſequent operations of art upon them. His deſcriptions, reflections, and precepts on theſe heads appear to have been the reſult of actual obſervation made by himſelf in perſon; or to be founded on materials which the Author ſeems to have been, for a long time paſt, gradually collecting on the ſpot, or the ſcene of action. His performance is likewiſe the more valuable, as, notwithſtanding the great national importance of the ſubject, the art of mining, in Cornwal, appears to have been hitherto little indebted to any lights thrown upon it by *Engliſh Writers*.

'The want of ſuch aſſiſtance,' ſays the Author, 'in the direction of the uſeful art of mining, as it is hoped this treatiſe may afford, has been long complained of. It cannot, however, be denied that our mines are moſtly well conducted; yet no

ſmall advantages may be derived from reducing the vague practice of common miners to a regular ſcience, and bringing the experience of many into a ſingle point of view.'—He further obſerves that every corner of this iſland, as well as of Ireland, abounds with a variety of minerals, wholly unknown to the poſſeſſors; and that, were 'the knowledge of the indications of metals, and the mode of working mines, more diffuſed, new diſcoveries would daily be made, to the great profit of landed proprietors, and the advantage of the public, by increaſing its revenue, and employing conſiderable numbers of the laborious poor.'—A ſtriking proof is adduced by the Author of the great waſte and loſs ſuſtained in Cornwal, in conſequence of a want of knowledge in the principles of metallurgy, ſo late as the latter end of the laſt century; when great quantities of rich copper ore were thrown away as abſolutely uſeleſs.

The great national importance of the tin and copper mines in Cornwal may be eſtimated from the account, here given by the Author, of their produce. From this we collect that 3600 tons of block-tin have been lately coined into blocks in one year; and that, on an average for the laſt twenty years, the annual product has been about 3000 tons; which is here ſaid to be double the quantity coined annually ſixty years ago.

The mining for copper commenced only with the preſent century: the little which had been procured before having been merely adventitious, and accidentally met with in purſuit of tin. The quantity, and the rapid increaſe, of this product will probably appear extraordinary to the greater part of our readers. From the Author's account of the quantities of copper ore ſold annually from the year 1726 to the preſent time, it appears that, in the ten years included between 1726 and 1735, the produce ſold was 64,800 tons; which (at an average price of 7 l. 15 s. 10 d. *per* ton) amounted to 473,500 pounds ſterling, or 47,350 pounds annually. During the ten years ſubſequent to the year 1766, the quantity of copper ore diſpoſed of amounted to no leſs than 264,273 tons; which (being ſold at 6 l. 14 s. 6 d. *per* ton) amounted in value to 1,778,337 pounds ſterling; or about 177,833 pounds ſterling annually.

The Author divides his work into five books. In the firſt, he treats of metals and metallic ſubſtances in general, and propoſes a theory concerning their formation. In the ſecond, he deſcribes the ſtrata of the earth and the fiſſures in which metals are incloſed; their formation, various inclinations, interruption, &c. The third book contains the practical part of mining; particularly the proceſſes of digging and raiſing the ores, the ſinking of ſhafts, driving adits, drawing away the water, &c. Theſe articles are preceded by an account of the various methods of diſcovering mines.

Among

Among theſe different methods, we did not expect to find the uſe of the *Virgula Divinatoria* or divining wand recommended in this practical treatiſe of mineralogy. Even Father Kircher, who was poſſeſſed of ſufficient faith in ſympathies, and other ghoſt-like affections of matter, abſolutely denied the powers aſcribed to the wand; though he attempted to conſtruct others which had the appearance of being founded on more rational and philoſophical principles. Of the virtues of the divining rod, nevertheleſs, our Author declares himſelf fully convinced; chiefly however, it ſeems, relying on the authority of a perſon of whoſe veracity we can entertain no doubt.—Mr. Cookworthy of Plymouth, to whom the public are indebted for the capital improvements in the porcelain manufactory now eſtabliſhed at Briſtol.—Our Readers may perhaps be curious to ſee a part of what is here advanced on this ſtrange ſubject.

'As many,' ſays the Author, 'deny, or at leaſt doubt of the attributed properties of the divining rod, I ſhall not take upon me, ſingly to oppoſe the general opinion, although I am well convinced of its abſolute and improvable virtues. It does not become me to decide upon ſo controvertible a point; particularly, as from *my natural conſtitution of mind and body*, I am almoſt incapable of co-operating with its influence; and therefore cannot, of my own knowledge and experience, produce ſatisfactory proofs of its value and excellence. I ſhall, however, give thoſe accurate obſervations on the virtues of the *Virgula Divinatoria*, which I have been favoured with by my worthy friend, Mr. William Cookworthy, of Plymouth; a man, not leſs eſteemed for his refined ſenſe and unimpeachable veracity, than for his chemical abilities, &c.

'His firſt knowledge of the rod,' he ſays, 'was from a Captain Ribeira, who deſerted the Spaniſh ſervice in Queen Anne's reign, and became the Captain commandant in the garriſon of Plymouth; in which town he ſatisfied ſeveral intelligent perſons of the virtues of the rod, by many experiments on pieces of metal hid in the earth; and by the actual diſcovery of a copper mine near Oakhampton, which was wrought for ſome years. The captain made no difficulty to let people ſee him uſe the rod, but he was abſolutely tenacious of the ſecret how to diſtinguiſh the different metals by it, without which the knowledge of its attraction is of little uſe; but by a cloſe attention to his practice, the writer (Mr. Cookworthy) has diſcovered this, and made many other diſcoveries of its properties, which he is willing ſhould be publiſhed, being fully perſuaded of the great utility of this inſtrument in mineral undertakings; and the reader may be aſſured that he is fully convinced of the truth of what he communicates, from abundant and very clear experience.'

The

The rod, which conſiſts of two hazle ſticks tied together, ſo as to make an angle, with ſome *vegetable* ſubſtance, as packthread, is to be held in a particular manner; and is then ſaid to be attracted, firſt by all the metals, and next by coals, limeſtone, &c. in the following order: the ſubſtances firſt mentioned, having the ſtrongeſt attraction to it:—1. Gold. 2. Copper. 3. Iron. 4. Silver. 5. Tin. 6. Lead. 7. Coals. 8. Limeſtone and Springs of Water.—One method, ſays the writer, to determine the different attractions of theſe ſubſtances, is this:—'Stand holding the rod, with one foot advanced; put a guinea under that foot, and a halfpenny under the other, and the rod will be drawn down; ſhift the pieces of money, and the rod will then be drawn towards the face or backwards to the gold, which proves the gold to have the ſtronger attraction.'

But the *diſcriminating power* of the rod operates, it ſeems, in a manner 'more certain and ready' than the former; ſo that wands may be prepared that will only operate on gold and copper, iron, the white metals, &c. ſingly, or excluſively. Thus for example, if a rod is wanted for diſtinguiſhing gold or copper, nothing more is requiſite than to bore a ſmall hole at the top of it, and procure filings of iron, lead and tin, ſome leaf ſilver, chalk in powder, coal in powder, and raſped bones. The leaſt imaginable quantity of this mixture is to be put into the hole, which is then to be ſtopped with a peg of the ſame kind of wood that the wand is made of. The old maxim, *ſimile ſimili gaudet*, is here reverſed: for the wand, we are told, will not approach to iron, lead, or any of the ſubſtances included in the top of it; but, on the contrary, will only be attracted by what was left out, viz. the gold and copper—which, by the way, ſeems not a little whimſical in the rod.

It is ſurely a diſadvantage that the rod dips, as we are here informed, with equal vigour to a poor mine, and to a rich one; and will incline as ſtrongly to a ſilver penny placed under your foot, as to the mines of *Potoſi:* but the Author is of a different opinion. This quality, he ſays, by no means diminiſhes its uſe in mining;—'for if it diſcovered only rich mines, or the richer parts of a mine, the great prizes in the mining lottery would be ſoon drawn, and future adventurers would be diſcouraged from trying their fortune.'—But ſurely there would be ſome diſadvantage in digging into the bowels of the earth, under an aſſurance of finding a copper mine; in conſequence of an unlucky boy's having ſtrewed or planted a few farthings, or ſtretched ſome fathoms of copper wire, under the feet of the *Diviner!*

We ſhould loſe ſome ſhare of our credit with our philoſophical readers, were we to tranſcribe the particular and very minute

nute directions here given by Mr. C. for the ſucceſsful management of the divining wand; or even to enumerate a few of 'the ſtriking inſtances of courſes that have been cut by means of it in Cornwal.'

It may be alleged, however, that it is very unphiloſophical to ſet bounds to the powers of nature; or to deny certain effects, or properties aſcribed to bodies, merely becauſe they are ſingular, and we cannot account for them. It may be ſaid that there is nothing more extraordinary in the phenomena here attributed to the divining wand, than in thoſe which are preſented to us daily by the powers of *magnetiſm* and *electricity*. Who, for inſtance, a while ago, could have imagined it probable that, by the *legerdemain* of ſtroking a bar of ſteel fixed to a pair of tongs, with the lower end of a poker, in a particular direction, it would acquire polarity, and an attractive power? or,—to come ſomewhat nearer the preſent caſe—that a perſon walking into the fields, with an *electroſcope*, or an *atmoſpherical divining wand* in his hands, furniſhed at its farther extremity with only a couple of pith balls ſuſpended by threads, could *divine*, in conſequence of their *repulſion*, that a cloud then over his head was replete with lightning, and name its ſpecies?—To ſay nothing of his afterwards *bottling* that lightning at pleaſure: and the many wonderful feats he might perform with it thus bottled.

Theſe inſtances, it is true, are to the full as wonderful as any thing here related of the divining rod:—But while every philoſopher acknowledges the truth of the magnetical and electrical proceſſes abovementioned; though their diſcovery is of ſo recent a date; ſcarce one is to be found who gives the leaſt degree of credit to the ſuppoſed powers of the divining wand; although it may claim a ſeniority of ſome centuries, and has had ſufficient time to eſtabliſh its reputation. The reaſon is obvious. The former experiments invariably ſucceed with any perſon without exception, who will take the trouble of trying them. No particular conſtitution of body or mind, in ſhort, no *knack* is requiſite to ſecure ſucceſs to the operator: whereas the failure of the divining wand, except in certain *privileged hands*, is notorious. Its indications, we are told, depend on the adroitneſs of the performer;—'his *animal ſpirits* too are neceſſary to the proceſs;'—and to be ſure, it is not every one who can command his animal ſpirits. We are told, however, that 'it conſtantly anſwers in the hands of peaſants, women and children, who hold it ſimply, *without puzzling their minds with doubts or reaſonings*.'

We have ſhewn our reſpect to the preſent patron of the divining rod, at the hazard of incurring the ridicule of our readers, by having ſaid ſo much concerning it. We muſt, however,

however, take the liberty to claſs the wonderful powers aſcribed to it, with two equally ſingular, and ſeemingly well authenticated modern prodigies.—We allude to the young French *Hydroſcope, Jacques Parangue*, who by means of a *particular ſenſe*, or of ſome occult impreſſions, was lately ſaid to trace the courſe of waters underground with the greateſt certainty;—and *Madame Pedegache*, who could perceive miners working ſixty fathoms under her feet, ſpied an infant in embrio, in the *abdomen* of her father's cook-maid, as ſhe was waiting at dinner; and for ſometime directed the operations of the phyſical tribe at Liſbon, by perceiving through all the integuments, what was paſſing, and what was amiſs, in the inmoſt parts of the bodies of their patients *.

In this part of the work, the Author forms a calculation of the quantity of *lede* (metallic matter) digged and raiſed from the tin and copper mines in Cornwall; the ſum of which he makes to amount to no leſs than 2,000,000 of tons each year.—The conduct or œconomy of the mines is, we believe, little known to the reſt of the kingdom; particularly, for example, with reſpect to the article of *proprietorſhip*. Few or none of the Corniſh mines, it ſeems, are carried on at the riſk of a ſingle perſon.—'Where there are ſo many blanks to one prize, ſays the Author, it would be gaining in the extreme, for any perſon ſingly to begin a ſeeking adventure; or indeed to take up any thing of the kind, which is not already diſcovered, and likely to be rendered profitable almoſt to a certainty: and upon this ground it generally happens that the charges of our adventures are borne by many partners, from four to ten, ſixteen, twenty-four, and thirty-two. The ſhares in theſe adventures are often ſo fractional and intricate, that a ſtranger, though a tolerable arithmetician, would be greatly at a loſs to divide and appropriate the doles or ſhares, with that preciſion, which is familiar to many illiterate tinners; who can caſt a piece of ground, and aſſign the proportions of a parcel of copper or tin ore, with the utmoſt accuracy, by the help of twenty ſhillings, pebbles, or buttons.'

In the fourth book, the Author deſcribes the various practices uſed in the dreſſing of tin, copper, and lead ores. He is very minute in his account of the curious and delicate proceſſes by which the tin ore in particular is dreſſed:—an art which, he obſerves, is confined to the ſtannaries only. As the Author has had ample experience in that buſineſs, we doubt not, to uſe his own words, that his account will prove 'an

* Rozier's *Journal de Phyſique, Juillet.* 1772, page 85. tom. 7. edit. in 4to. where the reader may ſee the reality of ſome of theſe *facts* maintained by an ancient profeſſor of phyſic at Avignon.

uſeful and general ſtandard in that branch of mineralogy,' and furniſh many improvable and beneficial hints for the cleanſing of other minerals from their *ſordes*.

In the fifth and laſt book, the Author gives the general principles of the art of of aſſaying ores, or of determining the quantity of pure metal any given ore contains. In this part of the work he communicates ſome particulars relative to the new and uſeful invention of forming crucibles made of the earth of China ware, and employing them in ſome of theſe operations, inſtead of the common crucibles; which are frequently corroded and penetrated by the glaſs of lead, when brought to a thin fuſion. Cornwall abounds with the *ſteatites vera*, or *ſoap-rock*; a refractory earth employed in the fabrication of porcelain. The Author, in particular, mentions a manufactory for the making of crucibles capable of ſuſtaining the moſt intenſe fire, eſtabliſhed not long ago at Truro; the inventor of which received the appointed premium for his diſcovery, from the ſociety for the encouragement of arts, manufactures, and commerce.—'Theſe crucibles,' he obſerves, 'reſiſt the moſt intenſe fire;—no others are now uſed by our aſſayers;—they have not one leaky neſt among fifty; and the foreign pots, which were uſed till lately, had ſcarce fifty ſound crucibles among a hundred; ſo that if the proprietor knows how to advance his intereſt, he may export great quantities every year for foreign uſe, and ſave a conſiderable ſum to this kingdom, which formerly went out of it for this neceſſary article in metallurgy.'

Before we take our leave of this performance, we ſhould obſerve that the Author's deſcriptions are illuſtrated by plates; and the text explained by a *gloſſary*, for which, in ſome parts of the work at leaſt, there is too much occaſion. It is true that in treating of particular arts, the uſe of certain technical terms is unavoidable; and in ſome caſes it would be downright affectation not to employ them. But in deſcribing many of the operations of the Corniſh miners, the Author much too frequently ſhews a predilection for their *gibberiſh*, when no neceſſity can be pleaded for the uſe of it. For inſtance, in mentioning a particular accident ſometimes attending the working of a mine, the Author tells us that 'the water *zighyrs* away by ſlow degrees;—and inſtead of *boleing* to the *houſe of water*, they (the miners) very happily *bale* to *learys* or the old *gunnies*, &c.'—It is true the *gloſſary* explains all this: but it is both troubleſome and mortifying to be obliged to turn to a gloſſary, to learn that when water *zighyrs*, it only *dribbles*, or rather flows in a ſmall ſtream;—or when tin is ſaid to be carried *to graſs*, or a rivulet of water, or *Tom Treviſcas*, is ſaid to be '*at graſs*,' to learn only that they are all three *above ground*.

Notwithſtanding

Notwithſtanding this remark, the preſent work appears to us to be a very meritorious performance. It contains much ſolid information with reſpect to the hiſtory and preſent ſtate of the mines, and of mining, in Cornwall; and the peruſal of it will, we doubt not, give ſatisfaction to thoſe who may be induced, through curioſity or intereſt, to attend to the ſubject of it. B...y.

ART. VI. *Republican* Letters*; or an Eſſay ſhewing the evil tendency of the *Popular Principle*; proving that a Republic is more dangerous to the Liberties of the People than a Monarchy; and that it is our Intereſt to ſupport our preſent free Conſtitution. Submitted to the Conſideration of the People. 12mo. 2s. 6d. Coghlan. 1778.

ALTHOUGH this writer expreſſes himſelf with great zeal againſt republicaniſm, he declares 'he is no advocate for abſolute monarchy. I abhor, ſays he, the man who in the exultation of his heart looks down upon his fellow creatures as his ſlaves; and who dares to imagine that the image of God in the infant born yeſterday whoſe portion as yet is innocence, can be ſo far proſtituted as to be deſigned by nature to ſerve him in the pride and arrogance of ambition. I know ſuch tyrants exiſt, and I ſympathiſe in the ſorrows of my fellow-creatures enſlaved by them. But thanks to kind providence we have nothing to fear from thoſe taſk maſters of the human race. Our monarchs may be the fathers and ſhepherds of their people, but they are not their tyrants. They are kings of men and not of ſlaves. They are kings of a free people, and as ſuch are entitled only to what power a free community can beſtow.'

The order in which our Author has arranged his arguments in favour of monarchy, is as follows:—That the great republican principle of popular ſupremacy is deſtructive to ſociety; that an original contract between the people and their rulers is a fallacy; that civil government was deſigned though not perfected by nature, and that the popular principle is contrary to nature; that all governments are equally abſolute; that popular governments are always ill conducted, and that they have a tendency to diſcourage virtue and promote falſe patriotiſm; that republican orators and writers are always partial and unjuſt when they treat on government; that the body of the people have more to dread from a republic or an ariſtocracy, than from a monarchy; that a monarch is more attached to the intereſt of the people than republican maſters can be; that monarchy is more powerful, in proportion, than a popular government; and, finally, that monarchy is neceſſary to Britain, in the preſent

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* Is there not an impropriety in this title? Can letters written againſt the republican form of government, be juſtly ſtyled *Republican*? A book againſt knavery might as well be termed a knavish book.

ſituation of affairs in Europe. In concluſion, he calls upon Engliſh ſubjects to ſhew their affection to the conſtitution of this country, and to unite in its ſupport.

In expatiating on theſe ſeveral heads, notwithſtanding his declaration of attachment to the rights of a *free community*, our Author frequently deviates into the high prerogative ſtrain of a Filmer or a Sibthorpe: a ſtrain which, we are ſorry to obſerve, ſeems to have much prevailed, within theſe few years paſt, even in this land of boaſted liberty: particularly among the Eſſayiſts, and political paragraphers, in thoſe news-papers which are ſaid to be under miniſterial influence. Thoſe gentlemen, now, ſcruple not openly to deny, with our Author, that 'the conſtitution is a delegation of the people, and liable to their controul and cenſure.' It is now, too, without heſitation proclaimed from the pulpit, that '*there is no power but of God*;*'—certainly;—'that as he is the maker of the world, all the property of the world is originally veſted in him;'—granted:—but mark the reverend preacher's concluſion,—'that kings hold of God, and the people of their kings.†'—Surely this deſerves a mitre!—Spirit of LAUD deſcend, and bleſs the good rector of Paſton!‡

As a ſpecimen of the manner in which the preſent anti-republican Author paſſes his cenſures on ſome Engliſh writers who have diſtinguiſhed themſelves as aſſertors of liberty, we ſhall lay before our Readers his remarks on the univerſally admired and eſteemed Addiſon.

After animadverting, with particular ſeverity on Mrs. Macaulay's Hiſtory of England, he proceeds:—'But partiality and miſrepreſentation are not confined to the party hiſtorian. Even ingenious authors whoſe works are not calculated to vindicate a party, but to inſtruct and humanize the heart, have not been free from the partiality I complain of, and have recommended the republican ſcheme by an artful change of circumſtances and principles. Let us take the juſtly celebrated tragedy of Cato to illuſtrate my meaning out of a multitude of inſtances which might ſerve to the ſame purpoſe. I muſt agree with the poet that Ceſar was the ſubverter of the Roman liberties and Cato their defender: but in the play the character of Cato and the popular acts of Ceſar and his univerſal character during his life time, which were very efficacious in that revolution are not laid open as fully as they deſerve, nor the revolution derived from its true ſource, which might be expected in that moral, ſententious play. In Rome Ceſar appeared a patriot, a

* Rom. xiii. 1.

† Jones's two Sermons lately preached at Harwich. See our laſt month's *Catalogue*, Art. 41.

‡ In Northamptonſhire.

defender

defeader of the peoples liberties and rights, and their tutelar hero. Cato was looked upon as the very reverſe, a croſs-grained, proud, ſtiff, moroſe and ſevere enemy to the people, to their pleaſures and liberties. Had they both appeared to the Romans as they do to a Britiſh audience, Ceſar would certainly have been deſered for Cato. Or had Addiſon exhibited Ceſar (whom he has kept off the ſtage and out of proſpect as much as poſſible) promoting popular laws, oppoſing himſelf to the ruling tyrants of the ſtate for the people, and haranguing to encreaſe their liberties and properties, and to bring them upon a nearer level with their governors; afterwards in his camp, a tender, ſolicitous father to his followers: on the other hand Cato always in the ſenate oppoſing Ceſar's conceſſions with a moroſe, overbearing temper, the parties would change ſides, and the republicans would ſurely applaud Ceſar and damn their Cato. Had the poet literally drawn the great tragedy of the Roman conſtitution as it happened on the theatre of the world, had he ſtrongly marked the ſubtile, deep diſguiſe of Ceſar, covered with beautiful patriot colours, inſinuating himſelf into the affections of the people; the unfortunate honeſty of Cato, ſourly and ſullenly oppoſing him from the beginning; the folly, the credulity and licentiouſneſs of the people which were the ſecret ſprings on which Ceſar played; and at the ſame time along with the popular arts of Ceſar had he ſhewn in a juſt light the weakneſs and popularity of the government, he would have furniſhed mankind with an uſeful, inſtructive leſſon, and he would have demonſtrated the inefficacy of the greateſt virtue to ſave a too popular ſtate from deſtruction. For there is not in hiſtory an event that more powerfully evinces the erroneous conduct, the blindneſs and ſtupidity of the government of the people, and the irreſiſtible tendency they have to licentiouſneſs once they had got the reins, and to fall under the tyranny of a ſingle perſon; or which ſhews more plainly that all the ſhining arguments of patriotiſm will ſerve equally in the mouth of an ambitious, deſigning hypocrite, or of a real patriot, with this difference, that honeſt good men retire out of the buſtle, while the artful intriguing villain drives in to make his market of mankind, and at the ſame time makes as many proteſtations of his integrity as the upright man. Every one muſt allow that the complaints of that play againſt ambition are juſt, and with great propriety put in the mouths of ſevere ſtoics. They might alſo with equal juſtice find fault with avarice, envy, luſt, and even hunger and thirſt. They all diſturb ſociety greatly, and if we wanted them we might challenge the golden age for harmleſs, innocent creatures, but then I ſee no great uſe there would be for laws or ſociety. Civil government was not calculated for ſtoics, but for boiſterous, unruly men who in ſpite

of all the philoſophy on earth will have paſſions and appetites, which therefore muſt be conſidered like bad weather, rigorous ſeaſons, ſcorching heats and other natural evils, that cannot be avoided, but muſt be provided againſt. There can be no doubt but a ſoft ſunny climate, undeformed by freezing colds or burning heats would be much preferable to unkind changes and troubleſome extremes, where the happy inhabitant embowered with ever verdant trees amid the ſinging of birds and fanning of gentle zephyrs might paſs his eaſy hours in calm content and indolence. Yet ſince a perſon who actually lies abroad in the open air muſt bear heats and colds, froſt, dews or rains and ſeveral other hardſhips, it would be thought no very wiſe courage for a man to ſtand out againſt wind and weather, declaiming in rapture on the wonders of nature, the beauteous objects of viſion, and the charms of the verdant ſeaſon, with now and then a hearty curſe againſt ſnows and ſtorms. Ambition is as natural and unavoidable an evil as heat or cold, and when we cannot ſhun an inſufferable evil we muſt provide againſt its bad effects. Civil ſociety was particularly calculated to guard againſt the invaſion of ambition, and there cannot be a greater abſurdity than a conſtitution that invites this fiend of the human breaſt to ſtalk abroad and diſturb mankind. I believe it will always be found a fact that wherever popular ſtates are, there ambition will ravage and confound ſociety. Before I quit this admirable tragedy I muſt do juſtice to the great author as a poet, and own that he has laviſhed abundance of art and genius on it to recommend a popular government, as indeed he has done through ſeveral of his works. His Cato deplores virtue and his country's liberties as if they were inſeparable, and calls his imperial Rome the nurſe of heroes and delight of gods: whereas the virtues of the Romans were no more in his time or rather were centered in himſelf, and the republic he fought for was in general compoſed of as abandoned, profligate a race as ever drew breath, of which his ſmall party, his cauſe and fortunes were an inconteſtible evidence.'

Leaving Ceſar and Cato to adjuſt, as they can, between themſelves, their reſpective pretenſions to precedency of patriotiſm, we ſhall take leave of our Author with a remark, *en paſſant*, on his attempt to prove, in his firſt letter, that 'the diſcontents which have diſturbed the Britiſh empire, at different times, during the two laſt centuries, were occaſioned by the influence of republican principles on the people.'—Hiſtory will not ſupport the Author in the maintenance of this propoſition. It was the *tyranny* of the Stuart-kings which drove the people of this country (who ſeem naturally fond of monarchy) to ſeek refuge under the banners of a COMMONWEALTH, which, as they had recently ſeen, had afforded effectual ſhelter to the oppreſſed

oppreſſed Hollanders.—In a word, this writer will do well to reflect, that we are indebted to thoſe very 'diſcontents' which he ſo warmly reprobates, for the glorious REVOLUTION; an event which ſecured to us the poſſeſſion of every thing that is valuable and dear to us, as BRITONS, FREEMEN, and PROTESTANTS;—that DISCONTENT, under the rod of oppreſſion, is the palladium of our liberty; and that in the moment when we become abject and baſe enough to grow eaſy under the burden of deſpotiſm, we may be certain that the yoke will then be too effectually rivetted on our necks, to be eaſily ſhaken off: and, indeed, we ſhould deſerve to wear it, as the juſt reward of our deſpicable tameneſs and puſillanimity. G.

ART. VII. *A poetical Epiſtle to an eminent Painter.* 4to. 3 s. Payne, &c. 1778.

IF it is delightful to behold the harmony ſubſiſting between the Siſter Arts, it is not leſs ſo to ſee their profeſſors acting in favour of each other. Poetry and Painting, indeed, congenial in their nature, muſt have a reciprocal charm for the artiſt; and the effect of it has generally been found, except in natures that are unpropitious to the mutual feelings of the heart, and loſt even to the common intereſts of civility. It is ſeldom but in characters otherwiſe abandoned, that this moral defection from nature is to be found. We wonder not to behold a Churchill falling upon the age and perſonal infirmities of an Hogarth, as proper objects of his ſcurrilous rhimes; but it would ſtrike us both with wonder and with grief to ſee men of gentler natures,—a Thomſon or a Maſon,—injurious to the profeſſors of a Siſter Art.

This poet, however (and he deſerves the name) is a warm and candid friend to the liberal profeſſion which is the object of his verſe.

His ſhort introduction is elegant and harmonious:

'Bleſt be the hour, when fav'ring gales reſtore
The travell'd artiſt to his native ſhore!
His mind enlighten'd, and his fancy fraught
With fineſt forms by ancient genius wrought;
Whoſe magic beauty charm'd, with ſpell ſublime,
The ſcythe of Ruin from the hand of Time,
And mov'd the mighty leveller to ſpare
Models of grace ſo exquiſitely fair.'

The following verſes on Portrait Painting, with the anecdote of the maid of Corinth, are very beautiful and animated:

'Think not, my friend, with ſupercilious air,
I rank the portrait as beneath thy care.
Bleſt be the pencil! which from death can ſave
The ſemblance of the virtuous, wiſe, and brave;

A By William Hayley, Esqr

That youth and emulation ſtill may gaze,
On thoſe inſpiring forms of ancient days,
And, from the force of bright example bold,
Rival their worth, " and be what they behold."
Bleſt be the pencil! whoſe conſoling pow'r,
Soothing ſoft Friendſhip in her penſive hour,
Diſpels the cloud, with melancholy fraught,
That abſence throws upon her tender thought.
Bleſt be the pencil! whoſe enchantment gives
To wounded Love the food on which he lives.
Rich in this gift though cruel ocean bear
The youth to exile from his faithful fair,
He in fond dreams hangs o'er her glowing cheek,
Still owns her preſent, and ſtill hears her ſpeak:
Oh! Love, it was thy glory to impart
Its infant being to this ſweeteſt art!
Inſpir'd by thee, the ſoft Corinthian maid,
Her graceful lover's ſleeping form pourtray'd;
Her boding heart his near departure knew,
Yet long'd to keep his image in her view.
Pleas'd ſhe beheld the ſteady ſhadow fall,
By the clear lamp upon the even wall.
The line ſhe trac'd, with fond preciſion true,
And, drawing, doated on the form ſhe drew;
Nor, as ſhe glow'd with no forbidden fire,
Conceal'd the ſimple picture from her ſire;
His kindred fancy, ſtill to nature juſt,
Copied her line, and form'd the mimic buſt.
Thus from thy inſpiration, Love, we trace
The modell'd image, and the pencil'd face!'

The ſtory of the maid of Corinth may be found in Pliny, lib. xxxv. and in Athenagoras, with this additional circumſtance, that the lover, while his outlines were taken, is deſcribed to have been aſleep.

After a few reflections, our Poet turns his ideas to the painters of ancient Greece:

' Thy tragic pencil, Ariſtides, caught
Each varied feeling, and each tender thought.
While moral virtue ſanctified thy art,
And paſſion gave it empire o'er the heart.'

We quote the above lines for the ſake of introducing the following anecdote, as given by our Author:

' The city of Thebes had the honour of giving birth to this celebrated artiſt. He was the firſt, according to Pliny, who expreſſed Character and Paſſion, the Human Mind, and its ſeveral emotions; but he was not remarkable for ſoftneſs of colouring. " His moſt celebrated picture was of an infant (on the taking of a town) at the mother's breaſt, who is wounded and expiring. The ſenſations of the mother were clearly marked, and her fear leſt the child, upon failure of the milk, ſhould ſuck her blood. Alexander the Great, continues the ſame author, took this picture with him to Pella."

at the breast of the mother, who is &c.

'It is highly probable, according to the conjecture of Junius (in his learned treatiſe de Picturâ Veterum) that the following beautiful epigram of Æmilianus was written on this exquiſite picture:

Ελκει, ταλαν, παρα μητρος ὀν ουκ ετι μαζον αμελξεις
Ελκυσον ὑστατιον καμα καὶα φθιμενης.
Η δη γαρ ξιφεσσι λιποπνοος· αλλα τα μητρος
Φιλτρα καὶ εἰν αϊδη παιδοκομειν ἑμαθον

'It is not ill tranſlated into Latin by Grotius:

Suge, miſer, nunquam quæ poſthac pocula ſuges;
Ultima ab exanimo corpore poc'la trahe!
Expiravit enim jam ſaucia; ſed vel ab orco
Infantem novit paſcere matris amor.

But this is far inferior, and ſo perhaps is the original itſelf to the very elegant Engliſh verſion of it, which Mr. Webb has given us in his ingenious and animated "Inquiry into the Beauties of Painting."

Suck, little wretch, while yet thy mother lives,
Suck the laſt drop her fainting boſom gives!
She dies: her tenderneſs ſurvives her breath,
And her fond love is provident in death.

Webb, Dialogue 7. p. 161.'

The verſes on the characters of the Italian painters are both harmonious and juſt:

'Oh! lovely Painting! long thy cheering light
Was loſt and buried in barbaric night;
The furious rage of Anarchy effac'd
Each hallow'd character thy hand had trac'd,
And Ign'rance, mutt'ring in her monkiſh cell,
Bound thy free ſoul in her lethargic ſpell.
'At length from this long trance thy ſpirit roſe,
In that ſweet vale where ſilver Arno flows;
There ſtudious VINCI treaſur'd every rule,
To form the baſis of a riſing ſchool:
Like early HESIOD, 'twas his fate to ſhine,
The herald of a maſter more divine.
'Inflam'd by Genius with ſublimeſt rage,
By toil unwearied, and unchill'd by age,
In the fine phrenzy of exalted thought
Gigantic ANGELO his wonders wrought;
And high, by native ſtrength of ſpirit rais'd,
The mighty HOMER of the pencil blaz'd.
'Taſte, Fancy, Judgment, all on RAPHAEL ſmil'd,
Of Grandeur and of Grace the darling child:
Truth, paſſion, character, his conſtant aim,
Both in the human and the heavenly frame,
Th' enchanting painter rules the willing heart,
And ſhines the finiſh'd VIRGIL of his art.
'The daring JULIO, though by RAPHAEL train'd,
Reach'd not that eminence his maſter gain'd;
Yet to no common heights of epic fame,
True Genius guided his adventurous aim.
Thus STATIUS, fraught with emulous regard,
Caught not the ſpirit of the Mantuan bard:

Though

Though rival ardour his ambition fir'd,
And kindred talents his bold verſe inſpir'd.
'More richly warm the glowing TITIAN knew
To blend with Nature's truth the living hue:
O! had ſublime deſign his colours crown'd!
Then had the world a finiſh'd painter found:
With powers to ſeize the higheſt branch of art,
He fix'd too fondly on an humbler part;
Yet, this low object of his partial care
Grew from his toil ſo exquiſitely fair,
That dazzled judgment, with ſuſpended voice,
Fears to condemn the error of his choice.
Thus pleaſed a flowery valley to explore,
Whence never poet cull'd a wreath before,
LUCRETIUS choſe the epic crown to loſe
For the bright chaplets of an humbler muſe.
'Soft as CATULLUS, ſweet CORREGGIO play'd
With all the magic charms of light and ſhade.
Though PARMA claim it for her rival ſon,
The praiſe of ſweeteſt grace thy pencil won:
Unhappy genius! though of ſkill divine,
Unjuſt neglect, and penury were thine.
Lamenting o'er thy labours unrepaid,
Afflicted Art oppreſt with wrongs decay'd,
Till with pure judgment the CARACCI came,
And raiſing her weak powers and ſinking frame,
Reclaim'd the pencil of miſguided youth,
From Affectation's glare to tints of modeſt Truth,
They form'd the Pencil, to whoſe infant fame
Young ZAMPIERI ow'd his nobler name;
Profoundly ſkill'd his figures to diſpoſe,
The learned LANFRANC in their ſchool aroſe,
And, trained to glory, by their forming care,
The tender GUIDO caught his graceful air.
'Oh! generous ITALY, thy genial earth
Unnumbered artiſts bore of ſplendid worth!
Their various talents, and their different fame,
The Muſe, unſkilful, muſt decline to name,
Left in the nice attempt her Judgment fail,
To poiſe their merits in Preciſion's ſcale.
'E'en public Taſte, by no determin'd rule,
Has claſs'd the merit of each nobler ſchool:
To ROME and FLORENCE, in Expreſſion ſtrong,
The higheſt honours of Deſign belong;
On her pure ſtyle ſee mild BOLOGNA claim
Her faireſt right to ſecondary fame;
Though prouder VENICE would uſurp that praiſe,
Upon the ſplendid force of TITIAN's golden rays.
But ill they know the value of their art,
Who, flattering the eye, neglect the heart.
Though matchleſs tints a laſting name ſecure,
Though ſtrong the magic of the clear-obſcure,

Theſe muſt ſubmit, as a dependant part,
To pure Deſign, the very ſoul of Art;
Or Fame, miſguided, muſt invert her courſe,
And RAPHAEL's Grace muſt yield to REMBRANDT's Force;
Fancy's bold thought to Labour's patient touch,
And Rome's exalted genius to the Dutch.'

We have next a view of the Flemiſh ſchools:

'Yet, HOLLAND, thy unwearied labours raiſe
A perfect title to peculiar praiſe:
Thy hum'rous pencil ſhuns the epic field,
The blazing falchion, and the ſanguine ſhield;
But hap'ly marks the group of rural Mirth,
In ſocial circle round the chearful hearth,
And ruſtic Joy, from buſy cares releas'd,
To the gay gambols of the village feaſt:
While Nature ſmiles her very faults to view,
Trac'd with a ſkill ſo exquiſitely true.
Theſe faults, O REMBRANDT, 'twas thy praiſe to hide!
New powers of ART thy fertile mind ſupplied;
With dazzling force thy gorgeous colouring glows,
And o'er each ſcene an air of grandeur throws:
The meaneſt Figures dignity aſſume,
From thy contraſted light, and magic gloom.
Proud of the praiſe by RUBENS' pencil won,
Let FLANDERS boaſt her bold inventive ſon!
Whoſe glowing hues magnificently ſhine
With warmth congenial to his rich deſign.
And him, her ſecond pride, whoſe milder care,
From living Beauty caught its loveliеſt air!
Who truth of character with grace combin'd,
And in the ſpeaking feature mark'd the mind,
Her ſoft VANDYKE, while graceful portraits pleaſe,
Shall reign the model of unrivall'd eaſe.
Painting ſhall tell, with many a grateful thought,
From FLANDERS firſt the ſecret pow'r ſhe caught,
To grace and guard the offſpring of her toil,
With all the virtues of enduring oil;
Though charm'd by ITALY's alluring views,
(Where ſumptuous LEO courted every Muſe,
And lovely Science grew the public care)
She fixt the glories of her empire there;
There in her zenith ſoon ſhe ceas'd to ſhine,
And dated, paſſing her meridian line,
From the CARACCI's death her period of decline.'

The following lines are no unjuſt tribute to the living artiſts of our own iſland:

'Now Art exults, with annual Triumphs gay,
And BRITAIN glories in her rich diſplay;
Merit, who unaſſiſted, and unknown,
Late o'er his unſeen labours ſigh'd alone,
Sees honour now his happier toils attend,
And in the generous Public finds a friend.

'O lovely

' O lovely Painting, to whoſe charms I bow,
" And breathe my willing verſe with ſuppliant vow,"
Forgive me, if by undiſcerning Praiſe,
Or groundleſs cenſure, which falſe Judgment ſways,
I, with inadequate deſcription, wrong
Thy Sons, the ſubject of no envious ſong!
Supremely ſkill'd the varied group to place,
And range the crowded ſcene with eaſy grace,
To finiſh parts, yet not impair the whole,
But on the impaſſion'd action fix the ſoul;
Through wandering throngs the patriot Chief to guide,
The ſhame of CARTHAGE, as of ROME the pride;
Or, while the bleeding Victor yields his breath,
Give the bright leſſon of heroic Death.
Such are thy Merits, WEST: by Virtue's hand
Built on the human heart thy praiſe ſhall ſtand,
While dear to Glory, in her guardian Fane,
The names of REGULUS and WOLFE remain.
To DANCE's pencil, in Preciſion ſtrong,
Tranſcendent Force, and Truth of Line belong.
Not GARRICK's ſelf, to SHAKESPEARE's ſpirit true,
Diſplay'd that ſpirit clearer to our view,
Than DANCE expreſſes, in its fierceſt flame,
The Poet's Genius in the Actor's Frame.
From GARRICK's features, with diſtraction fraught,
He copies every trace of troubled thought;
And paints, while back the waves of Battle roll,
The Storm of ſanguinary RICHARD's ſoul.
' The rapid MORTIMER, in Fancy ſtrong,
Marks the juſt horrors that to Vice belong;
The murd'rous Ruffian, in the Dungeon's gloom,
Stung with remorſe, and ſhudd'ring at his doom.
Yet ſtill to nobler heights his Genius ſprings
And paints a leſſon to tyrannic Kings:
In his bright colours ſee the field appear
To Freedom ſacred, and to Glory dear,
Where JOHN, proud Monarch, baffled on his throne,
Hears the brave Chief his lawleſs pow'r diſown,
And, for an injur'd Nation, nobly claim
The glorious CHARTER of immortal Fame.
' But ſee far off the modeſt WRIGHT retire!
Alone he rules his Element of Fire:
Like Meteors darting through the gloom of Night,
His ſparkles flaſh upon the dazzled ſight;
Our eyes with momentary anguiſh ſmart,
And Nature trembles at the power of Art.
May thy bold colours, claiming endleſs praiſe,
For ages ſhine with undiminiſh'd blaze,
And when the fierce VESUVIO burns no more,
May his red deluge down thy canvas pour!
' Art with no common gifts her GAINSBROUGH grac'd,
Two different Pencils in his hand ſhe plac'd;

This

This ſhall command, ſhe ſaid, with certain aim,
A perfect Semblance of the human Frame;
This, lightly ſporting on the village green,
Paint the wild beauties of the rural Scene.
' In Storms ſublime the daring WILSON ſoars,
And on the blaſted Oak his mimic Lightning pours:
APOLLO triumphs in his flaming ſkies,
And claſſic Beauties in his ſcenes ariſe.
' Thy Graces, HUMPHREYS, and thy Colours clear,
From Miniature's ſmall circle diſappear:
May their diſtinguiſh'd Merit ſtill prevail,
And ſhine with luſtre on the larger Scale.
' Let candid Juſtice our attention lead,
To the ſoft Crayon of the graceful READ:
Nor GARD'NER ſhall the Muſe, in haſte, forget
Thy Taſte and Eaſe; though with a fond Regret
She pays, while here the Crayon's pow'r ſhe notes,
A Sigh of Homage to the Shade of COATES.
' Still many a Painter, not of humble name,
Appears the tribute of applauſe to claim;
Some alien Artiſts, more of Engliſh Race,
With fair ANGELICA our foreign Grace,
Who paints, with Energy and Softneſs join'd,
The fond Emotions of the female Mind;
And CIPRIANI, whom the Loves ſurround,
And ſportive Nymphs in Beauty's Ceſtus bound:
For him thoſe Nymphs their every Charm diſplay,
For him coy VENUS throws her veil away.
O'er theſe I paſs reluctant, leaſt too long
The Muſe diffuſely ſpin a tedious Song.
' Yet one ſhort pauſe, ye Pow'rs of Verſe, allow
To cull a Myrtle Leaf for MEYERS's brow!
Though ſmall its Field, thy Pencil may preſume
To aſk a wreath where flowers immortal bloom.
As Nature's ſelf, in all her pictures fair,
Colours her inſect works with niceſt care,
Nor better forms, to pleaſe the curious eye,
The ſpotted Leopard than the gilded fly;
So thy fine Pencil, in its narrow ſpace,
Pours the full portion of uninjur'd Grace,
And Portraits, true to Nature's larger line,
Boaſt not an Air more exquiſite than thine.
Soft Beauty's chasms thy happieſt works expreſs,
Beauty thy Model, and thy Patroneſs.
For her thy care has to perfection brought
Th' uncertain toil, with anxious trouble fraught,
Thy colour'd Chryſtal, at her fond deſire,
Draws deathleſs luſtre from the dang'rous Fire,
And pleas'd to gaze on its immortal charm,
She binds thy Bracelet on her ſnowy arm.'

This ingenious and well-written poem concludes with a compliment to Mr. Romney, the painter, to whom it is addreſſed.

ART.

L.

ART. VIII. *The Tragedies of Æſchylus*, tranſlated by R. Potter. 4to. 1l. 1s. bound. Dodſley, &c. 1777.

ÆSCHYLUS was confeſſedly the father of tragedy; not only the founder of the ſtage itſelf, with its appendages of habits, decoration, and ſcenery, but the firſt inventor of continued dialogue and regular fable. To refine upon the improvements he ſtruck out, was eaſy and natural; but the ſudden tranſition from the cart of Theſpis to the theatre of Æſchylus, called for the moſt bold and elevated genius.

The dramas of this great poet are at this day, in ſome reſpects, more worthy our attention than even thoſe of his more poliſhed ſucceſſors, Sophocles and Euripides. They, as well as Æſchylus, adopted the chorus, with all its advantages and inconveniences, and engaged it in the action; but they have ſeldom, with equal addreſs, repreſented them as actors rather than ſpectators: for we cannot believe with Brumoy, and ſome later critics, that the chorus were originally connected with the drama, not chiefly for the ſake of involving them in the fable, and rendering them an immediate part of it, but merely that the events might be ſuppoſed to paſs before witneſſes. The chorus, however numerous, ſhould be, according to Æſchylus and good ſenſe, neceſſary characters of the drama, and indeed are with him generally the firſt ſprings and movers of it. Even the ideas of Horace, concerning their department in the drama, are not quite conformable to the practice of Æſchylus, whoſe *furies*, in the famous tragedy that derives its name from them, fill the office of chorus with as much exactneſs and propriety as the ſenators of Argos in his tragedy of Agamemnon. The ſame tragedy confutes the doctrine of thoſe critics who conſider the chorus as preſervers of the unities of time and place: for the furies paſs from Delphos to Athens with leſs ceremony than Shakeſpeare's warlike Harry from England to France.

But the very imperfections of Æſchylus, not leſs than his beauties, recommend him to the particular notice of the preſent times, as an object of curioſity as well as information. To obſerve the firſt efforts of a vigorous mind emerging from cotemporary barbariſm, and at once carrying an art to a degree of perfection often in vain emulated by his followers, leads us to a moſt entertaining and inſtructing inquiry; and the few remaining veſtiges of ruſticity are traced not merely without diſguſt, but even with delight.

Mr. Potter's tranſlation gives the tragedies of Æſchylus, not in the order in which they ſtand in the ſeveral editions of that poet, but according to the chronological arrangement of Brumoy. In Brumoy, as in thoſe editions, Prometheus takes the firſt place; and, from the peculiarity of the perſons repreſented,

one

ght almoſt ſuppoſe it to be one of the firſt works of a , who added dramatic characters to the chorus. For re the ghoſts, fairies, and witches of Shakeſpeare, or ld Time with his ſcythe and hour glaſs (though ſneered Ben Jonſon) to the ideal perſonages of *Strength* and *Force*, mphs of the ocean ſuſpended in mid air, Oceanus him- ounted on his Hippogriff, and the wandering Iö in the of a mad cow? From this laſt abſurdity Brumoy labours ue the poet; but it is impoſſible to read the tragedy of theus, or that of the Supplicants, with attention, and convinced that Iö appeared in a ſtate of transformation. e eaſy to confirm this poſition by quotations from the l of Æſchylus, as well as Mr. Potter's verſion: and Bru- imſelf allows that Iö might perhaps be ſuppoſed to ima- erſelf metamorphoſed, or even to carry on her head ſome of her metamorphoſis; of which laſt expedient we may ome idea from the aſs's head of Bottom, in the Midſum- light's Dream of Shakeſpeare.

judge fairly of Æſchylus, perhaps more than of any other t, we muſt carry back our imaginations to the times in he wrote. And muſt we not, in our own language, do me in regard to Ben Jonſon, Beaumont and Fletcher, and ſpeare? Great and uncommon talents in the authors, their , taken in any view, will teſtify; but viewed in the ex- int wherein they ought to be examined, they will ap- till more wonderful. Their beauties will be conſiderably ened, and their ſuppoſed faults will either vaniſh, or be at meaſure extenuated.

is indulgence to the original ſhould be extended ſtill more lly to a tranſlation. Tranſlators are a kind of bankers in ng. They raiſe a credit from a fund not their own, and urſe of exchange may ſometimes be againſt them; yet they f infinite uſe in the commerce of letters, and enrich the o which they belong. Without a figure, tranſlation, good ation, requires no mean portion of original genius. To the graces, ſoften the peculiarities, and yet retain a ul likeneſs, of an ancient or foreign author, is in ſome in- s attended with more difficulty than even the firſt compo- . We are pleaſed therefore to ſee a reverend and learned turer, clearing away the brambles, and ſcaling the ſteeps tiquity, and endeavouring to bring the preſent age to a ar acquaintance with the leaſt known writer of the Gre- lrama; a writer oftener mentioned than read, even by our ſt ſcholars, moſt of whom will now perhaps be indulged nore exact and comprehenſive view of the plays of Æſchy- han they have ever yet taken.

The greater part of the preface to this tranſlation is extracted from Brumoy. Some of the few original paſſages contain compliments, in our opinion rather fulſome, to ſome living writers, particularly the elegant female author of the Eſſay on the Genius of Shakeſpeare, and the reverend emulator of the Grecian ſtage in the modern-antique tragedies of Elfrida and Caractacus; in which laſt-mentioned writer Mr. Potter has happily found united the powers of Æſchylus, Sophocles, and Euripides, heightened and embelliſhed with a native richneſs and grace with which the ſeverity of the Athenian drama was unacquainted!

The tranſlation itſelf, conſidering the difficulty of the undertaking, has great merit. Many lines indeed, like the very firſt of the firſt play, 'At length then to the wide world's extreme bounds,' are uncommonly rugged, and ſeem to betray a defect of poetical ear in the Tranſlator. It would be an invidious, though eaſy taſk, to multiply inſtances of this uncouth verſification; but the greateſt defect of ſtyle in the Tranſlator is a want of warmth and boldneſs of expreſſion, which his original might have warranted, and even demanded. A verſion of Æſchylus might have ſuggeſted ſome new combinations that might have added to the poetical ſtores of our language; but Mr. Potter ſeems rather to have laboured to accommodate to his author the diction of Milton, Maſon, and Gray; a kind of Parnaſſian *three threads*, in which he has drawn from the two laſt ſources more copiouſly than from the firſt. In moſt inſtances, alſo, when the Tranſlator has adopted the phraſes of his Engliſh predeceſſors, the expreſſions of the Greek original militate againſt him. *Choral* WARBLINGS, for inſtance, may be properly attributed to the virgins of Elfrida, but muſt revolt every reader when applied to the Furies of Æſchylus. The Greek gives no countenance to ſuch an impropriety; and the frequent repetition of 'arrowy ſhower,' to ſay nothing of *troubled air*, *hurtling*, &c. favour at leaſt of ſervile affectation.

It were to have been wiſhed alſo, that to the verſion of an author ſo difficult as Æſchylus, the Tranſlator had ſubjoined copious notes*, inſtead of penuriouſly ſtinting his readers to a meagre preface to the work, and ſpare introductions to each play. The obſcurity of the original author, the nationality of

* Since this Article was ſent to the preſs, we have ſeen an advertiſement importing that *Notes*, explanatory of the ancient mythology, hiſtory, and cuſtoms alluded to in the tragedies of Æſchylus, by the Rev. Mr. Potter, may be had, of Mr. Dodſley, 'by ſuch of the ſubſcribers to the tranſlation of Æſchylus as ſhall think them worth their acceptance.'

his

drama, the remoteneſs of his æra, and different manners of age and country, demanded every poſſible illuſtration. To moſt learned it would not have appeared ſuperfluous or im-tinent, and to moſt readers it is perhaps abſolutely neceſſary. chylus in the Grecian theatre, like Shakeſpeare in the Eng-, might open an ample field to the critic, in which curio- might be gratified, and on which imagination might ex-iate.

t is well obſerved by the Tranſlator, that Milton and Gray e imitated Æſchylus, but with that free ſpirit of imitation t always accompanies and diſtinguiſhes real genius. In this it, the fire of the Prometheus of Æſchylus is transfuſed into Satan of Milton; and in this ſpirit the prophetic fervour of y's Welch bard is catched from the Caſſandra and Chorus he Agamemnon of Æſchylus. By extracting the paſſage mentioned we may at once ſubmit this opinion to our ders, and give them a ſpecimen of Mr. Potter's verſion of Author:

STROPHE 1.

What may this mean? Along the ſkies
Why do theſe dreadful portents roll?
Viſions of terror, ſpare my aching eyes,
Nor ſhake my ſad preſaging ſoul!
In accents dread, not tun'd in vain,
Why burſts the free, unbidden ſtrain?
Theſe are no phantoms of the night,
That vaniſh at the faithful light
Of ſtedfaſt confidence. Thou ſober pow'r,
Whither, ah, whither art thou gone?
For ſince the long-paſs'd hour,
When firſt for Troy the naval band
Unmoor'd their veſſels from the ſtrand,
Thou haſt not in my boſom fix'd thy throne.

ANTISTROPHE 1.

At length they come: theſe faithful eyes
See them return'd to Greece again:
Yet, while the ſullen lyre in ſilence lies,
Erinnys wakes the mournful ſtrain:
Her dreadful pow'rs poſſeſs my ſoul,
And bid the untaught meaſures roll;
Swell in rude notes the diſmal lay,
And fright enchanting hope away;
Whilſt, ominous of ill, grim-viſag'd care
Inceſſant whirls my tortur'd heart.
Vain be each anxious fear!
Return, fair hope, thy ſeat reſume,
Diſpel this melancholy gloom,
And to my ſoul thy gladſome light impart!

STROPHE 2.

Ah me, what hope! This mortal ſtate
Nothing but cruel change can know.
Shou'd chearful health our vig'rous ſteps await,
Enkindling all her roſeate glow;
Diſeaſe creeps on with ſilent pace,
And withers ev'ry blooming grace.
Proud ſails the bark; the freſh gales breathe,
And daſh her on the rocks beneath.
In the rich houſe her treaſures plenty pours;
Comes ſloth, and from her well pois'd ſling
Scatters the piled up ſtores.
Yet diſeaſe makes not all her prey:
Nor ſinks the bark beneath the ſea:
And famine ſees the heav'n-ſent harveſt ſpring.

ANTISTROPHE 2.

But when forth-welling from the wound
The purple-ſtreaming blood ſhall fall,
And the warm tide diſtain the reeking ground,
Who ſhall the vaniſh'd life recal?
Nor verſe, nor muſic's magic pow'r,
Nor the fam'd leech's boaſted lore;
Not that his art reſtor'd the dead,
Jove's thunder burſt upon his head.——
But that the Fates forbid, and chain my tongue,
My heart at inſpiration's call,
Wou'd the rapt ſtrain prolong:
Now all is dark; it raves in vain,
And, as it pants with trembling pain,
Deſponding feels its fiery tranſports fall.

CLYTEMNESTRA, CASSANDRA, CHORUS.

Cly. Thou too, Caſſandra, enter; ſince high Jove,
Gracious to thee, hath plac'd thee in this houſe,
With many ſlaves to ſhare the common rites,
And deck the altar of the fav'ring God.
Come from that chariot, and let temperance rule
Thy lofty ſpirit: e'en Alcmena's ſon,
Sold as a ſlave, ſubmitted to the yoke
Perforce; and if neceſſity's hard hand
Hath ſunk thee to this fortune, our high rank,
With greatneſs long acquainted, knows to uſe
Its pow'r with gentleneſs: the low-born wretch,
That from his mean degree riſes at once
To unexpected riches, treats his ſlaves
With barbarous and unbounded inſolence.
From us thou wilt receive a juſter treatment.

Chorus. Theſe are plain truths: ſince in the toils of fa
Thou art inclos'd, ſubmit, if thou canſt brook
Submiſſion; haply I adviſe in vain.

Cly. If that her language, like the twittering ſwallow
Be not all barbarous and unknown, my words
Within ſhall with perſuaſion move her mind.

trus. She ſpeaks what beſt beſeems thy preſent ſtate;
Follow, ſubmit, and leave that lofty car.
I have not leiſure here before the gates
T' attend on her; for at the inmoſt altar,
Blazing with ſacred fires, the victims ſtand
Devoted to the Gods for his return
So much beyond our hopes. If to comply
Thou form thy mind, delay not: if thy tongue
Knows not to ſound our language, let thy ſigns
Supply the place of words, ſpeak with thy hand.
rus. Of foreign birth ſhe underſtands us not;
But as new taken ſtruggles in the net.
'Tis frenzy this, the impulſe of a mind
Diſorder'd; from a city lately taken
She comes, and knows not how to bear the curb,
'Till ſhe has ſpent her rage in bloody foam.
But I no more waſte words to be diſdain'd.
rus. My words, for much I pity her, ſhall bear
No mark of anger. Go, unhappy fair one,
Forſake thy chariot, unreluctant learn
To bear this new yoke of neceſſity.
Woe, woe! O Earth! Apollo, O Apollo!
rus. Why with that voice of woe invoke Apollo?
Ill do theſe notes of grief accord with him.
Woe, woe! O Earth! Apollo, O Apollo!
rus. Again her inauſpicious voice invokes
The God, whoſe ears are not attun'd to woe.
Apollo, O Apollo, fatal leader,
Yet once more, God, thou leadeſt me to ruin!
rus. She ſeems prophetic of her own misfortunes,
Retaining, though a ſlave, the divine ſpirit.
Apollo, O Apollo, fatal leader,
Ah, whither haſt thou led me? to what houſe?
rus. Is that unknown? Let me declare it then:
This is the royal manſion of th' Atridæ.
It is a manſion hated by the Gods,
Conſcious to many' a foul and horrid deed;
A ſlaughter-houſe, that reeks with human gore.
rus. This ſtranger ſeems, like the nice-ſcented hound,
Quick in the trace of blood, which ſhe will find.
These are convincing proofs. Look there, look there,
Whilſt pity drops a tear, the children butcher'd,
The father feaſting on their roaſted fleſh!
rus. Thy fame, prophetic virgin, we have heard;
We know thy ſkill; but wiſh no prophets now.
Ye pow'rs of Heav'n, what does ſhe now deſign?
What new and dreadful deed of woe is this?
What dreadful ill deſigns ſhe in the houſe,
Intolerable, irreparable miſchief,
Whilſt far ſhe ſends the ſuccouring pow'r away?
rus. Theſe prophecies ſurpaſs my apprehenſion:
The firſt I knew, they echo through the city.

Caſſ. Ah daring wretch, doſt thou atchieve this deed,
Thus in the bath the partner of thy bed
Refreſhing? How ſhall I relate th' event?
Yet ſpeedy ſhall it be. E'en now advanc'd
Hand above hand extended threatens high.

Chorus. I comprehend her not; her words are dark,
Perplexing me like abſtruſe oracles.

Caſſ. Ha! What is this, that I ſee here before me?
Is it the net of hell? Or rather her's,
Who ſhares the bed, and plans the murderous deed.
Let diſcord, whoſe inſatiable rage
Purſues this race, howl through the royal rooms
Againſt the victim deſtin'd to deſtruction.

Chorus. What Fury doſt thou call within this houſe
To hold her orgies? The dread invocation
Appals me; to my heart the purple drops
Flow back; a deathlike miſt covers my eyes,
With expectation of ſome ſudden ruin.

Caſſ. See, ſee there: from the heifer keep the bull!—
O'er his black brows ſhe throws th' entangling veſt,
And ſmites him with her huge two-handed engine.
He falls, amidſt the cleanſing laver falls:
I tell thee of the bath, the treach'rous bath.

Chorus. T' unfold the obſcure oracles of Heav'n
Is not my boaſt; beneath the ſhadowing veil
Misfortune lies: When did th' inquirer learn
From the dark ſentence an event of joy?
From time's firſt records the diviner's voice
Gives the ſad heart a ſenſe of miſery.

Caſſ. Ah me unhappy? Wretched, wretched fate!
For my own ſufferings join'd call forth theſe wailings.
Why haſt thou brought me hither? Wretched me!
Is it for this, that I may die with him?

Chorus. This is the frenzy of a mind poſſeſs'd
With wildeſt ravings. Thy own woes thou waileſt
In mournful melody; like the ſweet bird,
That darkling pours her never-ceaſing plaint;
And for her Itys, her loſt Itys, waſtes
In ſweeteſt woe her melancholy life.

Caſſ. Ah me! the fortune of the nightingale
Is to be envied: on her light-poiſ'd plumes
She wings at will her eaſy way, nor knows
The anguiſh of a tear, whilſt o'er my head
Th' impending ſword threatens the fatal wound.

Chorus. Whence is this violent, this wild preſage
Of ill? Thy fears are vain; yet with a voice
That terrifies, though ſweet, aloud thou ſpeakeſt
Thy ſorrows. Whence haſt thou deriv'd theſe omens,
Thus deeply mark'd with characters of death?

Caſſ. Alas the bed, the bridal bed of Paris,
Deſtructive to his friends! Paternal ſtream,
Scamander, on thy banks with careleſs ſteps

My childhood ſtray'd: but now methinks I go,
Alas, how ſoon! to propheſy around
Cocytus, and the banks of Acheron!

Chorus. Perſpicuous this, and clear! the new-born babe
Might comprehend it: but thy piercing griefs,
Bewailing thus the miſeries of thy fate,
Strike deep; they wound me to my very ſoul.

Caſſ. Ah my poor country, my poor bleeding country,
Fall'n, fall'n for ever! And you, ſacred altars,
That blaz'd before my father's towered palace,
Not all your victims con'd avert your doom!
And on the earth ſoon ſhall my warm blood flow.

Chorus. This is conſiſtent with thy former ravings.
Or does ſome God indeed incumbent preſs
Thy ſoul, and modulate thy voice to utter
Theſe lamentable notes of woe and death?
What the event ſhall be, exceeds my knowledge.

Caſſ. The oracle no more ſhall ſhroud its viſage
Beneath a veil, as a new bride that bluſhes
To meet the gazing eye; but like the ſun,
When with his orient ray he gilds the eaſt,
Shall burſt upon you in a flood of light,
Diſcloſing deeds of deeper dread. Away,
Ye myſtic coverings! And you, reverend men,
Bear witneſs to me, with that ſteady ſtep
I trace foul deeds that ſmell above the earth.
For never ſhall that band, whoſe yelling notes
In diſmal accord pierce th' affrighted ear,
Forſake this houſe. The genius of the feaſt,
Drunk with the blood of men, and fir'd from thence
To bolder daring, ranges through the rooms
Link'd with his kindred Furies: theſe poſſeſs
The manſion, and in horrid meaſures chaunt
The firſt baſe deed; recording with abhorrence
Th' adulterous luſt, that ſtain'd a brother's bed.
What, like a ſkilful archer, have I lodg'd
My arrow in the mark? No trifling this,
T' alarm you with falſe ſounds. But ſwear to me,
In ſolemn atteſtation, that I know,
And ſpeak the old offences of this houſe.

Chorus. In ſuch a rooted ill what healing pow'r
Reſides there in an oath? But much I marvel
That thou, the native of a foreign realm,
Of foreign tongue, canſt ſpeak our language freely,
As Greece had been thy conſtant reſidence.

Caſſ. Apollo grac'd me with this ſkill. At firſt
The curb of modeſty was on my tongue.

Chorus. Did the God feel the force of young deſire?
In each gay breaſt eaſe fans the wanton flame.

Caſſ. With all the fervor of impatient love
He ſtrove to gratify my utmoſt wiſh.

Chorus. And didſt thou liſten to his tempting lures?

Caſſ. Firſt I aſſented, then deceiv'd the God.
Chorus. Waſt thou then fraught with theſe prophetic arts?
Caſſ. E'en then I told my country all its woes.
Chorus. The anger of the God fell heavy on thee?
Caſſ. My voice, for this offence, loſt all perſuaſion.
Chorus. To us it ſeems a voice of truth divine.
Caſſ. Woe, woe is me! Again the furious pow'r
Swells in my lab'ring breaſt; again commands
My burſting voice; and what I ſpeak is Fate.—
Look, look, behold thoſe children.—There they ſit;
Such are the forms, that in the troubled night
Diſtract our ſleep.—By a friend's hands they died:
Are theſe the ties of blood?—See, in their hands
Their mangled limbs, horrid repaſt, they bear:
Th' invited father ſhares th' accurſed feaſt.
For this the ſluggard ſavage, that at eaſe
Rolls on his bed, nor rouſes from his lair,
'Gainſt my returning lord, for I muſt wear
The yoke of ſlavery, plans the dark deſign
Of death. Ah me! the chieftain of the fleet,
The vanquiſher of Troy, but little knows
What the ſmooth tongue of miſchief, filed to words
Of glozing courteſy, with fate her friend,
Like Ate ranging in the dark can do
Calmly: ſuch deeds a woman dares: ſhe dares
Murder a man. What ſhall I call this miſchief?
An Amphiſbæna? or a Scylla rather,
That in the vex'd rocks holds her reſidence,
And meditates the mariner's deſtruction?
Mother of Hell, 'midſt friends enkindling diſcord
And hate implacable! With dreadful daring
How did ſhe ſhout, as if the battle ſwerv'd?
Yet with feign'd joy ſhe welcomes his return.—
Theſe words may want perſuaſion. What of that?
What muſt come, will come: and ere long with grief
Thou ſhalt confeſs my prophecies are true
Chorus. Thyeſtes' bloody feaſt oft have I heard of,
Always with horror; and I tremble now
Hearing th' unaggravated truth. What elſe
She utters, leads my wand'ring thoughts aſtray
In wild uncertainty.
Caſſ. Then mark me well,
Thou ſhalt behold the death of Agamemnon.
Chorus. To better omens tune that voice unbleſs'd,
Or in eternal ſilence be it ſunk.
Caſſ. This is an ill no medicine can heal.
Chorus. Not if it happens: but avert it, Heav'n!
Caſſ. To pray be thine; the murd'rous deed is theirs.
Chorus. What man dares perpetrate this dreadful act?
Caſſ. How widely doſt thou wander from my words?
Chorus. I heard not whoſe bold hand ſhou'd do the deed.
Caſſ. Yet ſpeak I well the language of your Greece.

Chorus.

Chorus. The gift of Phœbus this; no trivial grace.
Caſſ Ah, what a ſudden flame comes ruſhing on me!
I burn, I burn. Apollo, O Apollo!
This lioneſs, that in a ſenſual ſty
Roll'd with the wolf, the generous lion abſent,
Will kill me. And the ſorcereſs, as ſhe brews
Her philtred cup, will drug it with my blood.
She glories, as againſt her huſbands life
She whets the axe, her vengeance falls on him
For that he came accompanied by me. ——
Why do I longer wear theſe uſeleſs honours,
This laurel wand, and theſe prophetic wreaths?
Away; before I die I caſt you from me;
Lie there, and periſh; I am rid of you;
Or deck the ſplendid ruin of ſome other.
Apollo rends from me theſe ſacred veſtments,
Who ſaw me in his rich habiliments
Mock'd 'midſt my friends, doubtleſs without a cauſe,
When in opprobrious terms they jeer'd my ſkill,
And treated me as a poor vagrant wretch,
That told events from door to door for bread,
I bore it all: but now the prophet God,
That with his own arts grac'd me, ſinks me down
To this low ruin. As my father fell
Butcher'd e'en at the altar, like the victim's
My warm blood at the altar ſhall be ſhed:
Nor ſhall we die unhonour'd by the Gods.
He comes, dreadful in puniſhment, the ſon
Of this bad mother, by her death t' avenge
His murder'd father: Diſtant tho' he roams,
An outcaſt and exile, by his friends
Fenc'd from theſe deeds of violence, he comes
In ſolemn vengeance for his father laid
Thus low.—But why for foreign miſeries
Does the tear darken in my eye, that ſaw
The fall of Ilium, and its haughty conq'rors
In righteous judgment thus receive their meed?
But forward now; I go to cloſe the ſcene,
Nor ſhrink from death. I have a vow in Heav'n:
And further I adjure theſe gates of Hell,
Well may the blow be aim'd, that whilſt my blood
Flows in a copious ſtream, I may not feel
The fierce, convulſive agonies of death;
But gently ſink, and cloſe my eyes in peace.
orus. Unhappy, in thy knowledge moſt unhappy,
Long have thy ſorrows flow'd. But if indeed
Thou doſt foreſee thy death, why, like the heifer
Led by an heav'nly impulſe, do thy ſteps
Advance thus boldly to the cruel altar?
C. I cou'd not by delay eſcape my fate.
orus. Yet is there ſome advantage in delay.
C. The day is come: by flight I ſhou'd gain little.

Chorus. Thy boldneſs adds to thy unhappineſs.
Caſſ. None of the happy ſhuns his deſtin'd end.
Chorus. True; but to die with glory crowns our praiſe.
Caſſ. So died my father, ſo his noble ſons.
Chorus. What may this mean? Why backward doſt thou ſtart?
Do thy own thoughts with horror ſtrike thy ſoul?
Caſſ. The ſcent of blood and death breathes from this houſe.
Chorus. The victims now are bleeding at the altar.
Caſſ. 'Tis ſuch a ſmell as iſſues from the tomb.
Chorus. This is no Syrian odor in the houſe.
Caſſ. Such tho' it be, I enter, to bewail
My fate, and Agamemnon's. To have liv'd,
Let it ſuffice. And think not, gen'rous ſtrangers,
Like the poor bird that flutters o'er the bough,
'Thro' fear I linger. But my dying words
You will remember, when her blood ſhall flow
For mine, woman's for woman's: and the man's,
For his that falls by his accurſed wife.
Chorus. Thy fate, poor ſufferer, fills my eyes with tears.
Caſſ. Yet once more let me raiſe my mournful voice.
Thou Sun, whoſe riſing beams ſhall bleſs no more
Theſe cloſing eyes! You, whoſe vindictive rage
Hangs o'er my hated murderers, Oh avenge me,
Tho', a poor ſlave, I fall an eaſy prey!
This is the ſtate of man: in proſperous fortune
A ſhadow, paſſing light, throws to the ground
Joy's baſeleſs fabric: in adverſity
Comes malice with a ſponge moiſten'd in gall,
And wipes each beauteous character away:
More than the firſt this melts my ſoul to pity.

We have purpoſely abſtained from a minute compariſon of the tranſlation with the original, as ſuch an examination might have appeared leſs uſeful than ſevere or pedantic. We cannot however but take notice that the tranſpoſition of ſome lines in the Furies is injudicious. The hunting the culprit, 'by the drops of blood, like a wounded hind,' has more force as originally applied to the entrance of the Furies, after having traced Oreſtes to the Athenian temple, than as applied by the Tranſlator to their leaving the temple of Delphos.

Having mentioned ſome imperfections and inaccuracies in Mr. Potter's verſion, it is but juſt to ſay that they are more than balanced by its excellencies, and that there are many paſſages rendered with peculiar felicity. The following is a great improvement on the original:

With lightning's ſpeed
Jove on my ſon hath hurl'd his threaten'd vengeance:
Yet I implor'd the Gods that it might fall
In time's late proceſs: BUT WHEN RASHNESS DRIVES
IMPETUOUS ON, THE SCOURGE OF HEAV'N UPREAR'D
LASHES THE FURY FORWARD. *The Perſians, &c.* P. 50.

The

There is perhaps ſomething hard and ſtiff in *time's late proceſs*, not anſwering to the eaſe and ſmoothneſs of δια μακρου χρονου; but what immediately follows, breathes a ſpirit of poetry warmer than that of Æſchylus himſelf: for the Greek author's

οταν σπευδη τις, αυτος συνεπισπεται

which literally ſignifies that "when a mortal urges on, the Deity himſelf joins to bring on his ruin," gives no image ſo noble and ſublime as that of the Engliſh tranſlator:

When Raſhneſs drives
Impetuous on, the ſcourge of Heav'n uprear'd
Laſhes the fury forward.

We have animadverted with more freedom on this work, partly in order to ſuggeſt to the Tranſlator the neceſſary corrections and improvements of any future edition, but chiefly for the ſake of awakening his attention to avoid the like errors in his promiſed verſion of Euripides. C.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

MEMOIRE ſur la Peſte: i. e. *A Diſſertation on the Plague.* By M. PARIS, M. D. of Montpellier, Fellow of the College of Phyſicians at Arles, and Aſſociate Member of the Royal Academy of Nimes. 8vo. 1778. This intereſting publication is the ſubſtance of a diſcourſe which obtained a prize propoſed in 1775, by the College of Phyſicians at Paris, and which now appears under another form, and with conſiderable additions. The Author is the grandſon of that patriotic and humane ſurgeon, who, during the plague at Arles in 1720, ſhut himſelf up in the hoſpitals with the unhappy ſufferers, and ſacrificed his life to the generous pleaſure of alleviating their miſery *. In order to treat his ſubject in the moſt accurate and ſatisfactory manner, he previouſly made a *tour* to Conſtantinople, where he collected materials, which he could not perhaps have come to the knowledge of any where elſe, and of theſe he has made good uſe in the work before us. The preface contains ſeveral judicious reflexions, and curious facts. A Greek phyſician, in a diſſertation (publiſhed in 1723) concerning the *plague*, had obſerved that it rarely attacks, and ſtill more rarely carries off, perſons afflicted with venereal complaints, or viſited by the itch: our Author has had occaſion to obſerve the confirmation of this truth. He alſo remarks, that when the ſmall-

* The city of Arles gives an hereditary penſion to the deſcendants of that virtuous citizen.

pox

pox reigns in Turkey, the plague is never known to make any havoc. If a perſon afflicted with the plague arrives at a place where there is an epidemical ſmall-pox, the contagion of the former diſeaſe extends no farther than the dwelling of the perſon: nay more, if the perſon who labours under the plague takes up his lodging in a houſe where there are children in the ſmall-pox, the peſtilential infection exhauſts its force without either affecting the children or thoſe who take care of them. Our Author received this information from the inhabitants of Enos, Conſtantinople, and Adrianople, in which places the ſmall-pox commences when the plague ceaſes.

In the work itſelf, after a definition of the plague, which differs but little from that which has been given by Mead, and other eminent writers on the ſubject, our Author inquires into the cauſe of this fatal diſorder. He derives its origin from the exhalations, which, during the ſultry heat, ariſe from the ſtagnant waters, accumulated by the inundations of the Nile; and he obſerves, that the noxious effects of theſe exhalations are more particularly felt, when they are carried through the air by moiſt and warm gales, or are mixed with corrupt vapours. He concludes from hence, that the plague cannot be engendered, as he expreſſes himſelf, in Europe, and can only be tranſmitted hither by contagion, ſince unhealthy exhalations alone are inſufficient to produce it, when they are not impregnated with that peculiar venom which our Author ſuppoſes to ariſe from exceſſive heat.

After having enumerated the various ſymptoms of this dreadful malady, Dr. PARIS proceeds to the method of treating it; on which head there is a great variety of opinions among the learned. He thinks that theſe jarring opinions may be tolerably reconciled by conſidering the different kinds of this diſorder, which are thus ſpecified,—the *mild*, the *internal*, the *putrid*, the *nervous*, the *intermittent*, the *ſanguine*, the *bilious*, and, finally, that ſpecies which ariſes from a certain ſtate of the mind. Our Author treats of theſe different kinds of the diſorder, in a ſection allotted to each; and points out not only the general remedies, but thoſe which each ſpecies of the plague particularly requires.

II. *Cours d'Education à l'Uſage des Eleves deſtinés aux premieres Profeſſions & aux grands Emplois de l'Etat, &c.* i. e. *A Courſe of Education, for the Uſe of thoſe who are deſigned for Places and Employments of the firſt Rank in the State; containing Plans of Education, Literary, Phyſical, Moral, and Chriſtian, adapted to Infancy, Adoleſcence, and Youth, an univerſal Plan of Study, and general Rules for a public Seminary.* By M. VERDIER, Counſellor and Phyſician to the late King of Poland, Advocate in the Parliament

ment of Paris, &c. 8vo. Paris. 1778. We formerly gave† an account of a production of this Author, which was well received, notwithſtanding the metaphyſical ſubtleties with which it abounded: it was publiſhed under the ſingular title of *Memoirs and Obſervations concerning the Degrees of Perfection which* Man *may receive from the Influence of natural and moral Agents.* The work before us is compoſed with the ſame metaphyſical ſpirit, and exhibits, in the compaſs of 400 pages, the moſt comprehenſive, philoſophical, and circumſtantial view of the important ſubject of education, that we recollect to have ſeen. There is alſo, truly, an original turn in this work; its very defects are the faults of a man of genius; and it is the reſult not only of theory and ſpeculation, but of obſervations and experiments made in a public ſeminary, during the ſpace of twenty years, on perſons of different geniuſes, conſtitutions, and characters. In a word, there is much inſtruction to be obtained in the peruſal of this book, of which all perſons concerned in the weighty buſineſs of education, and who know how to ſeparate the chaff from the wheat, may make excellent uſe.

III. *Obſervations Aſtronomiques faites à Toulouſe, &c.* i. e. *Aſtronomical Obſervations made at Toulouſe*, by M. DARQUIER, Fellow of the Royal Academy of Sciences, Inſcriptions, and Belles Lettres of Toulouſe, and Correſpondent Member of the Royal Academy of Sciences at Paris. 4to. Paris. 1778. This is the moſt complete collection of obſervations that has ever been furniſhed from a provincial city. There are ſix hundred of the moon, thirty-three oppoſitions, ſeveral obſervations of Mercury, of the ſpots in the ſun, the ſatellites of Jupiter, and the eclipſes of the ſtars. To render theſe obſervations more uſeful, M. DARQUIER compares thoſe of the moon with the tables of Mayer, that are inſerted in the ſecond edition of *De la Lande's* Aſtronomy, and thoſe of the planets with the tables of De la Lande himſelf. This compariſon tends to aſcertain the accuracy of the tables, and may contribute to render them ſtill more perfect. One of the moſt ſurprizing circumſtances in this collection, is the great number of the paſſages of Mercury that have been obſerved by M. DARQUIER, notwithſtanding the pretended difficulties which have diſcouraged modern aſtronomers from obſerving that planet.

IV. *Hiſtoire des premiers Temps du Monde, &c.* i. e. *An Hiſtory of the firſt Periods of the World, illuſtrated by the Agreement of natural Philoſophy with the Book of Geneſis.* By the PHILOSOPHERS, &c. 8vo. Paris. 1778. In this work the old, learned *Ex*-Jeſuit BERTIER, well known in the republic of

† See our Review for November, 1775, vol. liii. p. 432.

letters,

letters, puts into the mouths of the ſage obſervers of nature, a defence of religion, drawn from the principles of natural philoſophy. He has here two objects in view; the firſt, and principal one, is to defend, againſt modern epicureans, the doctrine of a Deity, the Creator, Father, Judge, and Rewarder of men, by ſhewing the teſtimony that natural and civil hiſtory, natural philoſophy, aſtronomy, and the genuine *remains* of antiquity, bear to the truth of the book of Geneſis, or the Moſaic account of the creation; the ſecond, is to give to hiſtory and natural philoſophy, as it were, a *firſt part*, by ſhewing the manner in which the univerſe, and particularly our globe, were formed and conſtructed. In the execution of this two-fold purpoſe, F. BERTIER divides the accounts of the early periods, or of the book of Geneſis, into eleven principal events, viz. The creation of matter and motion together—the formation of light, which, by its gradual augmentation, grew into thoſe luminous bodies, which we call the ſun and ſtars—the formation of planets—the fixing and aſcertaining the courſes of the planets in their orbits—the formation of the earth by the deſcent of the terrene particles towards the center, the riſe of the waters to the circumference, and the elevation of the lands of our continents—the firſt peopling of the earth—the two different ſtates of man, both arranged for the greateſt good by the Divine Wiſdom—Different marks of its novelty, which this globe exhibited before the flood—the ſubmerſion of all men, except Noah and his children, by an univerſal deluge—the re-peopling of the earth by that family in the mountains of Armenia, and their diſperſion and emigrations from thence to different quarters of the globe.—All theſe events and ſubjects are treated ſeparately, and alſo in their reſpective connexions and conſequences, by our learned and ingenious Author, whoſe work, we muſt add, would have been more recommendable, and uſeful, had he abſtained from thoſe *invectives* which the cauſe of truth and religion diſdains, and that cover with a deſerved reproach thoſe who employ ſuch arms in its defence.

V. *Traité de l'Exploitation des Mines, où l'on decrit les Situation des Mines, l'Art d'entailler la Roche et la Subſtance des filons, de former les Puits et les Galeries, de procurer de l'Air aux Souterreins, d'en vuider les Eaux, &c.* i. e. *A Treatiſe concerning the working of Mines, containing the Deſcription of their Situation, the Art of cutting the Rock and metallic Veins, of forming Shafts and Galleries, of conveying Air to thoſe ſubterraneous Cavities, of draining them, of digging the Earth, and of raiſing the rocky and mineral Subſtances, &c.* To which is added, a particular *Treatiſe concerning the Preparation and Waſhing of the Ores.* By Mr. MONNET. 8vo. With Plates. Paris. 1778. This uſeful treatiſe is very judiciouſly compoſed from materials furniſhed by the

the German mineralogiſts, and more eſpecially by the work which the ſuperintendants of the mines of *Freyberg* publiſhed in 1769. It is divided into ſix parts, the ſubjects of which are announced in the title; and nothing can exceed the preciſion and perſpicuity with which theſe ſubjects are treated. The practical part of this work is certainly adapted to improve the art of mining, and muſt be very entertaining and inſtructive to thoſe who are deſirous of being acquainted with the nature and exerciſe of that art. There is alſo ſome entertainment provided here for the ſpeculative mineralogiſt, in the views and conjectures that occurred to the Author with reſpect to the general compoſition of our globe, when he was treating of metallic veins, and the different ſituations of mines in the firſt part of his book. He refutes here the hypotheſis of Meſſrs. *De Juſſi* and *Mairan*, who attribute the formation of ores to the *fire* which they call *central*, and which they ſuppoſe reſides toward the center of the earth; and he ſubſtitutes, inſtead of this hypotheſis, a kind of cryſtallization, which he conſiders as the great agent in mineral concretions and productions.

VI. *Lettres de M. Alexandre Volta, &c.* i. e. *Letters of Mr.* ALEXANDER VOLTA, *Noble Patrician, and Member of the Grand Council of Como, Royal Profeſſor of experimental Philoſophy, &c. concerning the inflammable Air of Marſhes. To which are added, Three Letters of the ſame Author, taken from the Journal of Milan.* The Whole tranſlated into French from the Italian. 8vo. Straſburg. 1778. This publication is ſtill more intereſting than the original, not only on account of the additional letters which are ſubjoined to thoſe that relate to inflammable air, but alſo on account of the pains the Tranſlator has taken to repeat and aſcertain the experiments of Mr. Volta in his preſence. Mr. VOLTA paſſing, in a little boat, along the borders of the lake *Maggiore Verbano*, and ſounding the bottom with his cane, perceived a vaſt number of bubbles of air riſing on the ſurface; and curioſity led him to collect a certain quantity of theſe bubbles in a glaſs vaſe. He would have judged the air they contained putrid, or ſo far phlogiſticated as to extinguiſh flame, had he not perceived in it an odour, which long experience had led him to conſider as a mark of inflammability. He therefore told his friends, before-hand, that the touch of a candle would ſet the air, thus collected, in a flame; and to *their* great aſtoniſhment, and *his* ſatisfaction, the prediction was fulfilled by the experiment. The air under conſideration burns very ſlowly; its flame is beautiful, and of a bluiſh colour. In order to excite it in all its beauty, the orifice of the veſſel muſt be pretty large. On the approach of a lighted taper, this orifice is covered with a blue flame, which deſcends ſlowly along the ſides of the veſſel, until it comes to the bottom. There

are various ways of making this experiment, and they diverſify the effect in an agreeable manner. When by the means of a wire, a piece of a wax candle is conveyed immediately to the bottom of the veſſel, in which the air is contained, then the azure flame riſes with greater celerity and impetuoſity.

All kinds of ſoils and ground from which air can be obtained, furniſhed Mr. Volta with inflammable air, but he found it often mingled with fixed air. From the large quantities of inflammable air, which he always perceived at the bottom of certain ſtagnant waters, compoſed of putrefied herbs and plants, accumulated and mixed with a light and viſcous mud, our Author concludes that the air in queſtion is derived from the macerated parts of vegetable, nay alſo perhaps of animal, ſubſtances, as the putrified bodies of inſects and reptiles are obſervable in the mud of ſtagnant waters. He obſerves that the inflammability of this air will appear leſs ſurprizing when it is conſidered that the putrefaction of vegetables and animals is promoted by their long continuance in the water, to ſuch a degree, that not only the air muſt be overcharged with phlogiſton, but muſt be intimately combined and blended with it, and diſengage itſelf from the earth, which conſtituted one of its principles, ſuppoſing that it had been previouſly united to it; for Mr. Volta conjectures that the air does not exiſt there entirely formed, but that it is produced in theſe vegetable and animal ſubſtances at the very moment of their decompoſition, that is to ſay, at the very inſtant that they are reſolved into earth. Now after the diſperſion of the fixed air and the putrid *effluvia*, there muſt remain, according to our Author, a great quantity of phlogiſton (which could not evaporate, becauſe it does not eaſily mix with water) and a ſufficient portion of acid to form a new compound of pure aerial ſulphur, which is the inflammable air of marſhes.

This explication of the matter is confirmed by a great variety of experiments, which are related circumſtantially in the work before us, and which are inſtructive and entertaining, in a very high degree. The three laſt letters are addreſſed to the Marquis of Caſtelli; and in theſe the ingenious Author gives a deſcription of the gun and piſtol of inflammable air, and adds an account of the different experiments he has made with theſe machines. Upon the whole, this is an ingenious and intereſting publication.

VII. *Memoire où l'on demontre que le Nitre exiſte toute formé dans la Crême de Tartre et que l'Alkali fixe, qu'on en retire eſt dû à la Decompoſition de ce Sel:* i. e. *A Memoir in which it is demonſtrated that Nitre exiſts entirely formed in Cream of Tartar, and that the fixed Alkali, which is produced from thence is owing to the Decompoſition of the Nitre.* By. M. MAGNAN, Correſpondent Member

Member of the Royal Society of Sciences of Montpellier, &c. 12mo. 1778. The object of this demonſtration is not entirely new, though it appears to have been too little attended to.—Glauber, Stahl, and Venel expreſſed themſelves peremptorily on the ſubject. The two former have given proceſſes for the formation of nitre from tartar; and Venel has affirmed, more than once, in his courſe of chemiſtry, that tartar is only a *maſked nitre*, incloſed in a ſoapy ſubſtance; *i. e.* a ſubſtance compoſed of oil, alkaline earth, and a ſmall portion of acid. Modern chemiſts of great reputation, and among others Du Hamel, Margraff, and Roquelle, have adopted different ideas on this ſubject. The Author of this Memoir confirms the aſſertions of Glauber, Stahl, and Venel, by a new proceſs, which may lead to reſearches of great importance in chemiſtry, phyſic, and the arts. M.

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MEDICAL.

Art. 10. *The Caſe of a Hydrophobia. By Dr. Fothergill.* Reprinted from the Fifth Volume of Medical Obſervations and Inquiries, by a Society of Phyſicians, London. With Additions. 8vo. 1 s. Cadell. 1778.

WE cannot better inform our Readers of the occaſion and nature of this publication, than in the words of its reſpectable Author. 'I have been ſolicited (he ſays) to reprint the following caſe, that it might paſs into many hands where the work in which it was firſt inſerted may never come. I yielded to this ſolicitation the more eaſily when I found that neither the Society to which it was preſented, nor the Bookſeller whoſe property it is, had any objection to its being publiſhed in this manner.

'The Reader muſt not expect to find in it a cure for the canine madneſs. He will find, perhaps, nothing more of certainty in this reſpect than that *all* the remedies hitherto propoſed, either as preventatives, or cures, are found by experience to be altogether ineffectual.

'To rely on any popular means of preventing the fatal effects of this poiſon, whether known and generally divulged, or preſerved as ſecrets, which, as the Tonquin medicine, are found to be incompetent and ineffectual, is a dangerous deception.

'Were it only to give one incontrovertible fact in evidence againſt ſuch pretenſions, and of courſe to ſtimulate the faculty to make a farther ſearch after more effectual relief in this diſtemper, it would be doing ſome ſervice to ſociety.'

The additions contain a few directions for the treatment of perſons bit by mad animals, and ſome remarks on the prophylactic means uſually recommended in theſe caſes. A.

Art.

Art. 11. *An Enquiry into the Merit of the Operations uſed in obſtinate Suppreſſions of Urine.* By Alexander Reid, of Chelſea, Surgeon. 8vo. 1s. Wilkie. 1778.

Monſieur Fluraut, Surgeon to the *Hôpital de la Charité* at Lyons, publiſhed, in 1760, a paper in the *Melanges de Chirurgie* of M. Pouteau, giving an account of a new method of evacuating the urine in obſtinate ſuppreſſions; which was, to make a puncture with a trocar and canula from the rectum into the bladder. This operation he had three times practiſed with ſucceſs, and without any bad conſequences reſulting from it; and he gives various reaſons, both theoretical and practical, to prove its advantages above the other methods of puncturing the bladder from the perinæum, and above the pubis. No public account of a trial of this operation in England, however, appeared, till Dr. Hamilton of Lynn ſent an account to the Royal Society of his performing it ſucceſsfully in 1774, not in conſequence of M. Fluraut's paper, which he had not then ſeen, but from his own idea, in a caſe that occurred to him. Mr. Reid, the writer before us, who, in a ſecond edition of Mihles's Surgery in 1764, had recommended the practice, now reſumed the ſubject, and carried on a diſpute concerning it in the Gentleman's Magazine for ſome months. In the courſe of this debate, aſſertions having been made by his opponent relative to the facility of the puncture *in perinæo*, Mr. R. ſent a written enquiry to ſeveral hoſpital ſurgeons of eminence, concerning what they knew of this operation, and their opinion of it. He likewiſe wrote to M. Fluraut, the original inventor of the puncture *per anum*, for a further account of its ſucceſs. The reſult of theſe enquiries, together with a tranſlation of M. Fluraut's paper, and ſome caſes and remarks, compoſe the preſent pamphlet, which we think well worthy the attention of the Faculty. The ſafety and comparative advantages of the new operation ſeem to be ſo well eſtabliſhed, that it will probably be adopted in preference to the former methods, when neceſſity demands the choice of one of them.

Art. 12. *A Treatiſe on the Theory and Management of Ulcers.* With a Diſſertation on White Swellings of the Joints. To which is prefixed, An Eſſay on the Chirurgical Treatment of Inflammation and its Conſequences. By Benjamin Bell, Member of the College of Surgeons of Edinburgh, and one of the Surgeons to the Royal Infirmary. 8vo. 5s. Boards. Elliot, Edinburgh; Cadell, London. 1778.

The Author of the work before us juſtly obſerves that the attention of ſurgeons and chirurgical writers has, in general, been too much directed to the more ſplendid parts of the art, to the neglect of thoſe more common and humble branches of practice, which, in fact, are of greater conſequence to the welfare of mankind. Hence, while the operations of ſurgery have been continually improving in point of ſafety and ſimplicity, the treatment of the moſt frequent malady for which the ſurgeon's aid is requeſted, a common ulcer or ſore, is ſtill in great meaſure empirical, and little advanced with reſpect to preciſion and ſucceſs.

Mr. Bell's Treatiſe is a laudable attempt to rectify this deficiency, by a regular and methodical inveſtigation of the nature of the ſeveral

ral morbid affections comprehended under this denomination, and a plan of treatment accommodated to the reſults of ſuch enquiry. He divides his ſubject into three parts. In the firſt, he conſiders inflammation in general, with its three terminations of reſolution, ſuppuration, and mortification. The ſecond contains the particular theory and treatment of ulcers, which he arranges under the following heads: the ſimple purulent ulcer; the ſimple vitiated ulcer; the fungous ulcer; the ſinous ulcer; the callous ulcer; the carious ulcer (or that attended with a caries of the bones); the cancerous, cutaneous, venereal, ſcorbutic, and ſcrophulous ulcers. His third part treats of the nature and management of white ſwellings of the joints.

In all theſe ſeveral ſubjects we find the Writer clear, diſtinct, and methodical; every where inculcating a ſimple and rational theory, and a practice founded on the beſt authorities, and moſt probable reaſonings. It cannot be expected that many obſervations abſolutely new ſhould occur in a ſyſtematic performance like this; we therefore can better recommend the whole to the peruſal of the younger part of the profeſſion, than extract any particular paſſages for the information of our Readers. A.

Art. 13. *Theſaurus Medicus:* ſive Diſputationum, in Academia Edinenſi, ad Rem Medicam pertinentium, a Collegio inſtituto ad hoc uſque tempus, Delectus. Gulielmus Smellie, S. P. E. S. habitus. Tom. I. (*i. e.*) A ſelect Collection of Medical Theſes, maintained in the Univerſity of Edinburgh, from the firſt Inſtitution of the College to the preſent Time. By William Smellie. Vol. I. 8vo. 7 s. Edinburgh, printed for Elliot and Bell; and Murray, London. 1778.

Medical Theſes are known to be little more than the echo of a Profeſſor's lectures on their reſpective ſubjects. A ſeries of them will therefore exhibit a pretty diſtinct view of the progreſſive doctrines held in any ſchool of medicine; and as ſuch, when judiciouſly ſelected, may be objects both of curioſity and uſe. At the ſame time it muſt be confeſſed that the neceſſary form of theſe ſcholaſtic diſſertations occaſions much prolixity, and a formality of method that cannot fail of appearing tedious and unintereſting to the reader who is already advanced in the ſtudy. How far, therefore, the revival of theſe pieces in their original form will be thought a deſign worthy the encouragement of the faculty, we cannot foretel; though the great reputation of the medical ſeminary from which they proceed, and the peculiar advantage the Editor enjoys of being aſſiſted in the ſelection by the advice of the preſent celebrated profeſſors, will, doubtleſs, have their due weight with the public.

It cannot be expected that we ſhould enter into any particular inveſtigation of pieces of this kind, which have already been made public many years ago. The preſent volume contains ſixteen theſes, the dates of which are from the year 1726 to 1750. Their ſubjects and authors are as follows: *De Dolore*, Monteith. *De Infantum Morbis, ab infantia ortis*, Jameſon. *De Secretione Bilis*, Grieve. *De Tabe purulenta*, Armſtrong. *De Calore*, Lindſay. *De Morbis ex Animi paſſionibus orientibus*, Schaw. *De Emeticorum uſu in variis morbis tractandis*, Fothergill. *De Aceto*, Worthington. *De Partu*,

Threipland. *De Aere Aquis et Locis*, M'Fait. *De Criſibus in Morbis Acutis*, Elliot. *De Rheumatiſmo*, Clerk. *De Morbis Venereis localibus*, Lind. *De Luce*, Wilſon. *De Febre Remittente*, Home. *De Ictero*, Drummond

Prefixed to the volume is a catalogue of *all* the theſes that have been publiſhed at Edinburgh during the above period, with their authors, and reſpective dates.

Art. 14. *A Letter to Sir Robert Barker, Knt. F. R. S. and George Stacpoole, Eſq; upon General Inoculation.* By John Coakley Lettſom, M. D. F. R. S. and S. A. 4to. 6d. Dilly. 1778.

The gentlemen to whom this letter is addreſſed are patrons of the Society for General Inoculation, and the purpoſe of it is to ſhew the advantages of that inſtitution. But there is really ſo *very little* in the letter, that it was ſcarcely neceſſary to add it to the infinite number of publications that have already appeared on the ſubject of inoculation. The following fact is the only thing we can ſelect for the information of our Readers. The natural ſmall-pox broke out with great violence laſt ſummer at Ware in Hertfordſhire. After about eighty perſons had been carried off by the diſeaſe, a general inoculation was propoſed, with which the greater part of thoſe who were ſtill uninfected, whoſe number was conſiderable, complied. Not one of theſe died, and the infection was ſoon totally eradicated; nor did one perſon among the few families who did not chuſe to ſubmit to inoculation, catch the diſeaſe from their inoculated neighbours.

POETICAL.

Art. 15. *Athelgiva*; a Legendary Tale. 4to. 1s. 6d. Wilkie. 1778.

Compoſed, if it may be called compoſition, in the Sternholdian ſtyle of ſome late *admired* publications (for it has been faſhionable to admire theſe effuſions of legendary ſimplicity) the ſtanzas of which run on the up and down hinges of eights and ſixes:

When Etheldred the crown did hold,
I to this diſtrict came;
And then a fair and matchleſs maid
Firſt rais'd in me a flame.

With equal eaſe and elegance might it be ſaid, by bard of mickle worth,

One morn I walk'd along Rag-fair,
It was at early dawn,
An old acquaintance I did meet
Whoſe breeches were in pawn:

I flew unto the pawnbroker's
Thoſe breeches to redeem,
Who was a hard and cruel man,
As will in ſequel ſeem.

"Lord Fanny ſpins a thouſand ſuch a day."

Art. 16. *Academic Trifles*; a Collection of poetical Pieces. By a Gentleman of Oxford. 4to. 2s. Johnſon. 1778.

This Gentleman has both miſtaken, and miſapplied, his powers. He has attempted to imitate Philips in the burleſque, and Collins in

in the blank ode. Collins ſoon perceived that blank verſe would not do for the Britiſh lyre, and gave us only a ſingle ſpecimen. The Author of the poems before us has, however, made us ample amends by his concluding poem *(on the Power of Love)* which in point of elegance, tenderneſs, and harmony, has no ſuperior, in any modern compoſition on the ſame ſubject. We give it at large:

And ſtill muſt beauty's fairy charm
Breathe o'er my ſoul its wanton fires,
Still paſſion wake the ſoft alarm
Of trembling hopes and wild deſires?

O fly thou dear-deluding dream;
O hence ye ſcenes to Fancy dear!
No more I'll muſe the love-lorn theme,
No more I'll ſhed the penſive tear.

Free as the light-wing'd airs of May,
That wanton kiſs each roſy ſweet,
I'll laugh the moments wild away,
And court looſe pleaſure's glittering ſeat.

The ſong, the dance, and Bacchus' ſmile,
Shall give to joy the melting hour;
No more ſhall love with ſecret guile,
Win a ſoft ſoul to Beauty's power.

Thus ſpoke the heart from paſſion free,
And wak'd my ſoul to fancied joy;
Hail once again loſt liberty,
I dread no more the Idalian boy!

Ah me! poor weak, unguarded heart,
I feel return the ſick'ning pain;
Yet, yet again the magic dart,
Strikes with new force each throbbing vein.

And once again all ſad and ſlow
I wander through the moonlight grove,
And ſtrive to charm away my woe,
While echoes wild my lute of love.

Go, gentle lute, with ſofteſt air,
Breathe pity o'er my Delia's breaſt;
Thy ſound ſhall melt the paſſion'd fair,
Her ſmile of love ſhall crown me bleſt.

Go, gentle lute, for Venus kind
Bids her wing'd boy thy muſic ſwell;
Then happier ton'd breathe all my woe,
And all thy maſter's ſorrows tell.

And ſure the maid, whoſe tender eye
Smiles as the dewy ſtar of eve,
Shall yield to love's ſoft harmony,
And all my fondeſt vows believe.

Come golden hours, to fancy dear,
Come hours, by love and Delia bleſt;
Then let me loſe each idle fear,
When folded to her ſnowy breaſt.

O when or care or ſickneſs pale,
Forbid ſweet ſleep to bleſs the night;
What joy to hear her tender tale
Charm each long hour till morning light.

And when the ghaſtly form of death
Shall ſwim before theſe mournful eyes,
And round my heart my lateſt breath
Heaves, painful heaves, long lab'ring ſighs:

O then her voice of love divine,
Shall ſooth to peace my trembling breaſt;
And patient I the world reſign,
In life with love and Delia bleſt.

The diſtinction paid to this poem, may, perhaps, ſerve to convince the Author where his walk lies.

Art. 17. *The Oxonian*; a Poem, in Imitation of the Splendid Shilling. By the Author of the School Boy. 4to. 1 s. Kearſly, &c. 1778.

This imitator of John Phillips follows him pretty cloſe in his ſtyle, but his droll ſpirit, his humour generally, eſcapes him. As to the character itſelf, it will ſit ſuitably enough upon moſt of thoſe young men in both our univerſities, who hire horſes, make excurſions, keep girls, find empty pockets, and abuſe old Square Toes for not making more remittances.

Art. 18. *An Elegy in a Riding Houſe*, in Imitation of Virgil's firſt Paſtoral. 4to. 1 s. Robſon. 1778.

Very elegant, and not unworthy of Mr. Be—g—r.

Art. 19. *The Seducers*; a Poem; dedicated to the Right Hon. the Earl of Mansfield. 4to. 2 s. 6 d. Kearſly. 1778.

Traſh, traſh, miſerable traſh! The bellman in broad day-light!

Art. 20. *The Patriot Viſion*; a Poem; dedicated to the Memory of the Earl of Chatham. 4to. 2 s. 6 d. Bew. 1778.

This is a pleaſant fellow, and bids fair for affording us a little amuſement. Our Readers may remember that when, on the ceſſation of the Duke of Marlborough's wars, hoſtages were propoſed to be received from and ſent to France, Dennis, who had written ſeveral ſquibs againſt the French nation, applied to the Duke that he might not be ſent as an hoſtage, for that as he had done that people ſo much miſchief, he could not hope for very favourable treatment. The Duke, ſmiling at the man's ſelf importance, anſwered, 'Mr. Dennis, I have done the French almoſt as much miſchief as you, and yet I am not afraid of being ſent an hoſtage. Go in peace.'

This worthy Gentleman, upon principles the moſt patriotic imaginable, declares, in a previous advertiſement, that upon the death of Lord Chatham he had put ſpurs to his Muſe, and haſtily printed and publiſhed his poem, leſt government ſhould, in the mean time, change its meaſures, and his verſes loſe their 'intended effect.'

We have heard of a Spaniſh poet who had written a long compoſition on the Eſcurial, but before it was printed, the King died. The Poet imputed his Prince's death to his own delay, alledging that if his verſes had been publiſhed in due time, they would have ſaved his life. On this idea, he retired into a monaſtery, and did penance for the remainder of his days.

Enthuſiaſm, whether civil or religious, almoſt always occaſions a diſſipation of thought. We are not, therefore, to wonder if we meet with inſtances of this kind in the poem before us.

The Poet, in the firſt place, repreſents himſelf as ſtanding by moonlight on the ſhore of the iſle of Wight:

That melancholy night in penſive mood,
Upon the ſea-beat ſtrand the Poet ſtood.

There is ſome impropriety here, becauſe he would, in a melancholy night, have been more characteriſtically repreſented as lying than as ſtanding.

In the next lines we read that

—— Cannons, thund'ring through the wat'ry ſhore,
Proclaim'd aloud that Chatham was no more.

Now theſe cannons that thundered through the ſhore muſt neceſſarily have been the artillery of Old Nick; for they muſt have come from under ground, and have burſt the interior parts of Madam *Vesta*.

Were Longinus living, to give a new edition of his *Critique* on the Sublime, he could not fail to take notice of the following couplet; nay, Edmund Burke could have no objection to the third word in the firſt line:

Within it, charioting, ſublimely rode
The gorgeous image of the Pythian god.

This Pythian god leads the bard of the Patriot Viſion to a gate with an inſcription which he finds a tax upon his modeſty, and which puts him to the bluſh:

The poet reads, and bluſhes as he reads,
Would have retir'd, but on Apollo leads.

Here is an aſſembly of departed Britiſh worthies, to whom Apollo ſays,

——— Be Britons every particle.

That is, they muſt fight tooth and nail againſt Jupiter Feretrius, for, gone into his dominions, they could have no one elſe to contend with.

It is the privilege of wits glorioufly to offend, ſo we find our Author directing our eye to the ſound of muſic:

The harps were ready—*lo!* the thrilling ſtrain
Inſtant reſounds———————

In conſequence of this muſic viſible, we find what is more extraordinary,

Sereneſt paſſions riſe.

It is ſuppoſed that Pope and his aſſociates fabricated moſt of the verſes in the treatiſe on the Bathos; among the reſt the following lines;

And thou, Dalhouſy, the great god of war,
Lieutenant-colonel to the Earl of Mar!

Had this poem been publiſhed at that time, they might have found a ſupply in the following couplet:

Oh! Edward, Henry! But auſpicious heav'n
To ſave the bluſhing ſtate has Marlborough giv'n.

This great man however is treated very cavalierly; for he is repreſented as making war like a Clare-market butcher with the original arms of marrowbones and cleavers:

He ſhot fire through the marrow of his men.

Apollo, who by the bye, is uſed very ill through the whole poem, is here repreſented with the manners of Sancho Panza, who took the firſt helmet of goat's milk himſelf, and preſented the next to his maſter:

At firſt with awe the Muſes touch their lyres,
Till the god, ſelf-inſpiring, them inſpires.

In the next couplet, theſe Muſes, though virgins, are deſcribed as women in labour:

Then, then ſuch numbers roll upon the air,
That they ſeem lab'ring with the Titan war.

And a hard time of it they muſt have had, conſidering that they muſt each of them have been brought to bed of a giant, at leaſt three hundred yards high.

Their ſcreams and outcries on ſuch an occaſion muſt have been dreadful; ſo terrible indeed they were, that Apollo was obliged to call to order:

Be ſilent, thunders Phœbus through the fane.

The following lines on the battle of Agincourt bid defiance to imitation:

Theſe on their ſhields the Gallic lily wore,
And thoſe, a fierce device, the lion bore.
The lion bore they, lion-like their air,
And lion-like they ruſh, they ramp, they tear;
The lily-bearers quake, and loſe the day for fear. L.

Art. 21. *The Canterbury Tales of Chaucer*, to which are added an Eſſay upon his Language and Verſification; an introductory Diſcourſe and Notes. Vol. V. Containing a Gloſſary. 8vo. 3s. 6d. boards. Payne. 1778.

Mr. Tyrwhitt has here made the father of Engliſh poetry intelligible to his youngeſt children. It is a very uſeful and valuable appendix to his edition of Chaucer. L.

Art. 22. *The Pythian, Nemean, and Iſthmian Odes of Pindar*, tranſlated into Engliſh Verſe, with critical and explanatory Remarks; to which are prefixed Obſervations on his Life and Writings, Conjectures on the Æra, wherein the Grecian Games concluded, and an Ode to the Genius of Pindar*. 4to. 12s. Dodſley. 1778.

If to imitate Pindar be difficult almoſt to a proverb, to tranſlate him muſt be much more ſo—to transfuſe thoſe beauties which ſo frequently depend upon a peculiar coincidence of words, or thoſe ſublime paſſages which frequently owe their very exiſtence to happy

* We learn from the ſonnet prefixed, and addreſſed to Mrs. Montagu, that the tranſlator is Mr. Edward Barnaby Greene.

modes

modes of expreſſion, if it ſeldom lies within the analogy of languages, to effect ſomething like it, requires the greateſt powers and the moſt diſtinguiſhed taſte and genius.

We are ſorry to ſay that we cannot flatter this writer on being in poſſeſſion of either. He has often appeared upon the literary turf, and hath as often loſt his diſtance. But his Iſthmian courſer is quite too much for his manage. Without a metaphor, he has all the obſcurity of the Greek poet, and in ſome paſſages, if poſſible, more. His attempts at the ſublime are like thoſe of a ſhepherd, who, endeavouring to climb ſome very ſteep mountain, ſlides down when he is half way up. L.

Art. 23. MICKLE'S *Tranſlation of the* LUSIAD *of* CAMOENS. Second Edition. 4to. 1l. 1s. Flexney, &c. 1778.

We have already † given, from the firſt edition, an ample account of this moſt ingenious work, and are happy to ſee the public taſte and liberality ſupporting diſtinguiſhed merit. The Luſiad, indeed, ought to find a place in the library of every gentleman, who values himſelf either on his love, or his encouragement, of letters. In this edition there are ſome additions, but, to the credit of the work be it ſpoken, few emendations, for few were wanting. The little alterations we recommended to the Author, he has politely attended to.—The additions to the notes, &c. are very conſiderable. L.

Art. 24. *Bellona*; or the Genius of Britain; a poetical Viſion. Inſcribed to John Dunning, Eſq; of Lincoln's Inn. 4to. 1s. Greenlaw.

Intended, 'to rouze the dormant ſpirit of my countrymen,'—ſays the Author; but does not his very *deſign* imply a groundleſs charge againſt his gallant countrymen? Let the dormant ſpirit of *France* anſwer this queſtion.

Art. 25. *Tranſlations of ſome Odes and Epiſtles of Horace.* The Anſwer of Proteus to Ariſtæus, in Virgil's fourth Georgic. Pharaoh's Overthrow, or a poetical Paraphraſe on the 14th and 15th Chapters of Exodus. And two original Poems. By John Gray. 8vo. 1s. 6d. Dundee printed. 1778.

As the Author has had the politeneſs to intreat our remarks, in a manuſcript addreſs, we ſhall indulge him with the favour of ſaying nothing more, than that his poems are indeed very *remarkable*. L.

Art. 26. *An Elegy on the Death of Samuel Foote, Eſq.* By BOSCHERECCIO. 4to. 1s. 6d. Kearſly. 1778.

A droll thing, certainly written by Foote himſelf.—Tell us, friend Type, did you not receive the copy by the laſt *Infernal packet*, from the Styx to the Thames?—'Do you, gentlemen, require a printer to diſcover his author?' Your pardon Mr Type!

There is added an *Ode* on his Majeſty's Birth-day, which is as *queer* as the Elegy:

'Examples of conjugal *bliſs*,
'Of concord and joy, without ſtrife;
'The very beſt huſband her ſpouſe *is*,
'And Charlotte's the very beſt wife.'

The title-page is decorated with a pretty deſign by Bartolozzi.

† Vid. Rev. Vol. liv, and lv.

Art. 27. *Captain Parolles at Minden:* a *rough* Sketch for the Royal Academy. Moſt reſpectfully dedicated to Temple Luttrell, Eſq; in Honour of his ſpirited *Speech* on the 26th of May laſt. By the Author of *Royal Perſeverance, Tyranny the worſt Taxation, Epiſtle to* L—d M——f——d, &c. 4to. 1 s. 6 d. Bew. 1778.

Let this *rough* antagoniſt of Lord G—— G————e at once give our Readers a ſpecimen of his ſatirical ſtrain, and aſk himſelf a proper queſtion:

Enter Captain PAROLLES.

PAR.—'But why ſo much of *cowardice* ſweet *Hal** *!*
That hackney'd gibe of *faction's* vile cabal.
For ever harping in the ſame dull ſtrain
Jack Falſtaff ne'er was plagued like poor *G————ne.*'

DRAMATIC.

Art. 28. *Roſe and Colin*, a Comic Opera. Performed at the Theatre-Royal in Covent Garden. 8vo. 6 d. Kearſly. 1778.

Art 29. *The Wives Revenged*, a Comic Opera. Performed at the Theatre-Royal in Covent-Garden. 8vo. 6 d. Kearſly. 1778.

Two French diſhes, of no extraordinary reliſh in themſelves, rendered ſtill more inſipid by an Engliſh cook.

POLITICAL.

Art. 30. *An authentic Account of the Part taken by the late Earl of Chatham in a Tranſaction which paſſed in the beginning of the Year* 1778. 4to. 6 d. Almon.

The famous correſpondence with which the news-papers have been lately ſo replete; and in which Sir James Wright and Dr. Addington figure with no ſmall diſtinction.

Art. 31. *A Plan of internal Defence, in the preſent Criſis.* 8vo. 1 s. Shatwell. 1778.

Founded on the expected, probable, effects of the embodied militia; with propoſals, calculations, &c. 'The goblin invaſion, and the expence of war, are the two great arguments of the partizans of peace and of France (for they are the ſame at preſent) to induce us to put up with ſhame and diſhonour.

'To diſarm this goblin of its terrors, and by laying down an efficient Plan of Internal Defence at a ſmall expence; to ſet our navy at liberty to hurl its thunders on our enemies, and at the ſame time to obviate as far as poſſible every other objection to war, by leaving ſufficient funds for its ſupport, is the aim of the preſent tract.'

MILITARY.

Art. 32. *A Digeſt of the Militia Laws.* By Richard Burn, LL. D. 12mo. 2 s. Cadell. 1778.

At a time when our militia are embodied and diſciplined, in order to qualify them for actual ſervice, (ſhould the inſolence of our enemies render it neceſſary) a methodical abridgment of the militia laws muſt be highly agreeable to all who have any immediate concern in this conſtitutional military eſtabliſhment for the protection of

* In the phraſe of Falſtaff.

our

our country. The name alone of the learned and accurate Dr. Barn to a work of this kind, renders any particular recommendation of it needleſs. N.

Art. 33. *The Diſcipline of the Light Horſe.* By Captain Hinde, of the Royal Regiment of Foreſters (Light Dragoons.) Illuſtrated with Copper-plates. 8vo. 8 s. bound. Owen. 1778.

After a dedication to Lieutenant-general Carpenter, is the following note or card:

"The Author preſents his compliments to the officers of light dragoons, and returns them thanks for the kind aſſiſtance they have given him, in perfecting this work.

"The Author has retired on half pay, having a wife and twelve children at this time alive, the eldeſt of whom is now in the army."

It is to be hoped that the gentlemen in the army will duly conſider and encourage a brother officer, who both by his pen and otherwiſe, appears to have done his utmoſt to promote the ſervice of his country. N.

Art. 34. *A Liſt of the Officers of the Militia of England and Wales, for the Year* 1778. Corrected to the Month of *October.* With Liſts of the Lords Lieutenants, and Agents; the Place where each Corps is now quartered; the Number of them raiſed by each County; Tables of their Pay and Arrears; and a complete Index of the Officers Names. 8vo. 1 s. 6 d. Almon.

'And books for Mead, and rarities for Sloane,'—and liſts correct, and regiſters for Almon.

Art. 35. *An Eſſay on Caſtrametation.* By Lewis Lochée, Maſter of the Military Academy, Little Chelſea. 8vo. 4 s. ſewed. Cadell. 1778.

'Caſtrametation *, in its preciſe meaning, is the art of meaſuring, arranging, and ordering camps: but it has ſometimes a more extenſive ſignification,—including all the views and deſigns of a General, in the choice of his camps.' *Author's definition.*

The reputation acquired by Mr. Lochée, in ſucceſsfully conducting, for a number of years, his well-known military academy, will prepoſſeſs the public in favour of this treatiſe on encamping; and the merit of the work (ſo far as we can pretend to judge) will ſupport the prepoſſeſſion.—In the compilement he has judiciouſly availed himſelf of the principal writers on the art military, *viz.* Puyſegur, Folard, M. Santa Cruz, Feuquierres, Turpin, M. de Saxe, &c. Proper engravings, on nine large folding plates, are annexed, for the illuſtration of the rules and deſcriptions.

MISCELLANEOUS.

Art. 36. *An Inquiry into the Manners of the preſent Age*; in which it is impartially and ſeriouſly conſidered whether they tend moſt to the Happineſs or Miſery of Man. By a Lady. 12mo. 1 s. Bew. 1778.

A ſpirited declamation againſt the prevailing love of pleaſure, for which the preſent times are diſtinguiſhed. The implicit followers of faſhion, and the devotees of the gaming-table, have particular

* 'Caſtrametation is derived from the two Latin words *caſtra* camps, and *metatio* meaſuring, diſpoſing, or ordering.'

attention

attention paid to them. But whether they will liſten to the good Lady, or, indeed, whether they will find *time* for the peruſal of her pamphlet, though but a ſmall one, is much to be queſtioned.

Art. 37. *A conciſe Introduction to the Knowledge of the moſt eminent Painters.* By which every Lover of the Art of Painting, may inſtantly know the Names, the Years, and Places of the Birth of above Two Thouſand Four Hundred of the moſt celebrated Artiſts who have flouriſhed in any Kingdom of Europe for upward of Five Hundred Years paſt; and alſo the Subjects painted by each Artiſt, the Maſter under whom he ſtudied, and the Age at which he died, &c. 8vo. 3 s. Cadell.

In this tabular liſt of *painters*, the Reader is not to expect a catalogue of the *ſubjects* painted by each, as might be inferred from the title, but a general intimation of the ſtile of painting for which the ſeveral artiſts were diſtinguiſhed; as hiſtory, landſcapes, portraits, &c.

Art. 38. *A New Cure for the Spleen:* Being a Collection of Advertiſements humorous, curious, farcical, ſatirical, entertaining, and diverting. Intended for the Amuſement of the Fire-Side; many of which were never before printed. To which are added, Chriſtmas Day's Entertainment; a very remarkable Letter of Invitation from a Clergyman; and a poetical Deſcription of a buſy World. By A. G. Loveſun, late of Carey ſtreet, Lincoln's Inn Fields. 8vo. 1 s. Wenman, &c. 1778.

Of *jeſt* books there is no end. This may ſerve as a ſupplement to former publications of this *funny* kind; and is well calculated for the *kitchen* window.

Art. 39. *The Trial of Francis Soulés*, charged on the Coroner's Inqueſt, with the Murder of Mr. John Fenton, May 16, 1778, by ſhooting him with a Piſtol. Tried before Judge Aſhurſt, &c. at the Guildhall, Leiceſter, Aug. 14. Taken literally and verbatim, Together with the Croſs-examinations, pleadings, &c. 8vo. 6 d. Leiceſter printed, and ſold by Crowder in London.

This is, unqueſtionably, a genuine account of a moſt unfortunate accident, and of the conſequent proceedings in a court of juſtice, as abovementioned. The jury being directed to bring in their verdict ſpecial, that the caſe might be laid before the court of King's Bench, the fate of the unhappy culprit is, conſequently, yet undetermined. Mr. Soulés is author of a French Grammar, of which an account was given in our Review for October 1777, p. 314.

RELIGIOUS and CONTROVERSIAL.

Art. 40. *An Attempt to ſhew that the Knowledge of God has in all Ages, been derived from Revelation or Tradition, not from Nature.* 8vo. 1 s. Glaſgow, printed. 1773.

It has been merely through accident that this work did not receive an earlier notice in our Review. It appears to be the performance of an ingenious, learned, and pious writer; and it merits a more particular and attentive diſcuſſion than our contracted limits will allow. The propoſition which the Author advances and defends, may, poſſibly, to ſome readers, at firſt ſight, appear unreaſonable and extravagant; but if they will allow themſelves to conſider what is offered, they will at leaſt acknowledge that he has ſome ſhew of reaſon

reaſon and truth on his ſide. He firſt endeavours to prove, 'that reaſon, of itſelf, would have been too ſlow, and quite inſufficient for pointing out to men the means neceſſary for life, food, clothing, weapons for defence, and perhaps implements of huſbandry, and particularly that by it mankind could never have diſcovered that there was a God, much leſs the only living and true God, whom it would have been their duty and intereſt to have ſerved, and their chief happineſs to have enjoyed: that if men had been left entirely to the direction of their reaſon, or the light of nature, with regard to theſe things, they muſt have periſhed, or remained as ignorant as the other animals around them of the great Creator.' From whence he infers, 'Since men *have* been preſerved by the diſcovery of means neceſſary for their preſervation; ſince ſome, in every age, have had the knowledge of the true God, and all of them, without exception, have acknowledged ſome God or other: the knowledge of theſe things muſt have been derived from revelation, or from the tradition of that revelation. Accordingly, ſays he, we find that this has been preciſely the caſe.'

For the arguments and proofs which our Author brings to ſupport theſe aſſertions, we muſt refer to his treatiſe.—It has been uſual to celebrate the great Socrates as a kind of martyr to the doctrine of the divine unity; with reſpect to which, this Writer obſerves, 'Socrates, living and dying, appears to have been a polytheiſt; and all I can infer from his hiſtory, as far as I can underſtand it, is, that like the reſt of his neighbours, he worſhipped a plurality of gods, with one as ſovereign over the reſt, who, in all caſes, obtained the ſmalleſt ſhare; ſhall I add, that he introduced a ſceptical mode of reaſoning, the effects of which have reached down to us, and proved the ruin of many; *they became vain in their imaginations.*'

One might be inclined to ſuppoſe that nothing could be more natural than for a rational creature, from ſurveying himſelf and the creation around him, to conclude that there muſt be a ſuperior and Supreme Being, by whom all was produced and is upheld. But this concluſion, when maturely weighed, may appear not to have been ſo fully realized in fact, as we might be ready to imagine. The Apoſtle ſays, *Rom.* i. 20. *The inviſible things of God, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.* Our Author conſiders this, as well as other paſſages of ſacred writ, and concerning this, he ſays, the meaning of the words, properly conſtrued, appears to be as follows: 'The inviſible things of him, *i. e.* his eternal power and Godhead, ever ſince the world was created, (being) thought, or meditated on, or underſtood, firſt, by means of revelation, or tradition, are then clearly ſeen by the works of creation and providence.'

In the concluſion of his treatiſe it is natural for the writer to preſs a ſerious regard to the ſcriptures. 'A man, ſays he, acquainted with the truth, a man of erudition and diſcernment, will be in no hazard of diſgracing the pulpit by quotations from Plato or Seneca, in proof, or for illuſtration of what he ſays, inſinuating by this practice, if his hearers underſtand his inſinuations, that there are many defects in the goſpel, and, therefore, that ſuch ſupplements, in

in the judgment of their teacher, are quite neceſſary, nor will he be under any temptation to make a compariſon between Socrates, the father of ſcepticiſm, and our Saviour the Son of God, nor between Seneca, who died by his own hand, and the great Apoſtle of the Gentiles, as if they reſembled in any degree one or another."

While this writer ſpeaks in this manner concerning the ſages of antiquity, he plainly ſhews that he is not unacquainted with ancient learning, and that from his acquaintance with it, he has conceived an higher value for divine revelation.—On the whole, we have peruſed his elaborate tract with pleaſure, and we recommend it to the careful conſideration of thoſe who are apt to lay too much ſtreſs on the ſuppoſed all ſufficiency of *the light of nature*. H

Art. 41. *An Addreſs to both Houſes of Parliament, reſpecting the preſent State of public Affairs:* in which the true Cauſe of our national Diſtreſſes is pointed out, and proper Means for the Removal of them are recommended. With a particular Addreſs to the Bench of Biſhops. 8vo. 1 s. Robſon, &c.

According to this very ſerious, pious, and zealous writer, we are to look for the cauſe of our national diſtreſſes, in the *infidelity* and *immorality* in which all ranks and profeſſions among us are deeply immerſed. He cries aloud, therefore, for a general reformation; and he recommends, as a proper leading ſtep to this good work, the appointment of public faſts once in every ſix months, during the continuance of the war *. This, he apprehends, would greatly facilitate the reformation which he ſo piouſly and laudably wiſhes and pleads for.—Should his advice be followed, with reſpect to a more frequent appointment of national faſt-days, his well-meant *addreſs* might then be rendered more extenſively uſeful than in its preſent mode of publication; for it might be very properly divided into *two good ſermons*, in matter and form extremely ſuitable to the occaſion.

Art. 42. *Sacramental Meditations:* or devout Reflections on various Paſſages of Scripture; deſigned to aſſiſt Chriſtians in their Attendance on the Lord's Supper, and their Improvement of it. By Job Orton. 12mo. 3 s. Shrewſbury, printed. London, ſold by Buckland. 1777.

The Author of theſe meditations, diſabled from perſonally diſcharging the duties of the ſacred office, applies himſelf with great aſſiduity to aſſiſt the intereſts of piety and virtue, by delivering to the world, at proper diſtances of time, ſome fruits of his former labours. The performance before us has the ſame benevolent intention and tendency with others, of which we have given ſome account. The meditations, which are fifty in number, are all founded on different texts of ſcripture. They were deſigned to be uſed, and are what the Author did himſelf uſe, in the adminiſtration of the Lord's Supper, according to the method obſerved among Diſſenters from the Church of England. He very properly remarks that the treatiſes publiſhed concerning the Lord's Supper were chiefly written to explain the nature and deſign of that ordinance, and to ſuggeſt ſome general

* Why ſhould we limit them to the continuance of the preſent war with America and her allies? Why not make uſe of this ſpiritual weapon during the continuance of man's war with the devil?

directions,

directions, relating to an attendance on it. There have, ſays he, been few tracts publiſhed, with an immediate and direct view to furniſh devout communicants with proper ſubjects of meditation during, and after this ſervice. He therefore hopes that a treatiſe, containing ſhort reflections on ſelect texts of ſcripture, which may in a great meaſure fix the thoughts to one point, and furniſh at once materials for devout meditation, and ſome examples of it, will prove acceptable and uſeful. He apprehends alſo that not only thoſe who attend, but thoſe who have not as yet attended this inſtitution may find ſome advantage from a peruſal of theſe meditations, and be induced to pay a more ſerious regard to their duty in this reſpect; and farther, that pious Chriſtians, who are neceſſarily confined from it, may be aſſiſted and refreſhed by them. 'The great thing, ſays he, which I wiſh for all who may peruſe them, is, that they may enter into the ſpirit of them; and have their underſtandings improved, and their hearts warmed and elevated and made better.'

It may be proper farther to obſerve, as the writer does, that though the texts here uſed do not directly relate to the Lord's Supper, the thoughts which they ſuggeſt are ſuited to it, and calculated to render an attendance on it beneficial.

The reader will not find, in this work, any rapturous flights, or wild chimæras; he will meet with nothing but what is rational and pious, tending to form the heart to the love of God, and to the practice of what is excellent and praiſe-worthy. H.

Art. 43. *Three Sermons on Practical Subjects, from the following Texts:* I. Luke xv. 5. "And when he hath found it, he layeth it on his ſhoulders rejoicing." II. John v. 6. "When Jeſus ſaw him lie, and knew that he had been now a long time in that caſe, he ſaid unto him wilt thou be made whole? &c." III. Pſalm lxv. 5. "By terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation." Preached at the New Church in Langeitho, South-Wales. By the Rev. Mr. Daniel Rowland, Chaplain to his Grace the Duke of Leinſter, one of his Majeſty's moſt Hon. Privy-Council in the kingdom of Ireland; and now attempted to be tranſlated from the original Britiſh, by the Rev. John Davies, Rector of Sharnecote, Wilts; and late of St. Edmund Hall, Oxford; who tranſlated the former Eight Sermons. 12mo. 9d. Buckland.

The tranſlator has acquainted our Readers with the ſubjects of theſe Sermons in the above title: the diſcourſes themſelves are of the methodiſtical caſt: they are ſerious and affectionate, and contain ſome ſtriking things, and are, perhaps, better calculated to gain the attention of the generality than much more ſenſible and poliſhed compoſitions. They ſeem to aim at impreſſing and amending the heart; a purpoſe, we apprehend more important than the ſetting perſons preciſely right as to notion and ſentiment. What is moſt remarkable in this book, is the account given of the author, Mr. Daniel Rowland, who has been for about forty years a miniſter in Wales, and continues now in the eve of life to travel through moſt of its counties yearly; no places of worſhip, though ſome are very large, it is ſaid, are ſufficient to hold his auditories; he adminiſters the Lord's Supper to thouſands monthly; above a hundred miniſters in Wales eſteem him as their father; he is not ambitious for worldly things,

things, and receives no benefit from the ſale of any of his books. Whether his itinerant preachings or a more ſtated employment in one ſpot would be moſt uſeful we ſhall not determine: he does not appear to run into all the ranting ſtrain of ſome itinerants: Mr. Davies has taken pains in tranſlating theſe Sermons in the perſuaſion that they are likely to be uſeful.

Art. 44. *Exhortations and Prayers, ſelected from Roſſell's* "Priſoner's Director," for the Inſtruction and Comfort of Malefactors under Impriſonment for capital Offences; and more eſpecially thoſe who are under Sentence of Death: containing ſuitable Directions for the Improvement of their Minds in Priſon, and as a due Preparation for Death and a future State. To which is prefixed, an Exhortation to convicted Criminals. By William Dodd, LL. D. The whole publiſhed by the Rev. John Villette, Ordinary of Newgate. 8vo. 1s. 6d. Rivington, &c. 1777.

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However juſt the cenſure and the puniſhment which attended the unhappy Dodd, it muſt be allowed that he made ſome proper uſe of the time of his impriſonment, and at leaſt, by theſe and other writings, intimated a ſpirit ſuited to his melancholy ſtate. His earneſt addreſs intended for priſoners of all kinds, with which this volume opens, is humble, pathetic, and well fitted to anſwer its deſign. The other conſiderations, directions, and prayers ſelected from Roſſell's compaſſionate performance may very reaſonably be put into the hands of thoſe who are condemned, or are in expectation of it, or who have by ſome means obtained a pardon.

Art. 45. *A ſhort View of the Tenets of Tritheiſts, Sabellians, Trinitarians, Arians,* and *Socinians*; intended to aſſiſt plain Chriſtians in forming a general Idea of the principal Opinions held on the Trinity, and of the Difficulties attending them; and to promote Candour and Charity among thoſe who differ in their Apprehenſions on that Subject. 8vo. 1s. Johnſon. 1778.

Grievous have been the contentions that have riſen in the Chriſtian world on the abovementioned ſubject. But great warmth concerning it gives reaſon to ſuſpect ignorance or prejudice, or ſelf-conceit, or intereſted views. It is the deſign of this pamphlet not ſo much to ſettle our faith in the matter, as to moderate our paſſions and at the ſame time to inform thoſe who may not be much accuſtomed to ſuch enquiries, of the different notions that have been formed. When it is conſidered that thoſe Trinitarians who are called *Realiſts*, and are ſuppoſed the moſt orthodox, are obliged to allow ſome kind of ſubordination in the Son and Spirit to the Father, who is termed the root and the fountain of Deity, one would ſuppoſe the hot conteſt for co-equality ſhould be ſomewhat abated. This pamphlet may be read by numbers with inſtruction and advantage. While the Author recommends candour to us, he diſcovers it in himſelf; and he ſufficiently proves the great occaſion there is for it on the particular topic of his pamphlet: 'For, he obſerves, the ſcripture never *expreſsly* aſſerts that the *Father, Son,* and *Spirit, are the one God; or one in eſſence; or one in conſent and power.*' In the cloſe of the tract he preſents his readers with ſome conſiderations which have been effectual to ſatisfy his own mind in the exerciſes of religion, and as to the object of worſhip. He has conſidered with attention the

directions

directions of Chriſt and his apoſtles, and according to them, he ſays, I find I am to come to one God the Father, through Chriſt, and by one Spirit. This plan of worſhip has indeed generally been acknowledged juſt by all parties of Chriſtians.——In my opinion, he adds, there is great weight in the following obſervation of the pious Mr. Bennet, author of the Chriſtian Oratory, 'If you will receive it I think it a very uſeful truth, which had it been attended to, would have prevented many controverſies that have diſturbed the Chriſtian church, viz. that our chief concern with the Son of God is as mediator. We are neither concerned to know preciſely what he was before he was incarnate, how employed in the world above, nor what he will be, and how employed, after his mediation is finiſhed.—Our preſent buſineſs is with the mediator, whom God has exalted, and to whom every knee muſt bow, and ſhall bow at laſt, till the end cometh; and he hath delivered up the kingdom to his Father.'

We only farther remark that in a note at the end of this treatiſe, the writer tells us that Mr. Fawcett's Candid Reflections on the Doctrine of the Trinity *, which he ſays is an excellent pamphlet, did not come to his hands till after ſome of theſe ſheets were gone to the preſs.

SCHOOL BOOKS. H.

Art. 46. *A methodical Engliſh Grammar:* containing Rules and Directions for ſpeaking and writing the Engliſh Language with Propriety: illuſtrated by a Variety of Examples and Exerciſes. For the Uſe of Schools. By the Rev. John Shaw, Head Maſter of the Free Grammar School at Rochdale in Lancaſhire. 12mo. 2 s. Richardſon and Urquhart. 1778.

Mr. Shaw is of opinion that thoſe gentlemen, who have favoured the public with Engliſh grammars, have not ſufficiently conſulted the improvement of learners who are to be carried forward into the Latin grammar. It is acknowledged, he ſays, that nothing ſo much facilitates the acquiſition of a language which is to be learned by the medium of another, as ſimilarity of repreſentation, and identity of expreſſion, whenever the caſe will admit of it. Upon this principle, he adheres, in the grammar now before us, ſomewhat more cloſely to the forms of the Latin grammar, than thoſe have done, from whoſe productions he has chiefly compiled it.

Such young perſons as are intended for the ſtudy of the Latin tongue may, undoubtedly, derive conſiderable advantage from an Engliſh grammar upon this plan; but thoſe, who are only deſirous of a grammatical acquaintance with the Engliſh language, may certainly be taught by a more ſimple and eaſy method. R.

Art. 47. *The Engliſh Guide to the French Tongue;* ſhewing the Grammatical Conſtruction of Engliſh Words into French; with a Set of Rules and Exerciſes, for the Uſe of young People. By George Picard. 8vo. 2 s. Crowder.

This work is intended to anſwer the purpoſe both of a grammar and a book of exerciſes. It has conſiderable merit; it ſhews that the Author is well acquainted with the French language, and with the propereſt method of teaching it. The Engliſh examples, to be ren-

* Monthly Review, Vol. lvii. p. 333.

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dered into French, are ſometimes defective in point of accuracy and elegance; but, notwithſtanding this, the work, under the direction of a maſter who is well acquainted with the genius and idioms of the Engliſh tongue, may be rendered very uſeful to young perſons, who are entering on the ſtudy of the French.

SERMON.

The Church an Engine of the State. A Sermon *not* preached on the late General Faſt, 1778. By a Layman. 8vo. 1 s. Almon.

A fine republican rant, againſt the meaſures of government, and eſpecially againſt their *proclaimed* faſt-days; which the Author holds in exceſs of abomination. His declamation, however, teems abundantly with religion and chriſtianity, but not the religion of *the ſtate:* no, quoth he, mine is the religion of the *Bible!* In the heat of his enthuſiaſtic invectives, he perpetually emits flaſhes of imagination, which would ſtamp him a genius, were it not that he too frequently deviates into ſuch extravagance and fuſtian, as plainly intimates that while he ſeems to write the dictates of an honeſt heart, his head is a little *twiſted.*

Among the variety of paſſages which, from their vivacity, afforded us real entertainment, we were particularly ſtruck with the following, in his preface; in which he diſtinguiſhes two oppoſite kinds of political maniacs.—'Even a madman,' ſays he, 'in ſo excellent a cauſe as that of liberty, is a reſpectable being in compariſon with him who grows mad on the ſide of ſlavery and deſpotiſm. The one is a generous, elevated ſublime ſort of madman; the other dark, ſullen, malignant, and implacable. The one would rapturouſly take you by the hand, and lead you forth into creation, to enjoy all that is beautiful and enchanting around you. The other would ſeize you with the iron graſp of ſavage ferocity; drive you before him, like an ox or an aſs, and plunge you into the horrors of a dungeon. Which of the two then ſhould ſeem beſt entitled to *the cloſeſt cell, and the ſtraiteſt waiſtcoat?* * The madman who ſmiles innocently in your face, and wiſhes to do you *every* good, or the *wurſe* than madman, who frowns, lours, and grins at you, without wiſhing to do you *any* good!'

The foregoing diſtinction is, at leaſt, well *imagined*, and we give the lively and benevolent writer credit for it; hoping, at the ſame time, that this will convince him, that even the '*monthly* madman, whoſe genius is periodical, and whoſe paroxyſms of critical wit increaſe with the moon, †' may poſſibly have a grain of candour in his diſpoſition.

*** J. B.'s very obliging letter is received; and will, poſſibly, be farther noticed in our next.

* Words uſed by a critic, in giving an account of a former tract publiſhed by our Author, entitled, *The Caſe philoſophically ſtated between Great Britain and her Colonies*; of which we alſo made ſome mention, in our Review for Feb. laſt, p. 156.

† *Vid.* our Author's *preface*, written expreſsly againſt the *Reviews*, in revenge for their condemnation of his '*Caſe ſtated*,' &c.

THE

MONTHLY REVIEW,

For NOVEMBER, 1778.

ART. I. *Warton's Hiſtory of Engliſh Poetry*, Vol. II. CONCLUDED. See Review for Sept. Art. IX.

LET us paſs over the unembelliſhed reign of Henry the Seventh, when the Muſes, if Muſes they might be called, produced nothing more than homilies in rhyme, and were miniſterial only to make creeds halt on lame feet, and controverſy jingle. The ſpirit, the humour, the genius of Chaucer were no more.—And what ſhould occaſion the miſerable change? What, but turning the yet ſcanty ſtream of Science into the channel of ſchool-divinity, where its waters were loſt, and its current obſcured, in the moſt noxious weeds!

One ſolitary verſifier is all that Mr. Warton has noticed in this conſiderable reign. His name was Hawes; and his principal performance was called *The Temple of Glaſs:* the only valuable part of which, the imagery, is chiefly borrowed from Chaucer's Houſe of Fame. He alſo wrote another poem, of ſome eminence, called, *The Paſtime of Pleaſure.* Of this we have here a long analyſis, which *legat quicunque volet.*

About the cloſe of this reign was printed Alexander Barclay's Ship of Fools:

'It was finiſhed in the year 1508, and in the college of ſaint Mary Ottery, as appears by this rubric, "The SHYP OF FOLYS, tranſlated in the colege of ſaynt Mary Otery, in the counte of Devonſhyre, out of Laten, Frenche, and Doch, into Engliſhe tonge, by Alexander Barclay, preſte and chaplen in the ſayd colledge, M.CCCCC.VIII[a]. Our author's ſtanza is verboſe, proſaic, and tedious: and for many pages together, his poetry is little better than

[a] 'In folio. A ſecond edition, from which I cite, was printed with his other works, in the year 1570, by Cawood, in folio, with curious wooden cuts, taken from Pinſon's impreſſion, viz. "The SHIP OF FOOLES, wherein is ſhewed the folly of all ſtates, with divers other works adjoined to the ſame, &c." This has both Latin and Engliſh. But Ames, under Wynkyn de Worde, recites "The Ship of Fools in this World." 4to. 1517. HIST. PRINT. p. 94.'

a trite homily in verſe. The title promiſes much character and pleaſantry: but we ſhall be diſappointed, if we expect to find the foibles of the crew of our ſhip touched by the hand of the author of the CANTERBURY TALES, or expoſed in the rough yet ſtrong ſatire of Pierce Plowman. He ſometimes has a ſtroke of humour: as in the following ſtanza, where he wiſhes to take on board the eight ſecondaries, or minor canons, of his college. "*Alexander Barclay ad* FATUOS, *ut dent locum* OCTO SECUNDARIIS *beatæ Mariæ de Otterey, qui quidem prima hujus ratis tranſtra merentur* [b]."

Softe, Foolis, ſofte, a litle ſlacke your pace,
Till I have ſpace you to' order by degree;
I have eyght neyghbours, that firſt ſhall have a place
Within this my ſhyp, for they moſt worthy be:
They may their learning receyve coſtles and free,
Their wales abutting and joining to the ſchooles [c];
Nothing they can [d], yet nought will they learn nor ſee,
Therefore ſhall they guide this one ſhip of fooles.

The ignorance of the Engliſh clergy is one of the chief objects of his animadverſion. He ſays [e],

For if one can flatter, and beare a hawke on his fiſt,
He ſhal be made parſon of Honington or of Clift.

Theſe were rich benefices in the neighbourhood of ſaint Mary Ottery. He diſclaims the profane and petty tales of the times.

I write no jeſte ne tale of Robin Hood [f],
Nor ſowe no ſparkles, ne ſede of viciouſnes;
Wiſe men love vertue, wilde people wantonnes,
It longeth not my ſcience nor cuning,
For Philip the ſparrow the dirige to ſing.

The laſt line is a ridicule on his cotemporary Skelton, who wrote a LITLE BOKE OF PHILIP SPARROW, or a Dirge,

For the ſoule of Philip Sparrow
That was late ſlaine at Carowe, &c. [g]

And in another place, he thus cenſures the faſhionable reading of his age: much in the tone of his predeceſſor Hawes.

For goodly ſcripture is not worth an hawe,
But tales are loved ground of ribaudry,
And many are ſo blinded with their ſoly,
That no ſcriptur thinke they ſo true nor gode
As is a fooliſh jeſt of Robin hode [h].

'As a ſpecimen of his general manner, I inſert his character of the Student, or Bookworm: whom he ſuppoſes to be the Firſt Fool in the veſſel.

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[b] 'Fol. 68.'

[c] 'To the collegiate church of ſaint Mary Ottery a ſchool was annexed, by the munificent founder, Grandiſon, biſhop of Exeter. This college was founded in the year 1337.'

[d] 'Know.

[e] 'Fol. 2.'

[f] 'Fol. 23.'

[g] 'See Skelton's Works, p. 215. edit. 1736. This will be mentioned again, below.

[h] 'Fol. 23.'

That

That [l] in this ſhip the chiefe place I governe,
By this wide ſea with fooliſ wandering,
The cauſe is plaine and eaſy to diſcerne;
Still am I buſy bookes aſſembling,
For to have plentie it is a pleaſaunt thing,
In my conceyt, to have them ay in hand;
But what they meane do I not underſtande.

But yet I have them in great reverence
And honour, ſaving them from filth and ordure;
By often bruſshing and much diligence,
Full goodly bounde in pleaſaunt coverture
Of damas, ſattin, or els of velvet pure [k]:
I keepe them ſure fearing leaſt they ſhould be loſt
For in them is the cunning wherein I me boaſt.

I ſubjoin the Latin from which he tranſlates, that the reader judge how much is our poet's own, fol. 1. a.

Primus in excelſo teneo quod nave rudentes,
Stultivagoſque ſequeor comites per flumina vaſta,
Non ratione vacat certa, ſenſuque latenti:
Congeſtis etenim ſtultus confido libellis;
Spem quoque, nec parvam, congeſta volumina præbent.
Calleo nec verbum, nec libri ſentio mentem:
Attamen in magno per me ſervantur honore,
Pulveris et cariem plumatis tergo flabellis.
Aſt ubi doctrinæ certamen volvitur, inquam,
Ædibus in noſtris librorum culta ſupellex
Eminet, et chartis vivo contentus opertis,
Quas video ignorans, juvat et me copia ſola.
Conſtituit quondam dives Ptolomeus, haberet
Ut libros toto quæſitos undique mundo;
Quos grandes rerum theſauros eſſe putabat:
Non tamen arcanæ legis documenta tenebat,
Quies ſine non poterat vitæ diſponere curſum.
En pariter teneo numeroſa volumina, tardus:
Pauca lego, viridi contentus tegmine libri.
Cur vellem ſtudio ſenſus turbare frequenti,
Aut tam ſollicitis animum confundere rebus?
Qui ſtudet, aſſiduo motu ſit ſtultus et amens.
Seu ſtudeam, ſeu non, dominus tamen eſſe vocabor;
Et poſſum ſtudio ſocium diſponere noſtro,
Qui pro me ſapiat, doctaſque examinet artes:
Aut ſi cum doctis verſor, *concedere* malo
Omnia, ne cogar fors verba Latina profari.'

Students and monks were anciently the binders of books. In rſt page of a manuſcript Life of Concubranus, this note occurs, 'CONJUNCTIONE dompni Wyllelmi Edys monaſterii B. Mariæ odwenæ virginis de Burton ſuper Trent monachi, dum eſſet ſtu- Oxoniæ, A. D. MDXVII.' See MSS. Cotton. CLEOPATR. ii. MSS. Coll. Oriel. N. vi, 3. et 7. Art. The word Conjunctio *tura*. The book is much older than this entry.'

But if it fortune that any learned man
Within my houſe fall to diſputation,
I drawe the curtaynes to ſhewe my bokes then,
That they of my cunning ſhould make probation:
I love not to fall in altericatión:
And while the commen, my bookes I turne and winde,
For all is in them, and nothing in my minde.

Ptolomeus [l] the riche cauſed, lone agone,
Over all the worlde good bookes to be ſought,
Done was his commandement, &c.
* * * * * * * *

Lo in likewiſe of bookès I have ſtore,
But few I reade, and fewer underſtande;
I folowe not their doctrine, nor their lore,
It is enough to beare a booke in hande:
It were too much to be in ſuch a lande;
For to be bounde to loke within the boke
I am content on the fayre coveryng to looke.——

Each is not lettred that nowe is made a lorde,
Nor eche a clerke that heth a benefice;
They are not all lawyers that plees do recorde,
All that are promoted are not fully wiſe;
On ſuch chance now fortune throwes her dice:
That though one knowe but the yriſhe game
Yet would he have a gentlemans name.

So in likewiſe, I am in ſuch a caſe,
Though I nought can [m], I would be called wiſe;
Alſo I may ſet another in my place
Which may for me my bookès exerciſe;
Or els I will enſue the common guiſe,
And ſay *concedo* to every argument
Leſt by much ſpeech my Latin ſhould be ſpent [n].

' In one part of the poem, Prodicus's apologue, of Hercules meeting VIRTUE and PLEASURE, is introduced. In the ſpeech of PLEASURE, our author changes his metre; and breaks forth into a lyrical ſtrain, not totally void of elegance and delicacy, and in a rhythmical arrangement adopted by Gray.

All my veſtûre is of golde pure,
My gay chaplèt with ſtonès ſet,
With couverture of fine aſure,
In ſilver net my haire upknet,
Soſte ſilke betwene, leſt it might fret;
My purple pall oercovereth all,
Cleare as criſtàll, no thing egall.—
With harpe in hande, alway I ſtande,
Paſſing eche houre, in ſwete pleaſoûr;
A wanton bande, of every lande,
Are in my towre, me to honoûr,

[l] ' Ptolomeu. Philadelphus, for whom he quotes Joſephus, lib. xii.'
[m] ' Know.' [n] ' Fol. 2.'

Some

Some of valoùr, ſome bare and poore;
Kinges in their pride ſit by my ſide:
Every freſhe floure, of ſwete odourè,
To them I provide, that with me bide.—
Whoeer they be, that folowe me,
And gladly flee to my ſtandàrde,
They ſhall be free, nor ſicke, nor ſee
Adverſitie, and paynès harde.
No poynt of payne ſhall he ſuſtayne,
But joy ſoverayne, while he is here;
No froſt ne rayne there ſhall diſtayne
His face by payne, ne hurt his chere.
He ſhall his hede caſt to no drede
To get the mede [o] and lawde of warre;
Nor yet have nede, for to take hede,
How battayles ſpede, but ſtande afarre.
Nor yet be bounde to care the ſounde
Of man or grounde, or trompet ſhrill;
Strokes that redound ſhall not confounde,
Nor his minde wounde, but if he will, &c. [p]

ll ancient ſatirical writings, even thoſe of an inferior caſt, their merit, and deſerve attention, as they tranſmit pictures of ar manners, and preſerve popular cuſtoms. In this light, at Barklay's SHIP OF FOOLS, which is a general ſatire on the , will be found entertaining. Nor muſt it be denied, that his age is more cultivated than that of many of his cotemporaries, at he contributed his ſhare to the improvement of the Engliſh ology. His author, Sebaſtian Brandt, appears to have been a f univerſal erudition; and his work, for the moſt part, is a of citations from the ancient poets and hiſtorians.'

re we ſee the meaſures and language of poetry taking ſome of form: but the miſerable and very ridiculous humour of g upon words, which prevailed in thoſe times, threw a ade upon their beſt efforts. Thus Barclay, in his enco- on Alcock, Biſhop of Ely:

'Yes ſince his dayes a cocke was in the fen [q],
I knowe his voyce among a thouſand men:
He laught, he preached, he mended every wrong;
But, Coridon, alas no good thing bideth long!
He All was a Cock [r], he wakened us from ſlepe,
And while we ſlumbered, he did our foldes kepe.
No cur, no foxes, nor butchers dogges wood,
Could hurte our fouldes, his watching was ſo good.
The hungry wolves, which that time did abounde,
What time he crowed [s], abaſhed at the ſounde.

This

Meed. Reward.'
[p] 'Fol. 241. b.'
The iſle of Ely.'
[r] 'ALCOCK.'
Among Wren's manuſcript Collections (Regiſtr. parv. Con- Elienſis, called the BLACK BOOK) the following curious me- , concerning a long ſermon preached by Alcock at ſaint

This cocke was no more abaſhed of the ſoxe,
Than is a lion abaſhed of an oxe.
When he went, faded the floure of al the ſen;
I boldly ſweare this cocke trode never hen!'

He gives us the following idea of the ſports, ſpectacles, and pleaſures of his age:

' Some men deliteth beholding men to fight,
Or goodly knightes in pleaſaunt apparayle,
Or ſturdie ſouldieres in bright harnes and male [t].—
Some glad is to ſee theſe ladies beauteous,
Goodly appoynted in clothing ſumpteous:
A number of people appoynted in like wiſe [u]
In coſtly clothing, after the neweſt giſe;
Sportes, diſgiſing [w], fayre courſers mount and praunce,
Or goodly ladies and knightes ſing and daunce:
To ſee fayre houſes, and curious picture,
Or pleaſaunt hanging [x], or ſumpteous veſture,
Of ſilke, of purpure, or golde moſte orient,
And other clothing divers and excellent:
Hye curious buildinges, or palaces royall,
Or chapels, temples fayre and ſubſtanciall,
Images graven, or vaultes curious [y];

Mary's in Cambridge, occurs. " I. Alcock, divina gratia epiſcopus Elienſis prima die dominica, 1488, bonum et *blandum* ſermonem prædicavit in eccleſia B. Mariæ Cantabrig. qui incipit in hora prima poſt meridiem et duravit in horam tertiam et ultra." He ſometimes, and even in the epiſcopal character, condeſcended to ſport with his own name. He publiſhed an addreſs to the clergy aſſembled at Barnwell, under the title of GALLI CANTUS *ad confratres ſuos curatos in ſynodo apud Barnwell*, 25 Sept. 1498. To which is annexed his CONSTITUTION for celebrating certain feaſts in his dioceſe. Printed for Pinſon, 1498. 4to. In the beginning is the figure of the biſhop preaching to his clergy, with two cocks on each ſide. And there is a cock in the firſt page. By the way, Alcock wrote many other pieces. The HILL OF PERFECTION, from the Latin. For Pinſon, 1497. 4to. For Wynkyn de Worde, 1497. 4to. Again, for the ſame, 1501. 4to. THE ABBY OF THE HOLY GHOST *that ſhall be founded and grounded in a clear conſcience, in which abbey ſhall dwell twenty and nine ladies ghoſtly.* For the ſame 1531. 4to. Again, for the ſame, without date, but before 1500. 4to. At the end, " Thus endeth without boſt, The Abby of the holi goſt." [See MSS. Harl. 5272. 3.—1704. 9. fol. 32. b. And MSS. C. C. C. Oxon. 155. And MSS. MORE, 191.] SPOUSAGE OF A VIRGIN TO CHRIST, 1486. 4to. HOMELIÆ VULGARES MEDITATIONES PIÆ. A fragment of a comment upon the SEVEN PENITENTIAL PSALMS, in Engliſh verſe, is ſuppoſed to be by biſhop Alcock, MSS. Harl. 1704. 4. fol. 13.'

[t] ' Armour and coats of mail.' [u] ' Apparalled in uniform.'
[w] ' Maſques, &c.' [x] ' Tapeſtry.'
[y] ' Roofs, curiouſly vaulted.'

Gardeyns,

Gardeyns, and meadowes, or places [z] delicious,
Foreſts and parkes well furniſhed with dere,
Cold pleaſaunt ſtreames, or wellès fayre and clere,
Curious cundytes, &c.' [a]

Mr.

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[z] 'Houſes, Seats.'

[a] Egl. ii. I ſhall here throw together in the notes, ſome traits of theſe eclogues of the common cuſtoms and manners of the times. The ſhepherd, after mentioning his ſkill in ſhooting birds with a bow, Egl. i.

No ſhepheарde throweth the *axletree* ſo farre.

A gallant is thus deſcribed, Egl. ii.

For women uſe to love them moſt of all,
Which boldly boſteth, or that can ſing and jet;
Which hath the maiſtry oftimes in tournament,
Or that can gambauld, or dance feat and gent.

The following ſorts of wine are recited, Egl. ii.

As muſcadell, caprike, romney, and malmeſy
From Genoe brought, from Greece, or Hungary.

As are the dainties of the table, ibid.

A ſhepherd at court muſt not think to eat,
——— Swanne, nor heron,
Curlewe, nor crane.———

Again, ibid.

What fiſhe is of ſavour ſwete and delicious,——
Roſted or ſodden in ſwete herbes or wine;
Or fried in oyle, moſt ſaporous and fine.——
——— ——— The paſties of a hart.——
The crane, the feſaunt, the pecoke, and curlewe,
The partriche, plover, bittorn, and heronſewe:——
Seaſoned ſo well in licour redolent,
That the hall is full of pleaſant ſmell and ſent.

At a feaſt at court, ibid.

Slowe be the ſewers in ſerving in alway,
But ſwit be they after, taking the meate away:
A ſpeciall cuſtom is uſed them amonge,
No good diſhe to ſuffer on borde to be long:
If the diſhe be pleaſaunt, eyther fleſhe or fiſhe,
Ten handes at once ſwarme in the diſhe:
And if it be fleſhe ten knives ſhall thou ſee
Mangling the fleſhe, and in the platter flee:
To put there thy handes is perill without fayle,
Without a gauntlet or elſ a glove of mayle.

The two laſt lines remind us of a ſaying of Quin, who de-
ſi it was not ſafe to ſit down to a turtle-feaſt in one of the
halls, without a baſket-hilted knife and fork. Not that I ſup-
Quin borrowed his bon mots from black letter books.
The following lines point out ſome of the feſtive tales of our
tors. Egl. iv.

Mr. Warton, though it does not appear to have been within his plan, has very pertinently beſtowed three ſections on the Scottiſh poetry within the æra of which he has here been treating—The principal poets he takes notice of are Dunbar, Gawen Douglaſs, and Sir David Lindſay, whoſe works we have often read with pleaſure, and who, in the circumſtances of claſſical ornament, and brilliant fancy, were, in our opinion, ſuperior to their Engliſh cotemporaries.

Our Author next proceeds to the reign of Henry the Eighth, and begins with Skelton, whoſe hiſtory is well enough known to be diſpenſed with here.

He then takes a general review of the progreſs of modern learning through that and the two ſucceeding reigns; and concludes this volume with the following judicious and ingenious obſervations:

'The cuſtoms, inſtitutions, traditions, and religion, of the middle ages, were favourable to poetry. Their pageaunts, proceſſions,

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Yet would I gladly heare ſome mery FIT
Of Mayde Marian, or els of Robin Hood;
Or Bentley's Ale which chaſeth well the blood,
Of Perte of Norwich, or ſauce of Wilberton,
Or buckiſh Toby well-ſtuffed as a ton.

'He mentions *Bentley's Ale*, which *maketh me to winke*, EGL. ii.

'Some of our ancient domeſtic paſtimes and amuſements are recorded, EGL. iv.

Then is it pleaſure the yonge maydens amonge
To watche by the fire the winter-nightès long:——
And in the aſhes ſome playès for to marke,
To cover wardens [pears] for faulte of other warke:
To toſte white ſhevers, and to make prophitroles;
And, aftir talking, oftimes to fill the bowles, &c.

'He mentions ſome muſical inſtruments, EGL. ii.

——— Methinkes no mirth is ſcant,
Where no rejoyſing of minſtrelſie doth want:
The bagpipe or fiddle to us is delectable, &c.

'And the mercantile commodities of different countries and cities, EGL. iv.

England hath cloth, Bordeus hath ſtore of wine,
Cornwalle hath tinne, and Lymſter woolès fine.
London hath ſcarlet, and Briſtowe pleaſaunt red, &c.

'Of ſongs at feaſts, &c. EGL. iv.

When your fat diſhes ſmoke hot upon your table,
Then laude ye ſonges and balades magnifie,
If they be merry, or written craftely,
Ye clappe your handes and to the makinge harke,
And one ſay to another, lo here a proper warke.

'He ſays that minſtrels and ſingers are highly favoured at court, eſpecially thoſe of the *French giſe*, EGL. ii. Alſo *jugglers* and *pipers*, EGL. iv.'

ſpectacles, and ceremonies, were friendly to imagery, to perſonification and allegory. Ignorance and ſuperſtition, ſo oppoſite to the real intereſts of human ſociety, are the parents of imagination. The very devotion of the Gothic times was romantic. The Catholic worſhip, beſides that its numerous exterioar appendages were of a pictureſque and even of a poetical nature, diſpoſed the mind to a ſtate of deception, and encouraged, or rather authoriſed, every ſpecies of credulity: its viſions, miracles, and legends, propagated a general propenſity to the Marvellous, and ſtrengthened the belief of ſpectres, demons, witches, and incantations. Theſe alluſions were heightened by churches of a wonderful mechaniſm, and conſtructed on ſuch principles of inexplicable architecture as had a tendency to impreſs the ſoul with every falſe ſenſation of religious fear. The ſavage pomp and the capricious heroiſm of the baronial manners, were replete with incident, adventure, and enterpriſe: and the intractable genius of the feudal policy, held forth thoſe irregularities of conduct, diſcordances of intereſt, and diſſimilarities of ſituation, that framed rich materials for the minſtrel-muſe. The tacit compact of faſhion, which promotes civility by diffuſing habits of uniformity, and therefore deſtroys peculiarities of character and ſituation, had not yet operated upon life: nor had domeſtic convenience aboliſhed unwieldy magnificence. Literature, and a better ſenſe of things, not only baniſhed theſe barbarities, but ſuperſeded the mode of compoſition which was formed upon them. Romantic poetry gave way to the force of reaſon and inquiry; as its own inchanted palaces and gardens inſtantaneouſly vaniſhed, when the Chriſtian champion diſplayed the ſhield of truth, and baffled the charm of the necromancer. The ſtudy of the claſſics, together with a colder magic and a tamer mythology, introduced method into compoſition: and the univerſal ambition of rivalling thoſe new patterns of excellence, the faultleſs models of Greece and Rome, produced that bane of invention, IMITATION. Erudition was made to act upon genius. Fancy was weakened by reflection and philoſophy. The faſhion of treating every thing ſcientifically, applied ſpeculation and theory to the arts of writing. Judgment was advanced above imagination, and rules of criticiſm were eſtabliſhed. The brave eccentricities of original genius, and the daring hardineſs of native thought, were intimidated by metaphyſical ſentiments of perfection and refinement. Setting aſide the conſideration of the more ſolid advantages, which are obvious, and are not the diſtinct object of our contemplation at preſent, the lover of true poetry will aſk, what have we gained by this revolution? It may be anſwered, much good ſenſe, good taſte, and good criticiſm. But, in the mean time, we have loſt a ſet of manners, and a ſyſtem of machinery, more ſuitable to the purpoſes of poetry, than thoſe which have been adopted in their place. We have parted with extravagancies that are above propriety, with incredibilities that are more acceptable than truth, and with fictions that are more valuable than reality.'

L.

ART.

ART. II. *Strictures on the preſent Practice of Phyſic*; ſhewing its Inſufficiency on many of the moſt common and fatal Diſorders, &c. In the Courſe of which are ſome Obſervations on James's Powder, &c. 12mo. 2s. 6d. Bew. 1778.

Scribimus indocti doctique—and on no art, politics excepted, more than that of phyſic. Though it is more obſcure and complicated than even *Britiſh law*, we all, in our turns, erect ourſelves into judges, either in converſation, or in writing, on the caſes that come before us. It is a ſubject indeed that comes home to us, and in which, accordingly, we all very naturally intereſt ourſelves. Beſides the members of the faculty, regular and irregular, *diſintereſted volunteers* ſometimes preſent themſelves, and communicate their reaſonings or reveries to the Public.

In this latter order of writers we have ſome grounds for claſſing the anonymous Author of this performance; who, as we have been credibly informed, is not of the medical profeſſion, nor has any private intereſt to ſerve by the preſent publication; but is a gentleman of family and fortune, who has made the art of phyſic his principal ſtudy, and here communicates to the world the reſult of his inquiries, ſolely with a view that they may prove beneficial to mankind. With the ſame view, though not biaſſed by the ſame prejudices, particularly that ſtrong partiality for medical *arcana* which diſtinguiſhes the Author, we ſhall attend him through a part of his preſent ſtrictures.

The Author appears to mean well, and to be a man of obſervation, but ſtocked with too great a portion of credulity, which, however, is wholly confined to the virtues of *unknown* medicines. Like ſome *ſectaries* in religion, he can ſwallow any abſurdities, except thoſe of the *eſtabliſhment*. His prepoſſeſſions in favour of the claims of *occult phyſic*, or empiriciſm, are great indeed! *James's Powder*, for inſtance, is deſcribed as poſſeſſed, like Van Helmont's *Archæus*, of the higheſt *medical diſcernment*. It does not, we are told, reſemble the vulgar herd of powerful medicines, which are dangerous two-edged weapons, qualified to produce the greateſt benefit, or the greateſt injury, according as they are properly or improperly adminiſtered.—No—this '*Divine Remedy*' is repreſented as ſo *intelligent*, that, it ſhould ſeem, the mereſt *ignoramus* might adminiſter it, and then ſafely leave it to its own *diſcretion*.

When other medicines, ſays the Author, have been very much miſapplied, 'it at once *points out the miſtake*, and ſhews the true ſeat and nature of the complaint. If the diſorder be intirely owing to a ſtoppage of perſpiration, it operates only as a ſweat;

a ſweat; if it be in the ſtomach, as a vomit; if in the inteſtines, as a purge: if the diſorder be complicated, the effect of the medicine is complicated likewiſe, and exactly proportioned to the reſiſtance it meets with.'——' Where given in a diſorder not a proper ſubject for it, it remains perfectly *neuter*; and never (within my experience at leaſt) militated on the wrong ſide'—A ſecond *Solomon* ſurely;—We mean the powder.

On ſecond thoughts however, our memory deceives us, or we have perceived ſomething like this diſcerning and *accommodating* ſpirit in ſome of the well-known antimonial preparations of the ſhops, nay even in the humble root of *ipecacoanha*. We have ſeen them raiſe ſalutary riots in the ſtomach; or excite a temporary and beneficial tumult in the inteſtines; or, not finding the enemy lodged in either of theſe two places, ſeek him out, and drive him from his lurking holes, through the ſkin: according to the train in which they found matters within the patient's body. Nay we have ſometimes likewiſe found them reſemble the Author's favourite in their diſpoſition to peace, or towards a perfect *neutrality:* but whether they are as competent judges of the occaſion when ſuch neutrality is for the patient's advantage, we ſhall not pretend to determine.

With reſpect to this ſame powder, the Author further tells us that 'it would take whole volumes to communicate the variety of ſurpriſing cures effected by it under his own obſervation;' and that in *numberleſs* inſtances, in caſes of acute fevers of the moſt alarming kind, he *never* knew it fail, except in one; when it was adminiſtered too late. But with all due reſpect to the Author's character, we muſt take the liberty to inform him, that, with regard to matters of *fact*, the Public will, probably, ſcarce pay much attention to the atteſtation of an unknown or *anonymous* writer; eſpecially of one who 'rejoices in having concealed his name,' and feels 'a ſecret comfort in not having ſo ſtaked his reputation, as to be under the neceſſity of defending it;' ſhould any of the phyſical tribe condeſcend to animadvert upon his performance.

The Author, though ſo tender of his own reputation, thro' the mere fear of criticiſm, and thro' indolence, as himſelf acknowledges, more than once attacks the regular phyſician who pleads *reputation* as his motive for not preſcribing ſome of the popular noſtrums of the preſent day, or for not haſtily adopting new modes of practice. But we think his plea is a good one, and more admiſſible than that of the Author. Beſides, is not his reputation and his patient's welfare connected? When he fears for his reputation therefore, it requires no great ſtretch of candour to infer that he fears likewiſe to hurt his patient, by venturing on hazardous deviations from the uſual track of practice.

But

But the *fever powder* is only one in a multitude of *infallibles*, with the criminal neglect or rejection of which the Author charges the *orthodox*. 'In *canine madneſs*, ſays he, that moſt dreadful of all diſorders, mankind finding no relief from profeſſional ſkill, have fled for ſuccour to unlettered experience and tradition, from whence *never-failing* remedies have been procured. Myſelf can atteſt the *infallibility* of an *Old Woman's* medicine'—[The Author is downright ſerious] 'from its ſucceſs in an hundred inſtances, without a ſingle miſcarriage. The *Lancaſhire*, *Lincolnſhire*, and *Tonquin* recipes will maintain each its own reputation againſt any thing but folly and prejudice.'

The comprehenſive faith in noſtrums which this well-meaning Gentleman poſſeſſes, is not yet exhauſted; and is perhaps ſtill more ſtrikingly exemplified in the following quotation.—'In regard to the *King's evil*, the faculty having for ages confeſſed its ignorance of a cure, ſuperſtition took advantage of it, and uſurped the ſeat of ſcience, even in a Proteſtant country, and an enlightened age; but fortunately ſhe is now dethroned, and from the *obſcureſt corners* we are furniſhed with *infallible* remedies, which, yet, from prejudice are but little known.'—How can this good man be ſo *very* credulous! Is it poſſible that even one infallible remedy, for this or any other diſeaſe, could long remain unknown? An infallible, or even an efficacious remedy, will *force* its way (witneſs the bark) even from the fartheſt parts of the world, under every diſadvantage, to the knowledge of the Public.—There can indeed be little room at this time for any complaints of the want of alacrity in encouraging *noſtrums*, whether infallible or not. They are become the objects of a very extenſive and lucrative traffic, by which the numerous *adventurers* and their agents pick up a comfortable livelihood from a diſcerning Public.'

Though theſe and other inſtances of the Author's credulity might render it unneceſſary for us to pay any further attention to his 'Strictures' on phyſic, and the conduct of phyſicians, we ſhall however take notice of ſome of his reflections, merely with a view to counteract the ravages of empiriciſm: making uſe of his book only as a text, that furniſhes us with an opportunity of throwing out a few obſervations which naturally occurred to us in the peruſal of it.

Some of the Author's Strictures on the conduct of the orthodox, or the regulars of the faculty, are undoubtedly applicable to a part of them, who contentedly and *ſnugly* jog on in the old *routine*, and quietly take their fees; in ſhort, who ſtudy only the *craft*, rather than the art, of phyſic. But this is not the general character of the faculty, conſidered as a body: for we ſcarce know a profeſſion, the members of which ſhew more readineſs

readineſs in adopting any new propoſal that appears to have a tendency to improve their art. Among other inſtances that firſt occur to us, we may mention their trials, or adoption, of the *Oleum Ricini*, the *Columbo Root*, *Chittick's* noſtrum, or ſolvent for the ſtone, *Electricity*, *Fixed Air*, &c. and even *James's Powder*; which laſt many of them preſcribe, either from real conviction of its merit, or merely in conformity to the humours of the patient, or his friends,—conſidering its adminiſtration as a matter of indifference: while others equally honeſt and intelligent, and not actuated by 'envy,' or by 'baſe and ungenerous motives,' reject it, on their ſeeing no good reaſons to prefer this *arcanum* to ſome of the *known* preparations of antimony. The Author accuſes theſe laſt—nay 'nine out of ten of the regular practitioners'—of inconſiſtency; in alleging that they do not chooſe to 'uſe a medicine the ingredients of which are not publickly known,' and yet declaring that this compoſition 'is no myſtery, no new diſcovery:' but the inconſiſtency, we apprehend, is rather verbal than real, or exiſts only in his manner of ſtating their defence.

In the quotation laſt given from the Author, the faculty are ſaid 'to have confeſſed their ignorance of a cure, &c.'—But this is ſurely a proof of their honeſty. We ſhould be glad to hear his modeſt friends the empirics make ſuch humiliating confeſſions, or favour us with a little hint now and then of their miſcarriages.

'The improvements in the art of phyſic, ſays the Author, bear no proportion to the means ſeemingly employed for that end.'—Alas! this is but too true!—It is not however the fault of the phyſician; but a natural conſequence of the difficulty and obſcurity of his art, which certainly afford matter of lamentation, rather than of reproach with regard to the profeſſors of it.

'The cauſe, however, why phyſic has ſo little to boaſt of,' the Author aſcribes to the faculty. Certain 'moſt efficacious remedies,' it ſeems,—'the offspring of quackery,' indeed, 'are too often rejected *as ſuch*, by them, with the greateſt contempt, notwithſtanding the moſt indubitable proof of their ſucceſs *daily obtrude themſelves* on our notice.'—Empiricism, it is true, *when ſucceſsful*, is ſufficiently *obtruſive*. When the exhibition of a *noſtrum* is followed by a recovery, the whole neighbourhood take cognizance of the event; and the intelligence is circulated with eagerneſs, even by thoſe who have no intereſt in it; and is extended and corroborated by advertiſements and affidavits, by thoſe who have. But when the poor regular, in the "*neiſeleſs tenour of his way*," is daily diſpenſing health or relief to the little circle around him, *Fame* does not think herſelf bound to take

take any notice of his proceedings *: and it is only when he fails to relieve or cure, that she busies herself about him.

It would be pleasant enough to give the history of the origin, progress, state, declension, and final extinction of a quack medicine:—to inquire, for instance, what has been the fate of those that have been purchased by princes and parliaments;—what is become of the many infallible well-attested nostrums of the last century;—and to cast an eye on a fortunate and more long-lived individual, that has acquired *rank*, and a temporary establishment, in a national dispensatory: where, however, strange to tell, its virtues,—as when a modern patriot has been ennobled—instantly begin to depart from it: the mask, in short, drops off; and it becomes as very *an insignificant* as any in the *Medical Court Calendar*.

'Experience,' the Author tells us, 'is the only sure guide.' —But though we are by no means inclined 'to shut a door against experience,' or 'to put out one of the eyes of physic;' we cannot think that medical experiments on flesh and blood are to be tried or repeated with as little ceremony or caution, as when the chemist or experimental philosopher operates upon dead matter;—or that a conscientious physician ought, on slender grounds, to disband his well-known and tried veterans—feeble as we sorrowfully acknowledge many of them to be—to take the field with a company of raw recruits, disguised *in visors*, and who, to use the Author's expression, may perchance 'militate on the wrong side.'

We shall take no notice of the Author's Strictures relating to the gout, though they constitute the greater part of the bulk of this volume, further than to observe that, in consequence of his salutary advice and arguments in favour of abstinence and exercise, and some of his other observations and *calculations* respecting this disease, the perusal of them may be of use to the arthritic, or the *candidate for arthriticism*: though we think it somewhat extraordinary that so determined an advocate for *empiricism* should dive so deep into the very abyss of *theory*, and 'make the learned smile' at his profound speculations on acids and alcalis.

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* Were an apothecary of extensive practice to keep, and publish, a regular register of the fevers, for instance, which he daily and *extemporaneously* cures, or nips in the bud, by the administration of a few grains of ipecacoanha, or tartar emetic; his *printed cases* might rival even those of the *irregular*. He might equal him even in the article of *miraculous* recoveries;—not effected however, he would *honestly* own, by the powers of medicine, but by the hidden and powerful resources of Nature.

We may be thought perhaps to have beſtowed too much attention on this *Shandean* volume: but empiriciſm is ſo much the *ton* of the preſent age, and the confidence placed in its intereſted pretenſions is productive of ſo much evil to the community, and particularly to the credulous, and the impatient,—who expect more from phyſic than phyſic can perform:—that we thought we could not employ a few pages of our Journal more laudably than in offering ſome curſory obſervations on a ſubject of ſuch general concern: making uſe of a few of the preſent Author's *Strictures* only as affording us an occaſion of circulating a few antidotes to the poiſon which he has undeſignedly diſpenſed in theſe ſheets. B...y

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ART. III. *Letters between Lord Hervey and Dr. Middleton concerning the Roman Senate.* Publiſhed from the original Manuſcripts by Thomas Knowles, D. D. Rector of Ickworth, in Suffolk. 4to. 12s. Boards. Cadell. 1778.

THE ſubject diſcuſſed in theſe Letters will, to many Readers, appear dry and unintereſting; but to thoſe who are converſant with the hiſtory of Rome, and are deſirous of being acquainted with every thing relating to the government, laws, and policy of a people that make ſo diſtinguiſhed a figure in the annals of mankind, it will appear both curious and entertaining. As it has not been profeſſedly treated by any of the ancients, there is much room for conjecture, and great obſcurity in every part of the queſtion. The facts and caſes, too, relating to it, which are incidentally mentioned in hiſtory, have the appearance of ſo much inconſiſtency, that it is extremely difficult to reduce them to any uniform ſyſtem. It is pleaſant, however, to ſee two ſuch combatants as Lord Hervey and Dr. Middleton in the field, ſupporting their different opinions with ſo much ability and politeneſs, and advancing almoſt every thing that can throw light upon ſo difficult a queſtion. We ſhall lay before our Readers the ſentiments of each, leaving them to judge on which ſide the greateſt probability lies; for as to certainty, Lord Hervey, who appears to have ſtudied the Roman hiſtory with care and attention, after producing a great variety of quotations from writers of the moſt reſpected authority, acknowledges that it is impoſſible to frame any uniform ſyſtem, which may not be objected to, under the ſanction of ſome great author, with regard either to the manner of filling up the Roman ſenate at different periods, from its firſt inſtitution to the time of the emperors; or to the number, of which it conſiſted, whether limited or unlimited, during the firſt four hundred years after the eſtabliſhment of the conſular government. Many of the authors whom he cites, are, in their accounts of theſe circumſtances, quite inconſiſtent with one

one another, and ſome of them inconſiſtent even with themſelves. His Lordſhip only gives his opinion from conjecture, and from what he thinks probability; and the ſum of what he advances is as follows:

The ſenate, at its firſt eſtabliſhment (notwithſtanding the judicial and legiſlative power it afterwards acquired) was nothing more than the king's council. In this light not only Feſtus, Eutropius, and Livy repreſent the ſenate, but even Dionyſius himſelf. It is therefore highly probable, his Lordſhip ſays, that each member of this council was merely, as Livy and Plutarch relate, the choice of the king, and not as Dionyſius reports, elected by the people. Nor is there the leaſt ground to imagine, he tells us, from any author whatever, except Dionyſius, that during the whole regal government, the people had directly, or indirectly, actually, or virtually, any ſhare or concern at all in the choice of the ſenators.—The firſt inſtitution, in a word, every augmentation, and every ſupply on vacancies, he ſuppoſes to have depended entirely on the will and authority of the kings. Nor does he, like Monſieur Vertot, imagine the reaſon why Dionyſius has reported otherwiſe, proceeded from his republican ſpirit, but from what every body who reads him muſt find in his manner of deſcribing every inſtitution, law, or cuſtom among the Romans, viz. an affectation of tracing its origin from ſome ſimilar practice in the Grecian ſtates, in order, from his partiality to that country, to give Greece the honour of having furniſhed the ſketch of every plan, on which the Roman government was framed, and the Roman greatneſs raiſed.

Soon after the expulſion of Tarquin, and the eſtabliſhment of the conſular government, the ſenate, which, by many condemnations to death, or exile, the laſt king had reduced to leſs than half its complement, was filled up to its former number of three hundred; this ſupply, according to every hiſtorian, was made out of the plebeians; and in all probability, his Lordſhip ſays, by the ſole power of the conſuls, ſince no author relates otherwiſe, and all authors agree that the conſular power at firſt differed from the regal powers in no particulars but that of being annual, inſtead of perpetual, and divided between two perſons, inſtead of being veſted in a ſingle one.

Till the time of the cenſors then, Lord Hervey tells us, there is not the leaſt reaſon to imagine, that the people had any hand in promoting any man to the ſenatorial rank.—From the time that the people were allowed to chuſe the annual magiſtrates out of their own body, till the time the commonwealth fell into confuſion, which ended, as confuſion generally does, with a total loſs of liberty; the only difficulty in accounting for the filling up of the ſenate, his Lordſhip ſays, is to reconcile

cile the right of the annual magiſtrates to enter the ſenate, with the power of the cenſors. And this, he thinks, may be done by diſtinguiſhing between *a right to vote in the ſenate*, and *being a ſenator*, which were two different privileges, and quite diſtinct honours. The firſt was obtained by virtue of exerciſing any public office, from the quæſtorſhip to the conſulſhip; and was conſequently conveyed by the people; whereas the laſt was a dignity conferable only by the cenſors. Feſtus ſays, that thoſe who held any public office in the ſtate, and by virtue of that office voted in the ſenate, were nevertheleſs no ſenators till made ſo by the cenſors. And Aulus Gellius, in his chapter upon the *Pedarii Senatores*, ſays the ſame thing.

Theſe two claſſes were always diſtinguiſhed even in the edict that convoked the ſenate; the form of the edict, as may be ſeen in many writers, being *to convene the ſenators, and all thoſe who had a right to vote in the ſenate.*

Nor was the difference, according to Aulus Gellius, between the voters in the ſenate, and the confirmed ſenators, ſo uneſſential, as it may at firſt appear; for thoſe, who had only a right to vote in the ſenate, and were not enrolled ſenators, had no right to ſpeak there, and could only paſs in ſilence to one ſide or the other, when a diviſion was made on the point in debate. Whereas an enrolled ſenator had a right, when he gave his vote, to ſpeak as long as he pleaſed, and on what he thought fit: a privilege, which amounted to a power of ſtopping all proceedings for that day, and was often ſo uſed.

From the ſtory of Fabius Maximus and Craſſus, related by Valerius Maximus, b. 2. c. 2. there appears to have been another very eſſential difference between a ſenator, and a voter in the ſenate; for by that ſtory one muſt imagine that thoſe who were enrolled ſenators, had not only the ſole right of debating any queſtion that came into the ſenate, but were like a ſecret committee, or cabinet council, who previouſly weighed every propoſal that was to be made in a general ſenate, and determined whether it ſhould be brought in or not.

The power of taking cognizance of the manners of every Roman citizen, was firſt annexed to the cenſorſhip, when the office itſelf was disjoined from that of the conſulſhip, in the three hundred and eleventh year of Rome, as may be ſeen in Livy, b. 4. c. 8. But the power of chuſing the new ſenators was not transferred from the conſuls to the cenſor till near a hundred years afterward, in the tribuneſhip of *Ovinius:* and it was then given to the cenſors by the people, to revenge the breach of the *Licinian* law (which law ordained that one of the conſuls ſhould always be choſen out of the plebeians) for both the conſuls being that year patricians, and one of the cenſors that year, for the firſt time, being a plebeian, the tribune Ovi-

nius put the people upon this expedient to do themſelves juſtice, and mortify the nobility.

When the annual magiſtrates were not ſufficient to ſupply the vacancies in the ſenate, the cenſors choſe whom they pleaſed. And that the annual magiſtrates were ſeldom enough to ſupply the vacancies, may eaſily be concluded, when one conſiders how few they were, and how many vacancies muſt be made in ſo large a body as three hundred men, by natural deaths, the chance of perpetual war, and the purgations made by the reforming authority of the cenſors.

The filling up of the ſenate then from the Ovinian tribuneſhip till the time of the Gracchi, Lord Hervey thinks, depended entirely on the cenſors; for though he allows that the annual magiſtrates, at the expiration of their office, had a ſort of claim and pretenſion to be put on the roll of ſenators, by the cenſors; yet as the cenſors, under the pretence of reformation, had an uncontroulable power to remove ſenators already enrolled, ſo on the ſame pretence they could, if they pleaſed, refuſe to enroll, and even without giving any reaſon; ſince their manner both of expelling or admitting ſenators was merely by omitting or inſerting a name in the ceremony of calling over the roll.

Though the cenſorſhip therefore, at its original inſtitution by Servius Tullius, was nothing more than the office of numbering the people, and taking the valuation of their eſtates, and an office annexed firſt to the royal authority, and afterward to the conſular power; yet when it was detached from the conſular power, and erected into a ſeparate office, with the power of filling up the ſenate annexed; from that time, as the cognizance of the manners of every citizen of Rome was alſo in their department, his Lordſhip looks upon the cenſors to have been full as abſolute in the city and the civil government, with regard to all promotions and degradations, from the ſenate down to the loweſt tribe, curia, or century, as the conſuls were in the camp and the military government.

Ever after the time of the Gracchi, the ſtate was either in ſuch confuſion, or ſuch abſolute ſlavery, that his Lordſhip thinks there was no regular method at all obſerved in filling up the ſenate, or any juſtice in purging it. Whoever had the ſovereign power in his hand, under what title ſoever he ſeized or poſſeſſed it, modelled the ſenate by the introduction of new members, or the expulſion of old ones, juſt as he thought fit.

As to the number of ſenators, they were firſt one hundred; after the peace with the Sabines they were increaſed to two hundred; by Tarquin the Elder, to three hundred; and were never more than three hundred, till the time of the Gracchi. To what number Gracchus or Sylla increaſed them is uncertain. In Cicero's time they were not leſs than four hundred and fif-

teen, as appears by his letter to Atticus, b. 1. ep. 14. Cæſar, according to Appian, Dion Caſſius, and Suetonius, increaſed them to nine hundred; and the Triumvirs, according to the ſame authors, to above a thouſand. Auguſtus reduced them again to three hundred, according to Suetonius, or to ſix hundred, according to Dion Caſſius; what number they conſiſted of afterwards is uncertain.

A monied qualification for a ſenator was neceſſary, but the noble Letter-writer ſays he can no where find when it was firſt inſtituted. The ſum was originally eight hundred thouſand ſeſterces, and increaſed by Auguſtus to one million two hundred thouſand.

A qualification of age was neceſſary to being a ſenator, but what that age was is uncertain. Sigonius confeſſes he cannot abſolutely ſettle it. But conſidering that the annual magiſtrates, at the expiration of their office, were generally elected by the cenſors into the ſenate; and that any man at twenty-ſeven years of age might be made quæſtor, Lord Hervey thinks it reaſonable to conclude, that at twenty-eight he was capable of being made a ſenator.

This is the ſubſtance of what is here advanced upon the ſubject, and we have given it in as narrow a compaſs as we could, in his Lordſhip's own words.—Dr. Middleton's opinion is, that in regard to the choice and nomination of ſenators, the kings, the conſuls, and the cenſors, acted only miniſterially and ſubordinately to the ſupreme will of the people, in whom the proper and abſolute power of creating ſenators always reſides. But it is unneceſſary to ſwell this Article with an account of what the Doctor has advanced in ſupport of his opinion, as he himſelf informs us, that the firſt part of his treatiſe on the Roman ſenate (publiſhed many years ago) contains the ſubſtance of his letters to Lord Hervey upon that ſubject. He acknowledges that Lord Hervey has confirmed his general argument by ſtrong and clear teſtimonies, urged with great ſpirit, and illuſtrated by many ingenious obſervations on the conſtitution of the Roman government; and concludes his laſt letter to his Lordſhip in the following manner:

'Though a natural fondneſs for one's own opinion may incline me to think it more probable, and better grounded, than others will allow; yet as it is drawn from an accumulative evidence of circumſtances and teſtimonies, not very clear, I can readily ſee that your Lordſhip's hypotheſis has the advantage, and will be thought the more ſolid or plauſible by the generality of readers. But however I may fall ſhort in the point of convincing, I have had my full ſhare of the entertainment, that your Lordſhip mentions to have received from this revival of the old flame, and the ſporting again, as it were, with our youthful ſtudies. I never recur to theſe without a freſh plea-

ſure; and have never found ſo much, as when in partnerſhip with your Lordſhip; who has the art of throwing a ſubject into every light, where it can be viewed to any advantage; and of extracting whatever it can poſſibly yield either to our pleaſure, or our profit.'

This ſhort extract may ſerve as a ſpecimen of the polite and liberal manner, in which this controverſy was conducted; and we cannot help expreſſing our wiſhes that all controverſies of the ſame kind were carried on with the ſame ſpirit:

Lord Hervey concludes his laſt letter, excepting one, in the following manner:

'I will make no apology to you for the length of this reply, nor for that of my former diſſertations, but on the contrary will own to you, that notwithſtanding the dryneſs of the original point in view, as various other ſubjects, in the purſuit of that point, have, through the courſe of my reading, incidentally occurred, and ſeveral circumſtances of ancient hiſtory been caſually drawn into the *vortex* of this Inquiry (if I may be allowed that expreſſion); ſo I flatter myſelf, that you may read theſe papers, in ſome degree, with the ſame amuſement, that I write them; that what has hindered them from being tedious to me in the collection, may make them not wholly unentertaining to you in the peruſal; and that the ſame circumſtances, that have enlivened the progreſs of this ſearch to me, may recommend the fruits of it to you. Poſſibly my vanity may carry me ſtill farther (it is a leader that ſeldom ſtops ſhort); it may make me hope, that all I have written will not be altogether unuſeful neither: for though it will tell you nothing you had not been informed of before, yet it may bring things again into your remembrance, which you will not be ſorry to retain there, and which would otherwiſe perhaps have eſcaped it. And if after all the proofs I have laboured to bring, in ſupport of my own ſentiments, I ſhall happen, like many writers and ſpeakers, though thoroughly convinced myſelf, to have convinced only myſelf, I muſt make my apology in the words of a very learned author, and only add, *Nihil habeo quod in tantâ Auctorum diverſitate dicere poſſim, niſi inter Romanæ Hiſtoriæ ſcriptores veteres, unde hæc dejumpſi, non bene conveniſſe in hac re, ut in multis aliis dicamus* *.'

We ſhall conclude with acquainting our Readers, that the Editor of this collection informs us in his preface, that, though Lord Hervey was averſe to the propoſal of printing his Letters in his life-time, he had prepared them for the preſs, and that they were often tranſcribed, reviſed, and corrected, till every part had received the finiſhing ſtroke from his own pen. R

* 'Nicol. Gracchii, *de comitiis Romanorum*, l. i.'

ART.

ART. IV. *Miſcellanies in Proſe and Verſe*, by Percival Stockdale. 12mo. 3 s. Flexney. 1778.

IT is to be regretted that writers, whoſe genius might perhaps enable them, after a long and patient exertion of their faculties, and a cautious reviſion of their productions, to appear with reputation before the Public, ſhould either through a deficiency of taſte, or redundancy of vanity, fancy that all the haſty pieces, which have caſually fallen from their pens, in the moments of indolence or ill-humour, are worthy to be carefully collected and preſerved for the benefit of poſterity. A piece may be amuſing in a circle of friends, or may anſwer the purpoſe of a preſent occaſion, when neither the ſubject nor the execution give it any title to perpetuity. It would be a welcome diminution of our labours, and, we apprehend, would be no loſs to the world, if authors, inſtead of thinking it neceſſary to publiſh all they write, would learn to cull the choiceſt flowers from the ſtores which their fertile invention produces, and preſent them to the public eye with a ~~kind~~ timid and ſparing hand.

Our preſent Author profeſſes to be of the ſame opinion. He remarks, that miſcellaneous publications have, of late years, loſt their credit, from injudicious or negligent editors, or from a ſelfiſh determination to make a volume of a certain ſize. He aſſures the Public that, in preparing the following Miſcellanies for the preſs, he has been careful to prevent each of theſe objections; and that he has omitted ſeveral pieces which he had once intended to publiſh, that nothing abſolutely unworthy of a peruſal might appear in this collection: and he hopes that in thoſe pieces, which, from their titles may be thought merely perſonal, and local, and temporary, the juſt and liberal critic will find objects of general entertainment and uſe.

Notwithſtanding theſe precautions, we muſt however declare, and we hope without harzarding our reputation for juſtice or liberality, that we find many pieces in this Miſcellany ſo exceedingly trivial and unintereſting, and ſo ſlightly finiſhed, that we cannot but think the collection, ſmall as it is, would have been more perfect, if it had been much ſmaller. Verſes, which are little more than the ebullitions of ſpleen againſt particular perſons; letters, on topics in which the Public have no concern; a preface already prefixed to its proper work; a dedication intended to have been offered, and a prologue intended to have been ſpoken, are among the articles which we think any hand, except the Author's, would have cancelled. We however obſerve, with pleaſure, a conſiderable ſhare of merit in ſeveral pieces in this collection, particularly in the firſt letter on travelling,

velling, in ſome parts of the poetical fragments at the cloſe of the volume, and in the following poetical epiſtle:

'The Lady who is the principal object in the following Poem, I yet highly eſteem for her moſt reſpectable Virtues, and admire for her elegant Taſte.

Sept. 20th, 1777.

To ——— ——— ———

I.

You ſaw, my friend, in W———'s wood,
My rural tribute to the Nine;
For there, you ſay, uninjured ſtood
Maria's name prefixed to mine.

II.

That bold inſcription, in your grove,
I cut, with too aſpiring claim;
(How warm imaginations rove!)
I thought it poetry, and fame.

III.

Her friendſhip, carved in ruſtic ſtyle,
I thought excelled elaborate lays;
I thought her ſtill approving ſmile
Would crown me with immortal praiſe.

IV.

But my ſad hiſtory's preſent page
Brings your old prophet to my view;
And ſure, an oracle more ſage
Dodona's foreſt never knew.

V.

For, in your venerable ſhade,
As I my rude memorial wrought,
Impell'd to taſks which ne'er upbraid,
The wood a hoary peaſant ſought.

VI.

The ſolemn pedants of the ſchools
May boaſt their ſyſtematic ſtrain;
But Nature's more authentic rules,
And ſenſe, and truth inſpire the ſwain.

VII.

The Patriarch of the peaceful vale
Approached, my characters to ſee;
To hear the poet's favourite tale
Explain the letters on the tree.

VIII.

His words with moral ſtrength were fraught;
I well remember all he ſpoke;
I almoſt thought him, while he taught,
The Druid of ſome aged oak.

IX.

"Short bounds determine (ſaid the ſage)
"The joys, the cares, the toils of man;
"His works are tranſient, like his age,
"His labours, and his life, a ſpan.

X.

" Still trifles agitate his breaſt,
" Deluſive meteors of the day;
" And ſome are, in their birth, ſuppreſſ'd;
" And ſome, in thinking, die away.

XI.

" Objects, whoſe death is leſs in haſte,
" To calm reflexion are not late;
" For worne by Time's perpetual waſte,
" They yield to all-ſubduing fate.

XII.

" And ſay, what Theme employs *thy* mind;
" What occupies the ſculptor here?
" A Theme, perhaps, which he will find
" Worſe than indifferent in a year.

XIII.

" Some pupil fair of London's art,
" Where poliſhed falſehood holds her reign?
" Or warms a rural nymph thy heart,
" Some ruddy virgin of the plain?

XIV.

" Or ſome protectreſs of renown,
" Some guardian of the Muſe's flame;
" Whoſe ſovereign taſte directs the town,
" And ſlakes ambition's thirſt with fame?

XV.

" Raſh man, you court a conſtant ſtriſe
" With numerous woes; of verſe beware:
" I've heard, and read the poet's life;
" His toil, is thought; his prize is, air.

XVI.

" Though now her friendſhip you enjoy,
" And on her eulogies repoſe,
" Envy that friendſhip may deſtroy;
" For merit brings a hoſt of foes.

XVII.

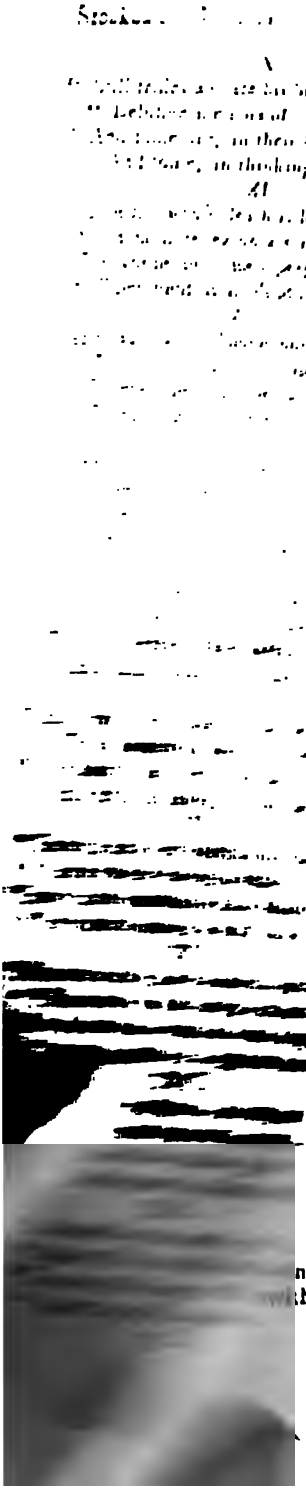
" Politeneſs may have formed your friend;
" Politeneſs in the bright extreme;
" On which the wretches who depend,
" For truth miſtake a golden dream.

XVIII.

" Charms to the perſon, to the face
" It gives; but withers Virtue's bloom;
" Its varniſh rots *her* nobler grace;
" It is the ſcripture's whited tomb.

XIX.

" 'Tis branded by the moral pen;
" Opinion, ſtill, the daſtard fears;
" 'Tis meanly all things to all men;
" It never *is* what it *appears*.



——'s wood,
ned
;
ve of light;
dying breeze;
light
ugh the trees;
IX.
ections burn,
ce ever nigh;
nscription turn,
h a friendly eye.

In

XX.

" But ſhould your patroneſs withſtand
" Each barbarous witling of the age,
" The dull, and the malicious band,
" That conſtant war with genius wage;

XXI.

" In affluence give your ſtrains to flow,
" And bid with Pope's their ſpirit vie;
" On one plain truth your thoughts beſtow;
" —— Yourſelf, your friend, your verſe, muſt die.

XXII.

" All the great ſcenes that bards diſplay,
" All their ſtrong pictures of mankind,
" By Time's impreſſion will decay,
" Like this inſcription on the rind.

XXIII.

" For Time's relentleſs hand, theſe lines
" Will firſt diſtort, and then eraſe!
" Reſiſtleſs hand! that undermines
" The pyramid's enormous baſe.

XXIV.

" Then let the *fit*, the *good*, the *true*,
" Be all thy work, and all thy care;
" Through life, their ſacred path purſue,
" Nor ſubſtance quit for tinſel glare.

XXV.

" Give reaſon her divine controul;
" And to be great, be truly wiſe;
" Let proſpects animate thy ſoul,
" Sublime, and laſting, as the ſkies."

XXVI.

To me theſe words, in vain addreſſed,
Produced but momentary awe;
As wayward Chriſtians are impreſſed,
In hearing their affecting law.

XXVII.

But ſince, I've longer felt their force;
For where Perſuaſion's current fails,
Adverſity's alarming courſe,
Her ſtronger torrent oft prevails.

XXVIII.

How to the ſwain Maria's praiſe
Flowed from the poet's laviſh tongue,
Shall not employ theſe temperate lays;
Nor on my accents how he hung.

XXIX.

The picture, which my fancy drew,
I wiſh to recollect no more;
It brings a groupe of woes to view;
It wounds the breaſt it ſoothed before.

XXX.

Yet her neglect I'll error deem;
For had ſhe all my nature known;
Surveyed the ſprings of my eſteem,
Its honeſt riſe, its generous tone;

XXXI.

My fame ſhe then would ne'er have left
To northern ſavages a prey;
Then, of her influence ne'er bereft,
The muſe had triumphed in her ſway.

XXXII.

Nay, could ſhe know, with what regret,
My verſe, half-praiſe, half-cenſure, flows,
Her candour ſoon would pay the debt,
The noble debt that juſtice owes.

XXXIII.

Friendſhip with poetry ſhe'd prize,
Rejoin their pure, congenial flames;
And thus again ſhe'd authorize
The rural union of our names.

XXXIV.

Then happy might her poet live,
As long as he enjoyed his breath;
And what can future chances give;
What are our names beyond our death?

XXXV.

What *then* imports it, that they're ſtormed
By poiſoned ſhafts againſt them hurled?
Imports it aught, that they're deformed,
Or on a tree, or in the world?

XXXVI.

But my late honours from the fair
Should the too rigid fates refuſe,
The loſs F ——— may repair;
He may reſtore a drooping muſe.

XXXVII.

When you enjoy a virtuous mind,
Your evening-walk, in W———'s wood,
Along the grove that ſeems deſigned
By nature to receive the good;

XXXVIII.

When Sol withdraws his blaze of light;
When ſtillneſs holds the dying breeze;
And when the ſilver orb of night
Hints meditation through the trees;

XXXIX.

When your humane affections burn,
To man's aſſiſtance ever nigh;
Sometimes to *my* inſcription turn,
And read it with a friendly eye.

Nov. 12, 1774.

In

In this piece the judicious Reader will obſerve ſome obſcure lines, and ſome which are exceedingly proſaic, but the general air and expreſſion are ſo pleaſing, that we have given it, in juſtice to the Author, as one of the moſt finiſhed pieces in his Miſcellany. E.

ART. V. *The Chronicle of England.* Vol. II. From the Acceſſion of Egbert to the Norman Conqueſt. By Joſeph Strutt. 4to. 15s. Boards. Shropſhire. 1778.

LITERARY men who give up their time and their labour to gratify the inquiſitive temper of the age they live in, challenge at once our attention and acknowledgment. Mr. Strutt, in his *Eccleſiaſtical Antiquities*, and the *Manners and Cuſtoms of the ancient Engliſh*, preſented to the Public a very ingenious and pleaſing arrangement of hiſtorical anecdotes, which he had collected from manuſcripts, &c. locked up in colleges, or hoarded in the cabinets of the antiquary. In theſe reſearches he muſt unavoidably have met with many rare incidents, which had lain unnoticed in the ancient memorials, &c. which he met with; and this circumſtance, moſt probably, intimated to him the firſt thought of furniſhing the Public with a more copious compilation in the Chronicle of England.

The reputation Mr. Strutt acquired in his firſt performance, we preſume hurried him on too faſt in this laſt undertaking; which will account for thoſe inaccuracies that are to be found in the firſt volume. In the preſent volume, the language is much more correct.

The ſecond volume, now before us, begins at the acceſſion of Egbert, and ends with the Saxon ~~heptarchy~~ monarchy.

Continuing the ſame regular method of dividing the work into general heads, the Author preſents us, firſt, with the civil and military hiſtory; in which we are reminded that the inhabitants of this iſland, in the year 860, differed very little in temper and diſpoſition from the inhabitants of the ſame ſpot in the year 1778. 'The inhabitants of Northumberland were at this time divided amongſt themſelves, and governed occaſionally by rulers of their own chuſing, who were ſuddenly advanced to their dignity by one party, and as ſuddenly diſplaced when another prevailed. By theſe inteſtine diſcords their country was left open to the attacks of the common enemy, the Danes, who improved every opportunity that promiſed ſucceſs.'

And in the ninth century we find that the Saxons were not leſs prone to drunkenneſs than the Engliſh are now; but Edgar, to leſſen the evil, would not 'permit any little ſtraggling alehouſes to be kept within his dominions, juſtly eſteeming them as nurſeries of indolence and vice; but made a ſtrict law, ordaining that only one public houſe ſhould be allowed in any one

one village or ſmall town, and more only in proportion to the ſize of larger towns or boroughs.' If a ſimilar remedy was to be applied in the age we live in, we ſhould ſoon feel an advantage in the reformation of the lower claſs of people. Our ſoldiers would be more ſober and healthy, and our artificers and peaſants would be more induſtrious: the poor-houſes would be a refuge only for the diſeaſed and aged; and miſery would be leſs frequently met with in the public ſtreets.

Hiſtory is the voice of time, and princes who wiſh to correct their judgment ſhould liſten to the notes of experience. We are informed that the Danes invaded and conquered England from Athelred's placing an injudicious confidence in men diſaffected to his government.

'The great ſucceſs which the Danes had met with in England the preceding year, and more particularly the money which had been paid to them, was an irreſiſtable temptation to them, or others of their countrymen, to make freſh efforts to enrich themſelves with the ſpoils of a declining kingdom.—Therefore, the ſecond year following, with a large fleet, they ſailed into England. The rumour of their coming was quickly ſpread amongſt the people to their univerſal terror and diſmay. In the mean time Æthelred, with the greateſt difficulty, collected a fleet in order to oppoſe them. The command of this fleet was committed to Alfric, the ſon of Elfer, duke of Mercia—a man, who was but juſt returned from baniſhment, whither he had been ſent by the king for ſome great offence, which being now forgiven, he was reſtored to favour, and inveſted with the command. The fleet which Æthelred had fitted out, it is thought, would have been more than ſufficient to have oppoſed that of the Danes, had the command been given to a faithful man; but Alfric, having nothing leſs at heart than the intereſt of his country, treacherouſly gave the enemy notice of his approach, ſo that they readily eſcaped the danger. Soon after falling in unavoidably with part of the enemy's fleet, he was reduced to the neceſſity of engaging with them, which he pretended to do, whilſt in reality he was only giving them leiſure to eſcape; and not content with this manifeſtation of his treachery, he fully confirmed it at laſt by an actual revolt from the king's fleet, and joining that of the Danes. This behaviour ſo exaſperated the other Saxon chieftains, that they purſued the fleet of the Danes, and at laſt retook the ſhip in which Alfric had made his eſcape, with all his ſoldiers, and his armour, but he ſuſpecting their deſign, had been careful to ſecure himſelf on board ſome other veſſel. However, when they found not the prize they looked for on board the ſhip, they wreaked their vengeance on thoſe that were there, and put every one of them to the ſword. The Saxon chieftains, who diſtinguiſhed themſelves upon

upon this occaſion, were named Theored, Elſtan, and Eſewin; but notwithſtanding all their efforts, the king's fleet ſuſtained ſome conſiderable loſs—and the fleet of the Danes ſecured their retreat for the preſent with but little damage; but ſoon after, being met by the Londoners, they were defeated with prodigious loſs.

'In the mean time another party of the Danes pillaged the city of Bedbanburgh, near Durham; and ſailing from thence, entered the mouth of the Humber, waſting the country on both ſides, in Lindſey and Yorkſhire. To oppoſe theſe, Æthelred ſent his army under the conduct of three captains, named Frema, Godwine, and Fredegiſt. Theſe men, it ſeems, were of Daniſh pedigree, and the faſt friends of thoſe they were ſent to oppoſe: the battle therefore was not long begun, before they all left their own army to ſhift for themſelves, and joined the forces of the Danes; by which treachery the Saxon forces were entirely overthrown, and the Danes, without much loſs, obtained the victory.'

In the eccleſiaſtical hiſtory of the Saxons, we find the clergy, like other men, exerting the power which ſuperſtition had delegated to them, for their own emolument.

In the early part of Chriſtianity, religion was not under the protection of the ſtate: the clergy were exempted from military and other troubleſome duties, that they might purſue their ſtudies, and improve themſelves in theological ſcience: but their proviſion was unſettled and precarious: they depended upon the eſtates of martyrs who died without heirs; upon the benevolence of pious men, who had lived in the fear of the Lord; and upon legacies from wicked men, who expired in fear of the devil. But in aftertimes, when religion was incorporated with the ſtate, an ample and permanent proviſion was made for the clergy. 'In the times of peace and tranquillity, their ſurplus ſupplied them plentifully; but in the diſaſtrous periods that followed, when the taxes were not duly paid, when their residences were deſtroyed, and the ſlaves, who tilled their grounds made priſoners, they were ſoon reduced to poverty and diſtreſs which cauſed Ethelwulf, a man of great piety, to give them a more certain reſource for their ſubſiſtence; and it was with this view, that, in the year 844, he convened an aſſembly of the clergy and nobility at Wincheſter, and, with the conſent of the latter, made them the grant of the tenth part of all the land belonging to the crown, free of all taxes whatever, even of all material obligations, of building and fortifying caſtles—repairing bridges, and attending upon any military expedition. This probably introduced, or at leaſt revived the uſe of the mode of levying the tenth part of the produce of the land for the maintenance of the clergy; but tythes were not eſtabliſhed

as a general impoſition till the council of Lateran, which was held by King John, a prince ſubjected to the diſcipline of the church.

Under the head which treats of the government, laws, &c. we are charmed with the integrity of ancient kings, who choſe their expoſitors of the law from the wiſeſt and honeſteſt men in the realm: and hanged up judges, by dozens, who were found corrupt and unjuſt. A good name was in ſuch high eſtimation with the Anglo Saxons, that a detractor was conſidered by them as a more atrocious villain than a common thief; the calumniator was puniſhed with the loſs of his tongue; or a fine to the full *weregyld* or value of his life. The law interfering ſo ardently in the cauſe of virtue, proved that a good name was the moſt valuable part of a man's property, and too ſacred a property to be expoſed to the pilferings of envy and malevolence. Shakeſpeare put the higheſt eſtimate upon it. "Good name in man or woman is the immediate jewel of our ſouls."

Under the different heads which follow, the inquiſitive reader will meet with much information and amuſement; and men of genius and leiſure may find matter for a more ample and copious hiſtory.

This volume is illuminated with 20 plates, deſcriptive of the dreſs, inſtruments of muſic, &c. uſed at the different periods of time herein ſtated: but the moſt curious of the engravings is a map of the world, copied from an ancient MS. in the Cottonian Library, ſuppoſed to have been executed towards the latter end of the tenth century.

It is with concern that we apprize our Readers of a farewell preface, in which Mr. Strutt takes his 'leave of the Public, to whoſe candour he ſubmits his work, deſiring they will kindly overlook the errors they may find in it; and hoping that the peruſal of it may afford them ſome amuſement.' D.

ART. VI. *The true Theory and Practice of Huſbandry: deduced from philoſophical Reſearches, and Experience.* To which is annexed, (illuſtrated with Copper-Plates) a Compendium of Mechanics: calculated to aſſiſt the Huſbandman in the Choice and Conſtruction of every Implement peculiar to his buſineſs: and others particularly uſeful in a commercial Country. By Cuthbert Clarke. 4to. 10s. 6d. Boards. Robinſon. 1777.

THERE are three ſciences with regard to which it would ſeem, that men claim a ſort of preſcriptive title to write nonſenſe with impunity. Theſe are chemiſtry, divinity, and agriculture. The firſt, indeed, ſince the ſtudy of alchemy was entirely abandoned, has been proſecuted in as rational a way as almoſt any other ſcience; but in divinity, and agriculture, we ſtill meet with many viſionaries, whoſe works are ſo highly

highly revered by those of their own sect, that we have small hope of seeing them entirely excluded from the republic of letters. As it is our duty, as much as possible, to prevent society from being incommoded by these visionaries, so it is our study to give them such salutary correction when they come in our way, as may help, in some measure, to deter others from following their example.

The volume before us, although it is not quite so wild as Rowland Jones's *Io triads*, or * Dove's *Strictures on Agriculture*, is nevertheless entitled to rank in the same general class with those performances. The Author seems not to be entirely destitute of genius, nor altogether unacquainted with the practice of agriculture; but his reasoning is so vague, and his ideas are so confused, that it is often extremely difficult to guess at his meaning. He appears to be one of those geniuses who possess a much greater share of imagination than judgment, and who, having obtained a smattering of knowledge in several sciences, is constantly on the catch to display that knowledge to his readers: hence we find him, almost in every page, starting aside from his principal subject, and engaging in digressions that have no connection with it; in which devious course he proceeds till he meets with some obstruction which he knows not how to remove, when he abruptly leaves that digression, and either resumes his proper subject, or engages in a new ramble.

Such being the nature of the work before us, it will not be expected that we should follow our Author through all his mazes, or refute all the erroneous doctrines he has advanced; for this would require a book six times as large as his own: but we shall endeavour to give the reader ~~the best idea we can~~ some idea of his general plan, and manner of conducting the work.

His professed design is to demonstrate the necessity of THEORY in agriculture; and this proposition needs only to be announced, to receive the assent of every considerate mind. The difficulty is, to attain the knowledge of a proper theory, by a diligent investigation of facts, and comparing these with one another. It is, however, acknowledged, by all who have attended to this subject, that the facts relating to agriculture, which have hitherto been *accurately* ascertained, are by far too few for affording a solid foundation for a rational theory of agriculture, and therefore the public are much more indebted to those, who are diligent in searching for facts, than to those who, without their aid, make haste to erect airy, unsubstantial theories, which in these circumstances can only tend to amuse and bewilder the Reader.

* For the first of these mystical performances, see Review, vol. 50, p. 388. For Dove's pamphlet, see vol. 42, p. 494.

At

At the very beginning, our Author introduces a diſſertation on the theory of phyſic, ſeemingly with no other deſign than to let the readers know, that he had learned that the circulation of the blood was diſcovered in the year 1628, from which circulation he derives the whole theory of phyſic. He then proceeds to agriculture, and gives what he calls a *comparative view of the* expediency of the theories of *medicine and huſbandry*. This he does as follows:

'In the firſt place, then, to inveſtigate the priority of the arts; if we had not ſacred hiſtory to determine the event, the determination lies very conſpicuous in the nature of things: for as it is the diſorders of adults, even in our days (not thoſe which ſometimes attend mere infancy, ſuch as teething, &c.) that require the aſſiſtance of medicine; it is plain that food, which could not be wanted one day, was firſt in demand: hence, as food in the moſt early times was, as well as it now is, the reſult of huſbandry; it follows, that the art of huſbandry preceded the art of medicine. It alſo follows, as life depends more upon ſupplies of food than medicine, or the reſult of any other art, it is of more importance to mankind than any other art. The art, therefore, which is the moſt important, ought, without doubt, to be beſt underſtood. And as the united reſults of obſervation and reaſon, or a theory confirmed by experiments, bid the faireſt to explore the myſteries peculiar thereto; if, then, it can be made appear that the art of huſbandry doth admit of any myſterious circumſtances, I am at the greateſt diſtance from imagining Agricola, or any other ſenſible huſbandman, capable of ſuch obſtinacy as to perſiſt in a contrary opinion or argument.'

He then proceeds to ſhew, that there are myſteries in agriculture which cannot be diſcovered by practice only without reaſoning, which undoubtedly no one will deny. But here again he ſtarts aſide to diſplay his knowledge of muſic. 'If, ſays he, we even recur to the ſcience of muſic, which has its criterion in ſenſe, (the perfect ear being adapted to reliſh melody, and diſtinguiſh concord from diſcord with the greateſt accuracy); yet performers who entirely rely on the ear, often are found to deviate greatly from the key of the compoſition. Hence the neceſſity and uſe of ſet muſic or theory.' So it ſeems *ſet muſic* and *theory* are the ſame.

He is equally confuſed in the idea he gives of theory in agriculture; for in a few lines he ſays, 'every practitioner (i. e. in agriculture) has a kind of theory. He either *imitates what he hath ſeen*; *doth as he hath been directed*; *or purſues his own plan*.' If, to perform an operation in either of theſe ways neceſſarily implies *theory*, there can be no doubt that *theory* is neceſſary in agriculture and *every other art*; for we do not ſee that any operation whatever can be performed but after one or other of theſe modes.

By theſe, and ſuch arguments, Philoſophus clearly convinces his antagoniſt (for this treatiſe is written in a colloquial form), that

that theory is neceſſary in agriculture—and then proceeds to chuſe out a plan for the education of youth intended for the buſineſs of agriculture.

Here he begins *uſque ab ovo*—recommends an attention to temperance and exerciſe—adviſes *ſo to do to others as we would be done to*—to urge them forward rather by praiſes and imitation, than by chaſtiſement, &c. &c.—which are all very good rules for a taylor or carpenter as well as for a farmer.—He then recommends accounts—gives a ſlight ſketch of a ſet of books, to ſhow his knowledge in book-keeping; and ſtrongly urges regularity in entries, &c. which is extremely proper for every man in any ſort of buſineſs; but which we are afraid, is too much neglected by many farmers. The advice, therefore, in this part, though obvious, is uſeful, and cannot be too often inculcated.

He, at length, comes to ſomething that has a peculiar reference to agriculture, viz. to 'drive the plough, cart, waggon, &c. properly; that is, to give the word of command with judgment and confidence. I ſay with judgment and confidence, Agricola; for though they are mere animals they have to deal with in theſe operations, both reaſon and experience concur to ſupport the fact, that they are able to deſcry the leaſt ſpark of diffidence and want of judgment in their drivers, relative to the management of them when under the yoke, chain, &c. And ſo powerful is the principle of reſiſtance in them, that unleſs broke in by ſteady, good management, and that muſt be duly tempered with lenity too; that they will at at all times, when occaſion offers, endeavour to reſume their liberty even at the peril of their lives. Indeed, thoſe that are beſt broke in, when their ſpirits are elevated by the example of their fellow-creature at play, &c. will make powerful efforts to ſhake off all manner of reſtraint. Hence the right government of animals is not to be effected by indolence, random, and indifference. It is truly the reſult of experience, temper, reſolution, and good ſenſe.—It is really ſo much ſo, Agricola, that I will riſque my reputation on the aſſertion, that you may diſcern by the management of their teams, &c. *cæteris paribus*, which of your ſervants have the moſt ſolid ſenſe.'

Our Author now introduces the example of ſome jockeys who were ſucceſsful becauſe they were ſenſible men, and thus proceeds.

'There are fifty other inſtances at hand to certify for the validity of the aſſertion; but it is miſpending time to dwell any longer upon a matter ſo ſelf-evident, and ſo deeply rooted in the nature of things; for animals, as well as men, having an utter averſion to uſurpers, will be watchful of, and eager to embrace an opportunity to break their bonds; and can, I doubt not, diſtinguiſh a dunce from an expert driver, as clearly as people did a Richard from an Oliver. And finally, from the many accidents which happen to thoſe who are the beſt qualified.'

'The

'The difficulties they have of conquering ſo ſtrong a bias, and completing their purpoſe, ought to deter people from appointing youth to that profeſſion, who are at all deficient in the above particulars. Let them not deceive themſelves, by imagining that experience will complete them: the experiment is by far too hazardous to be attempted. The creatures they have to deal with, will ſoon find out their weak ſide; and they are as prone to take the advantage, and even to devour, as they are void of remorſe.'

Mr. Clarke does not tell us how that good ſenſe may be acquired; but in this deſultory and unconnected manner does he proceed through the whole work. As we cannot follow him, in all his wanderings, we ſhall only make a few obſervations on thoſe particulars which ſeem moſt deſerving it, as they happen to occur.

The firſt is an eſſay on ploughing, in which the Writer ſeems to have nearly obtained a tolerable juſt idea of one branch of it, viz. the ploughing lay-ground; but when ſeemingly in the right road to give a rational account of that operation, he ſuddenly ſtarts aſide to explain a paradox, of which he appears to be exceeding vain: and this is nothing leſs than a demonſtration *that you may thicken the ſtaple of the ſoil, by plowing very thin and broad.* The explanation of ſuch a paradox deſerves a place in our miſcellany; and that we may do him juſtice, we ſhall quote his own words.

'I have compared the furrows to a line of bricks laid end to end, quite acroſs a ridge, and then ſetting up the two next the top like an Λ, and the others againſt them in the ſame reclining poſition, in equal numbers on each ſide;—they then undoubtedly will meaſure a greater perpendicular height on the ridge, than when laid flat; but in as much as the height is increaſed, the width is diminiſhed, ſo if the ſtaple is thickened, the ridge muſt be narrower.'

This is one of the moſt ſingular ſophiſms we have met with; but it is very eaſily refuted. There can be no doubt that if a broad, thin furrow is ſet on edge, or nearly ſo, it will be deeper from top to bottom than when it lay flat; but, what in the name of wonder is to keep it in that poſition? The two firſt furrows that are ploughed towards each other, might by their mutual oppoſition be ſupported, but the next furrow, if broad and thin, will neceſſarily fall flat on its back in the place that was occupied by the former, ſo that the ſoil will be *there* no deeper than the *thickneſs* of the furrow whatever was its breadth. Every practical farmer muſt know this; and any one who chooſes it may ſatisfy himſelf of the juſtneſs of our obſervation, by laying upon the table a row of ſix or eight ſhillings, touching one another. Theſe he may ſuppoſe repreſent the ſurface of a ridge in graſs, which is to be ploughed into furrows each of

them the breadth and thickneſs of a ſhilling. Upon turning the two in the middle towards one another, they will aſſume an upright poſition, each ſtanding on its own edge, or if they were originally placed at ſome diſtance from each other they will ſtand thus , but when a ſhilling on either ſide of theſe is carefully turned over, it falls exactly in the place that was occupied by the former, ſo that every other part is preciſely of the ſame depth as before.

But if the furrow had been of any conſiderable thickneſs in proportion to its breadth, as it would not turn upon one point only, like a pivot, but upon two, it is thus moved *forward* a little, ſo that it does not fall exactly in the place of the former furrow, but reſts with one edge upon the edge of the firſt. This may be exemplified by taking backgammon men inſtead of ſhillings. And in the ſame manner it might be made evident, that as the thickneſs increaſed in proportion to the breadth, the furrow would be retained in a poſition the nearer and nearer to a perpendicular; ſo that when the thickneſs and breadth are *exactly* alike, and in no other poſſible caſe, the furrows in every part of the ridge would be retained in a perpendicular poſition.

This amazing paradox, therefore, is merely a miſconception of the Author's. We take no notice of what he ſays about narrowing ridges, in what follows, becauſe it is evident he does not mean that his ridges ſhould conſiſt only of two furrows; beyond which his reaſoning does not hold, and to which ridges, what he afterwards ſays, could not apply. His oſtentatious criticiſm of Lord Kaims, which reſts upon the ſame baſis, muſt fall with it; and reflect diſgrace only upon himſelf.

The next object that attracts his attention is the progreſs of vegetation; in which he draws a fanciful parallel between animals and vegetables. Such parallels, when intended only for amuſement, are harmleſs; but when they ſerve as a baſis of reaſoning from one ſubject to another, as in the preſent caſe, they are pernicious. Some experiments follow; which carry in their front ſuch a ſuſpicious appearance, that we muſt be cautious in relying upon them, till we find them repeated *by another hand.* Thus in box A was produced 144 perfect ſtalks—in box B 144 ditto—in box C 144 ditto—in box D 144 ditto—in box E 144 ditto—and in box F 97 ditto. N. B. in each box was ſown 144 grains. We have ſeen many experiments in agriculture; but never ſuch a perfect ſameneſs in ſimilar circumſtances.

It is not to be expected that an author of this claſs ſhould let ſlip ſuch a favourable opportunity of diſplaying his philoſophical acquirements, as the ſubject of the food of plants affords. Many preceding writers have bewildered themſelves in this diſcuſſion, and Mr. Clarke imitates them in this reſpect. But as we muſt not attempt to follow him in this intricate path, we ſhall only give his

his concluſion of the ſubject; leaving our readers to their own reflections upon it.

'Hence, ſays he, the whole buſineſs of huſbandry is to be comprehended in the few following ſimple conditions, viz. Firſt, That as a *ſucceſſion* of animals and vegetables *are* kept up by a rotation of primary indiſſoluble atoms; and a reproductive capacity implanted in the inhabitants of thoſe kingdoms. And as thoſe atoms are confined to the atmoſphere, the ſoil, and waters, when unemployed; and as the ſoil is the univerſal baſis or ſtomach, as we have alſo called it, of vegetative life, we ought to preſerve its proper tone and aptitude for receiving and retaining thoſe primary nutritive atoms. And ſecondly, As the aſſimilation of the primitive particles, and conſequently the growth and increaſe of vegetables and animals depend upon their peculiar organization and ſtamina, that thoſe ſhould be attended to and preſerved with the utmoſt aſſiduity and care.'

Again, ſpeaking of ſoils we have the following philoſophical inveſtigation of the nature of marle: 'Soils certainly, whatever difference there may be in their complexion, texture, ſpecific gravity, &c. as they are all poſſeſſed of an attracting quality, do very properly fall under the denomination of marle; that quality being its peculiar and natural property. There is no doubt a wide difference in the degrees of attraction they ſeverally poſſeſs, in different provinces and ſituations; but whether that is altogether accidental, or otherwiſe, I pretend not to determine. However, as the uſe of the ſoil, in the vegetable world, is chiefly to attract, attenuate, and retain the elements which come into its neighbourhood, either by fortuitous means or the hands of man;—it follows, that whatever ſoil is moſt poſſeſſed of theſe qualities, may be put up as the true criterion or ſquare to judge from, reſpecting good and bad ſoil.

'Here, again, our theory recurs to the analogy between ſoil and the animal ſtomach; the higheſt perfection of which is well known to be real appetite and true digeſtion; and theſe depend on a nice adjuſtment of its parts; viz. their being neither too large, nor too ſmall; too frequently, nor too ſeldom uſed; too much braced, nor too much relaxed; too dry, nor too moiſt; too hot, nor too cold, &c. but in a due medium with reſpect to them all; and juſt ſo it is with the ſoil, when it produces the beſt crop poſſible, *cæteris paribus*.'

There is ſomething ſingularly excentric in his theory of the rot in ſheep. He ſuppoſes that the atmoſphere is more moiſt in valleys than on higher ground; though this be contrary to experiments again and again repeated: and from this he concludes, that when ſheep are brought from high ground to vallies, their lungs will be affected with that moiſt air, and they will take the rot. At this rate it would ſeem, that the rot ſhould never appear on hill paſtures, nor in vales, unleſs among ſheep that had been brought from hills.—A man who *aſſumes* ſuch facts as ſuit him beſt, proceeds in a ſmooth courſe of theory.

His theory of *abſorption* is equally ſingular, and affords him room to diſplay his knowledge of electricity. This is a long diſcuſſion, in which he reſolves the whole into an electrical proceſs, by ſuch arguments and analogies as the following:

'Know then, that the principal member in every electrical machine (whatever conſtruction it is of) is the field for excitation; uſually a globe, cylinder, or plate of glaſs, &c. This member I compare to the animal ſtomach and victuals, and elementary particles and the ſoil. The two latter receiving their degree of excitation from the external and internal heat that accompany them; and the former from the friction of the rubber and circumambient matter. And the excitation in all thoſe ſubjects, I believe, will be acknowledged to be performed to the greateſt advantage, when done in a gradual and regular manner. It is clearly ſo in the machine, as you may obſerve, Agricola.—See when I turn the machine regular, what large ſparks I draw from the conductor:—I now give it an irregular jerking motion.—See now, Agricola, what faint ſparks meet my knuckle?

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'But obſerve, Agricola, how this accumulated fire is drawn off, when I preſent this piece of metal ſuſpended on ſilken ſtrings to it, and let the chain at the further end of it drop on the table.

'*Agric.* Surpriſing! how the fire gathers about the points of the wires ſtuck in the end of it, Sir; and is really flaſhing from link to link of the chain, at the other end of the piece of metal. But why do you give the piece of metal ſuch an offenſive appearance, by ſticking thoſe pointed wires at the end of it, Sir?—Is not that merely a whim of the maker?

'*Phil.* Thoſe points, Agricola, are as neceſſary to collect and carry off the fire from the glaſs, as the roots of plants are to carry off the nutritious juices of the ſoil: or the lacteals in the ſtomachs and inteſtines of animals, are to carry off the nutritive contents of the aliment. And let me tell you further, Agricola, the ſimilarity is ſo great, that the finer thoſe points are, the better they do their work, which is exactly the caſe with the roots of plants, &c.'

We beg pardon of the reader for having ſo long detained him on this whimſical production. From what has been ſaid, he may form ſome idea of the reſt of the book, although we have not ſelected the thouſandth part of the paſſages we noted as we went along. We ſhall only farther add, that what relates to mechanics, with which the volume is cloſed, although it bears evident marks of coming from the ſame Author, is far leſs exceptionable than the other parts of his work. Some of his illuſtrations on this head are clear, ſimple, and neatly expreſſed; and as his new invented machines diſcover a conſiderable degree of genius, we doubt not they may be of uſe. His ingenuouſneſs in pointing out, with ſo little reſerve, the defects of his plow, intended to remove the effects of friction, deſerves applauſe, as it not only diſovers a candour of mind, but a conſiderable degree of knowledge of the ſubject. Were we to adviſe,

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it would be that he ſhould attend more particularly to this branch of his ſubject than to any other; and to aſſiſt him in his diſquiſitions, we recommend to his conſideration, a ſmall treatiſe entitled, *An Account of the mechanical Principles of the Plow*; by a Mr. Barron: publiſhed ſome years ago, by Balfour, in Edinburgh.

The remarks upon the different breeds of horſes, cattle, &c. and rules for chooſing them, which he ſays he had from a friend, appear to us to be ingenious; and as far as we can judge, extremely juſt. *Ruricola.*

ART. VII. *Concluſion of the Works of Henry Brooke, Eſq.*

THE obſervation made in our late review * of the poems contained in this collection, ſeems to be ſtrengthened by the examination of the dramatic works of this Gentleman.—While Mr. Brooke was in England, in the year 1739, lived with the firſt wits of the age, ſaw plays well acted, and was daily increaſing his ſtock of knowledge and criticiſm at the fountain-head of both, he produced his beſt performance, GUSTAVUS VASA.—When he was deprived of the advantages he had in London, his dramatic powers ſeem to have declined from that ſtrength and vigour which were ſo conſpicuous in the fine picture which he has drawn of his Swediſh hero.—Mr. Brooke has written fifteen dramatic pieces; and who would not rather have the credit of producing Guſtavus Vaſa, than the other fourteen?—Let it not be imagined that we mean to inſinuate that theſe laſt-mentioned performances are without their merits. We hope to prove the contrary in our preſent obſervations; but we only endeavour to aſcertain, what we aſſerted before, that the ſtreams of poetry, and particularly of dramatic poetry, on which men, manners, and paſſions, are borne along, are leſs ſtrong and clear in proportion to their diſtance from the fountain-head; and therefore we again repeat, that in the tragedy of Guſtavus Vaſa, the Author

Vehemens, & liquidus, puroque ſimillimus amni
Fundit opes ——— HOR.

Whatever defects there may be in the fable,—for the intereſt and paſſions, which are raiſed in the three firſt acts, now and then droop in the two laſt; nor are they much aſſiſted by the love part of the *deſign*, unleſs where Trollio fires the jealouſy of Arvida to madneſs, and where it gives ſo fine an opportunity to Guſtavus to ſhew his friendſhip and generoſity, when Arvida is going to ſtab himſelf——

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* Vid. p. 1 of our Journal for the laſt month.

[ARVIDA *going to ſtab himſelf* GUSTAVUS *catches his Arm*——

Guſt. Ha! Hold, ARVIDA—No, I will not loſe thee——
Forbid it Heaven! thou ſhalt not rob me ſo—
No, I will ſtruggle with thee to the laſt,
And ſave thee from thyſelf, O, anſwer me!
Wilt thou forſake me?—Anſwer me, my brother,
My beſt ARVIDA.

Arv. I would ſpeak to thee—
But let it be by ſilence—O GUSTAVUS!

Guſt. Say but you'll live.

Arv. O!—

Guſt. For my ſake.

Arv. Yes, take me—
Expoſe me, cage me, brand me for the tool
Of crafty villains; for the verieſt ſlave,
On whom the bend of each contemptuous brow
Shall look with loathing. Ah, my turpitude
Shall be the vile comparative for knaves,
To boaſt and whiten by!

Guſt. Not ſo, not ſo—
Who knows no fault, my friend, knows no perfection.
The rectitude that Heaven appoints to man
Leads on through error; and the kindly ſenſe
Of having ſtrayed, endears the road to bliſs;
It makes Heaven's way more pleaſing! O my brother,
'Tis hence a thouſand cordial charities
Derive their growth, their vigour, and their ſweetneſs.
This ſhort lapſe
Shall to thy future foot give cautious treading,
Erect and firm in virtue.

Arv. Give me leave. [*Offers to paſs.*

Guſt. You ſhall not paſs.

Arv. I muſt.

Guſt. Whither?

Arv. I know not—O GUSTAVUS!

Guſt. Speak.

Arv. You can't forgive me.

Guſt. Not forgive thee!

Arv. No.
Look there!— [*Points to the dagger.*
And yet when I reſolved to kill thee
I could have died—indeed I could—for thee,
I could have died, GUSTAVUS!

Guſt. O I know it.
A generous mind, though ſwayed a-while by paſſion,
Is like the ſteely vigour of the bow,
Still holds its native rectitude, and bends
But to recoil more forceful. Come, forget it.

This, ſurely, is moſt excellent and intereſting! When love riſes to pity and terror, it becomes a paſſion worthy of tragedy; but when it ſinks into mere ſighing, and whining, it diſgraces the

the buſkin.—We are told that this tragedy was refuſed a licence. There is no doubt but a party-ſpirit runs through the whole, and that ſuch a ſpirit was as much below the dignity of ſo good a poet, as it was beneath the wiſdom of government to take notice of it. Whenever a writer catches hold of temporary circumſtances to aſſiſt his muſe, the genius of ſuch an author may be juſtly doubted, though Addiſon, Thomſon, and Brooke, may be quoted as precedents.

There is ſcarce a ſcene in this tragedy in which there are not great beauties: the firſt appearance of Guſtavus is noble and characteriſtic:

Enter GUSTAVUS *to* ANDERSON.

And. Your pardon, ſtranger, if the voice of virtue,
If cordial amity from man to man,
And ſomewhat that ſhould whiſper to the ſoul,
To ſeek and chear the ſufferer, led me hither
Impatient to ſalute thee. Be it thine
Alone to point the path of friendſhip out;
And my beſt power ſhall wait upon thy fortunes.

Guſt. Yes, generous man! there is a wondrous teſt,
The trueſt, worthieſt, nobleſt cauſe for friendſhip;
Dearer than life, than intereſt, or alliance,
And equal to your virtues.

And. Say—unfold.

Guſt. Art thou a ſoldier, a chief lord in Sweden,
And yet a ſtranger to thy country's voice
That loudly calls the hidden patriot forth?
But what's a ſoldier? What's a lord in Sweden?
All worth is fled, or fallen—Nor has a life
Been ſpared, but for diſhonour; ſpared to breed
More ſlaves for Denmark, to beget a race
Of new-born virgins for the unfated luſt
Of our new maſters. Sweden! thou art no more!
Queen of the north! thy land of liberty,
Thy houſe of heroes, and thy ſeat of virtues,
Is now the tomb, where thy brave ſons lie ſpeechleſs,
And foreign ſnakes engender.

And. O 'tis true.
But wherefore? To what purpoſe?—

Guſt. Think of Stockholm!
When CRISTIERN ſeized upon the hour of peace,
And drench'd the hoſpitable floor with blood;
Then fell the flower of Sweden, mighty names!
Her hoary ſenators, and gaſping patriots.
The tyrant ſpoke, and his licentious band
Of blood-trained miniſtry were looſed to ruin.
Invention wanton'd in the toil of infants
Stabb'd on the breaſt, or reeking on the points
Of ſportive javelins. Huſbands, ſons, and fires,
With dying ears drank in the loud deſpair
Of ſhrieking chaſtity. The waſte of war

Was peace and friendſhip to this civil maſſacre.
O heaven and earth! Is there a cauſe for this?
For ſin without temptation, calm, cool villainy,
Deliberate miſchief, unimpaſſion'd luſt,
And ſmiling murder?—Lie thou there, my ſoul!—
Sleep, ſleep upon it—image not the form
Of any dream but this, 'till time grows pregnant,
And thou canſt wake to vengeance.

And. Thou haſt greatly moved me. Ha! thy tears ſtart forth.
Yes, let them flow, our country's fate demands them:
I too will mingle mine, while yet 'tis left us
To weep in ſecret, and to ſigh with ſafety.
But wherefore talk of vengeance? 'Tis a word
Should be engraven on the new fallen ſnow,
Where the firſt beam may melt it from obſervance.
Vengeance on CRISTIERN?—Norway and the Dane,
The ſons of Sweden, all the peopled north
Bend at his nod: my humbler boaſt of power
Meant not to cope with crowns.

Guſt. Then what remains
Is briefly this—your friendſhip has my thanks,
But muſt not my acceptance: never—no—
Firſt ſink thou baleful manſion to the center,
And be thy darkneſs doubled round my head;
'Ere I forſake thee for the bliſs of Paradiſe,
To be enjoyed beneath a tyrant's ſcepter!
No, that were wilful ſlavery—Freedom is
The brilliant gift of Heaven; 'tis Reaſon's ſelf,
The kin of Deity—I will not part wi't.

And. Nor I, while I can hold it; but alas!
That is not in our choice.

Guſt. Why?—where's that power whoſe engines are of force
To bend the brave and virtuous man to ſlavery?
Baſe fear, the lazineſs of luſt, groſs appetites,
Theſe are the ladders, and the groveling footſtool,
From whence the tyrant riſes on our wrongs,
Secure and ſcepter'd in the ſoul's ſervility.
He has debauch'd the genius of our country;
And rides triumphant, while her captive ſons
Await his nod, the ſilken ſlaves of pleaſure,
Or fetter'd in their fears.

And. I apprehend you:
No doubt, a baſe ſubmiſſion to our wrongs
May well be term'd a voluntary bondage.
But think, the heavy hand of power is on us;
Of power, from whoſe impriſonment and chains
Not all our free-born virtue can protect us.

Guſt. 'Tis there you err, for I have felt their force;
And had I yielded to enlarge theſe limbs,
Or ſhare the tyrant's empire, on the terms
Which he propoſed—I were a ſlave indeed.
No—in the deep and deadly damp of dungeons

The

The ſoul can rear her ſceptre, ſmile in anguiſh,
And triumph o'er oppreſſion.

And. O glorious ſpirit!—Think not I am ſlack
To reliſh what thy noble ſcope intends;
But then the means! the peril! and the conſequence!
Great are the odds, and who ſhall dare the trial?

Guſt. I dare.—
O wer't thou ſtill that gallant chief
Whom once I knew! I could unfold a purpoſe,
Would make the greatneſs of thy heart to ſwell,
And burſt in the conception.

And. Give it utterance.
Perhaps there lie ſome embers yet in Sweden,
Which wakened by thy breath, might riſe in flames,
And ſpread vindictive round—You ſay you know me;
But give a tongue to ſuch a cauſe as this,
And if you hold me tardy in the call,
You know me not—But thee I have ſurely known;
For there is ſomewhat in that voice and form,
Which has alarm'd my ſoul to recollection;
But 'tis as in a dream, and mocks my reach.

Guſt. Then name the man, whom it is death to know,
Or knowing to conceal—and, I am he.

And. GUSTAVUS!—Heavens! 'Tis he! 'tis he himſelf!

Before we quit this tragedy, it will be proper to obſerve that it is of that ſpecies which creates admiration, while it is leſs powerful in exciting pity or terror. Our late dramatiſts have, in general, dealt more in the *heroic* than the *pathetic*; they have rather endeavoured to elevate the mind than to harrow up the ſoul:—the laſt is the moſt difficult, and, conſequently, the leaſt practiſed.—Shakeſpeare poſſeſſed all the dramatic powers. Dryden and Addiſon could raiſe admiration; Otway and Southern, produced both pity and terror.

The next play to *Guſtavus* is Mr. Brooke's *Earl of Eſſex.* It is matter of wonder that not one of the alterations of this tragedy hath ſo great an effect in repreſentation as the well-planned, though incorrectly-written original Earl of Eſſex by Banks.—Mr. Brooke's performance deſerves the preference, as it has the double merit of giving pleaſure in the cloſet as well as upon the ſtage.

We could wiſh, for the credit of our Author, to omit mentioning his *Anthony and Cleopatra*; but our duty as Reviewers will not excuſe ſuch an neglect. The ſpirit of Shakeſpeare is wholly evaporated in this alteration. There is, perhaps, no play in whlch our immortal poet has more happily ſhewn his knowledge of character, or diſplayed more fire and genius in the exhibition.

We are ſurprized to find the famous deſcription of Cleopatra and her barge turned into proſe:

Enobarbus.

Enobarbus—— " I will tell you ;
" The barge ſhe ſat in, like a burniſh'd throne
" Burnt on the water," &c.

Now mark the weakneſs of the alteration——

' *Enobar.* Why, ſhe came down the river Cydnus, in a galley, whoſe poop and ſides were inlaid with burniſh'd gold, and appear'd to *whiz* and burn along the water,' &c.—What a want of taſte and propriety in that *whiz!*

Mr. Brooke has introduced two new characters of children (young Alexander and Cleopatra;) with what effect the Reader may judge by turning to page 354, Scene II.

ANTONY *enters, with young* ALEXANDER *and* CLEOPATRA *fondling on each ſide.*

Ant. Away, ye little rogues, ye wanton varlets!
Away, I am not in the humour now,
To wreſtle with your fondneſs—
To ride the may-rods, or to roll the ſlope,
Or play at marble pellets—Hence, ye roguelings!
I am not in the vein.
Alex. Siſter!
Do you take hold of one leg, while I take hold
Of t'other, and then I'll warrant you!
Cleo. Now, ALLY, now!—
I lay a good round wager we have him down!
Ant. There now, I am down already. [*Sits.*
What would ye more?—How dare you uſe me thus?
Know ye not I'm an emperor?
Alex. Yes, yes—but, father,
What matters being an emperor?
Ant. What matters, ſirrah?—
Marry, and that's a pregnant queſtion too!
What matters? why, to wear a crown, as I do.
Cleo. Don't believe him, brother.
I'll tell you what's to be an emperor—
It is to ſpeak big words, and to be ſtrong,
And to throw others down, as we throw him.
Alex. Then, PATTY, we are ſtronger than an emperor.
Ant. Indeed, and that's true too.
—— *Aliquando bonus dormitat Homerus* ——

The third volume contains five tragedies—the *Impoſtor*, the *Earl of Weſtmorland*, *Cymbeline*, *Montezuma*, and the *Veſtal Virgin*.—At firſt ſight the *Impoſtor* ſeems to be an imitation of the *Mahomet* of Voltaire; but notwithſtanding there is a bare ſimilitude in ſome of the ſcenes, the plan and fable are wholly altered, and particularly in the catraſtrophe; the love of Palmyra and Zaphna (who prove to be brother and ſiſter in Voltaire) is the ſame in both. Mr. B. indeed, by a very improbable means, marries them at the end; but the great ſcene of terror, in which Zaphna kills Alcanor, who proves to be his father, is not introduced in Mr. Brooke's Impoſtor. This, perhaps, is

the

the higheſt-wrought ſcene, and moſt tragic, that ever Voltaire produced; and the reaſon is very obvious: the viſionary lake of blood, the trembling of the altar *before* the murder, and his loſs of reaſon *after*, are taken from Macbeth; and Voltaire never riſes ſo high, nor appears ſo great, as when he plucks ſome feathers from the wings of Shakeſpeare to ſupport and adorn himſelf. Witneſs, too, his palpable imitation of Othello, in his beſt tragedy, *Zayre.*—After this diſcovery, his late illiberal abuſe of Shakeſpeare, and rage at the French tranſlation of his works, may eaſily be accounted for: no poet chuſes that his thefts ſhould be made public.

Notwithſtanding this weakneſs of Voltaire, it muſt be confeſſed that he has made very good uſe of Shakeſpeare's ideas, and we could wiſh that Mr. Brooke had made the ſame uſe of the French Mahomet. Indeed, the Impoſtor falls very ſhort of it, and the alterations are certainly for the worſe. Among other changes, What could prevail on him to introduce a Cheapſide mob, with Engliſh names, in Mecca?—See Act the Second, Scene the Second, in which *Maiſter Gubbin*, *Neighbour Dolt*, and honeſt *Hobſon*, hold a diſcourſe, which ſeems to have neither propriety, character, or entertainment.

Is it not alſo ſtrange that Mahomet ſhould talk of Brutus, and have other references to Roman hiſtory?—*Reddere convenientia cuique* is the firſt duty of a dramatic poet. There are two other altered plays, *Cymbeline* from Shakeſpeare (which has been long thought by the critics to want no alteration but that of omiſſion); and *Montezuma*, from the Indian Emperor of Dryden. The taking away the rhymes from the laſt, and reducing the haſty extravagancies of the original to good poetry and common-ſenſe, will be doing great ſervice to our ſtage, for the Indian Emperor cannot at this time be repreſented with ſucceſs.

There is a ſcene in Mr. Brooke's Cymbeline, drawn with a warmth and energy almoſt peculiar to this writer; in which are ſome ſtrokes that may ſeem to bear a degree of application to preſent times and circumſtances: an extract of it may be given as a ſpecimen of our Author's manner of colouring upon Shakeſpeare's canvaſs.

Cymbeline receiving ambaſſadors from Rome, a conference enſues, in which the royal Briton appears great and manly, and every way anſwerable to the character that has been given, by the moſt reſpectable hiſtorians, of our brave anceſtors, before they were debauched and depraved by Roman *civilization:*

Cymbeline. Say, with us, what would Auguſtus?

Cladio. Thus ſaith Cæſar:

Nature, through heaven and earth, hath form'd her works
In due ſubordination. One Supreme

Rules

Rules each appointed province.—Sol, who now
Drinks at the nether ocean, through the round
Of the wide Empyreum, where he walks
Among ten thouſand thouſand leſſer lights,
Beholds no rival!—In like manner, reigns
Jove over gods; and, over mortals, Cæſar—
But, not with lawleſs ſway.—Rome, CYMBELINE,
Whoſe empire gathers in the ſcatter'd realms
Of our remoteſt world, ſpreads forth her wings,
Even as a parent bird, to ſhield her young,
And foſters while ſhe rules—nor would leave out
Your diſtant Britain from the wide protection.

Cymb. Protection! have we ſought it? Say to Cæſar,
That Britain is a world within herſelf,
Imperial, independent, from the birth
Of nature, ſet apart, fair, full, and free,
And all ſufficient ever. Britain is
Another ſea-born Venus, girt around
With her cerulean ceſtus, her chaſte zone,
Which Rome ſhall not untie.—Protection! where,
Where was this proud diſplay of Rome's protection,
When every petty ſtate of petty Latium,
Gave her to tremble for herſelf?—No, Roman!
Britain is likelier, o'er a ſubject world,
To ſtretch her own domain, than from that world
To learn the leſſon of a vile ſubjection.
When Rome ſhall aſk our help, our will and power
May anſwer to her wants; we want not her's,
Nor will accept ſuch Greek like gifts—Protection!
Britain, we truſt, ſhall well protect herſelf
From ſuch protectors.

Clod. Your uncle Caſſibelan, CYMBELINE,
Would not have anſwer'd our firſt Cæſar thus.

Cymb. My uncle Caſſibelan, CLODIO,
Did anſwer your firſt Cæſar thus—that Julius,
Whoſe boaſt of conqueſt over mighty nations,
Was, that "he came and ſaw."—Was that his boaſt
O'er Britain alſo?—No.—At firſt, he ſmiled
At our ſmall ſkill; but ſoon was taught to frown
At our great courage. Twice repuls'd and driven
To hide his ſhame in Gaul, at length he learn'd,
By force of faction, rather than of ſteel,
With our own arms to win us.—If the gods
Shall ever doom us to a foreign yoke,
'Tis not the arms of Rome, or of the world,
We have to fear—Britain can only fall
By Britain!

The *Earl of Weſtmorland* and the *Veſtal Virgin* are more pathetic, and more romantic, and have more defects in the fable than Guſtavus, without riſing to that ſpirit of poetry, and glow of ſentiment, which charm us in that tragedy.—Why is the

Public now to be debarred from the pleaſure of ſeeing it upon the ſtage?

The fourth volume preſents to the Readers Mr. Brooke's comic dramas. As we have extended our obſervations upon his tragedies as far as our uſual limits, we are obliged to be leſs particular upon his comedies.

Notwithſtanding that there are ſome ſcenes well written, ſome pleaſant ſituations, and ſome characters, in his *Contending Brothers*, the *Charitable Aſſociation*, the *Female Officer*, and the *Marriage Contract*, yet we may venture to pronounce his abilities in this ſpecies of the drama, much inferior to thoſe for tragedy. Had he cultivated the laſt with care, and remained in London, there is no doubt but, at this time, he would have been our firſt writer of tragedy.

As Mr. Brooke has been pleaſed to deſcend to the *burleſque*, in his *Little John and the Giants*, we muſt ſay ſomething upon that performance. There are ſome farcical ſtrokes, and low humour, in the ſongs and dialogue; but the miſtake lies in extending a burleſque piece to five acts. There are no talents for this kind of humour but muſt fail by dwelling too long upon it. The *extravaganza* will, in every thing, divert and produce immoderate laughter for a time; but the mind will ſoon tire and be ſurfeited with ſuch food—This is the great difference between *character* and *caracatura*. The comedy-paintings of Hogarth, and the tragic ones of Rubens, may be ſeen for ever. Nature will always pleaſe. The groteſque extravagances of *caracatura* may divert, and create laughter, for a moment, but will ſoon pall upon the ſight. The burleſque opera of *Midas* was condemned in five acts, but is now followed in two.—Let us not forget the *Oratorio of Ruth* in this volume.—Were the oratorios in general ſo written, we ſhould have ſomething more to admire in them than the exquiſite muſic of Handel.

D. G.

Art. VIII. *A Treatiſe concerning Heaven and Hell*; containing a Relation of many wonderful Things therein, as heard and ſeen by the Author, the Honourable Emanuel Swedenborg, of the Senatorial Order of Nobles in the Kingdom of Sweden. Now firſt tranſlated from the original Latin. 4to. 10 s. 6 d. Boards. Phillips. 1778.

COUNT Swedenborg is certainly to be ranked among the wonders of the age; for though enthuſiaſts and viſionaries have ariſen at all times, it is very rare to meet with one who ſo calmly, yet confidently, and with ſo much ſimplicity and cool reaſoning, relates the frequent interviews he has had with the world of ſpirits. He informs us of many converſations which he held, on a variety of ſubjects, with angels; he talks diſtinctly of

of their appearance, their garments, their habitations, their language, governments, &c. &c. and at the ſame time he ſeems to ſpeak againſt the imaginary reveries of viſionaries and enthuſiaſts, not having the ſmalleſt apprehenſion that he himſelf may be reckoned in the number. Let the reader only attend to the following ſhort paſſage, taken from the ſection on the habitations of angels: 'As often as I have converſed with the angels, face to face, it was in their habitations, which are like to our houſes on earth, but far more beautiful and magnificent; having rooms, chambers, and apartments, in great variety, as alſo ſpacious courts belonging to them; together with gardens, parterres of flowers, fields, &c. Where the angels are formed into ſocieties, they dwell in contiguous habitations, diſpoſed after the manner of our cities, in ſtreets, walks, and ſquares: I have had the privilege to walk through them, to examine all round about me, and to enter their houſes; and this when I was fully awake, having my inward eyes opened. I have ſeen alſo the palaces in heaven, the magnificence of which exceeds deſcription, the roofs glittering as with pure gold, and the floors as with precious ſtones; but ſome more ſplendid than others, the inner apartments likewiſe were ornamented beyond all human conception. On the ſouth ſide were gardens, where all things appeared with radiant luſtre, certain trees bearing leaves of a ſilver hue, and fruit that glittered like burniſhed gold, whilſt flowers in the borders, by a beautiful arrangement of their colours, preſented, as it were, rainbows to the eyes of the ſpectator: at the end of the walks freſh palaces roſe to view, and terminated the proſpect. Such is the architecture and beautiful ſcenery in heaven; inſomuch that it may well be ſaid, that the very principle of art appears there in its effects, and no wonder when we conſider ſuch art is heavenly: and yet the angels ſay that not only like things, but others beyond number, of ſtill higher degrees of perfection, were at times exhibited to their view, by the goodneſs of the Lord, for their recreation and entertainment; and yet that the intellectual pleaſure they receive therefrom was greater than the ſenſible, and that, becauſe all and ſingular of thoſe objects they diſcerned correſponded and through their correſpondents, the divine things which repreſented.'

In whatever light we regard this Author, there is ſomething truly aſtoniſhing in him and his writings. He was a man of eminence and diſtinction in his country; of reſpected eſtimation are told, in the royal family during the late reigns; he held an honourable employment under the crown; had a conſiderable ſhare of learning; and in private life was irreproachable which it is ſaid, that during more than the laſt thirty years his life, at the expence of his fortune, and the fa-

worldly enjoyments, he was indefatigable in his labours to inſtruct the world in important truths relating to ſalvation.

In a preface, which ſhews the ſincerity and piety of its writer, our Tranſlator urges all that can be ſaid to procure credit and reſpect to his Author and his narrations, and farther obſerves, 'we have to add, on the credit of two worthy perſons (one of them a learned phyſician who attended him in his laſt ſickneſs), that he confirmed the truth of all that he had publiſhed relating to his communications with the world of ſpirits, by his ſolemn teſtimony, a very ſhort time before he departed this life, in London, anno Dom. 1772.'

On ſuch, and other conſiderations, the works of Count Swedenborg are here recommended to the ſerious attention of the reader: 'If, after all, ſays the Tranſlator, thou canſt not read him as the enlightened ſeer, and the extraordinary meſſenger of important news from the other world, read him as the Chriſtian divine and the ſage interpreter of ſcripture; read him as the judicious moraliſt, and acute metaphyſician; or read him as the profound philoſopher; or if he cannot pleaſe in any of theſe characters, read him at leaſt as the ingenious author of a divine romance: but if neither as ſuch he can give content, I have only to add, go thy way, and leave the book to thoſe that know how to make a better uſe of it; and ſuch I truſt are not a few among the ſerious, being willing to hope, for the honour of our country, that if ſuch a ludicrous repreſentation of hell, as paſſes under the title of, *The Viſions of Don Quevedo*, could make its way among us through no leſs than ten editions, there will not be wanting in the land, a ſufficient number of perſons of ſober reflection and contemplative minds, to give all due encouragement to a work ſo well calculated, as this is, to promote true wiſdom and godlineſs, by credible teſtimonies to the world of ſpirits, and to the reſpective ſtates and conditions of departed ſouls.'

For a farther account of this extraordinary perſon, and of his works, ſee Review, Vol. xlii. p. 445. Art. '*Theoſophic Lucubration on the Nature of Influx*, &c. By the honourable and learned Emanuel Swedenborg.'

ART. IX. *The Works of the Caledonian Bards.* Tranſlated from the Galic. Vol. I. 12mo. 3 s. Boards. Edinburgh printed; ſold by Cadell in London. 1778.

WHILE many, in England eſpecially, ſtill profeſs to diſbelieve the real exiſtence of the *Erſe* poems aſcribed to the ſon of Fingal, and ſpeak of the tranſlations that have been given by Mr. Macpherſon, as being, in great meaſure, *originals* of his own creation,—what will theſe infidels ſay to a ſecond

cond publication of ſimilar productions, drawn from the ſame dark and queſtionable ſources? If they treat OSSIAN himſelf, the Homer of the North, as a chimera, will they manifeſt more faith in a MORGUTH, a DOUTHAL, a DEAL, and the reſt of thoſe "Bards of other times?"—Be this as it may, we have authority to mention the following particulars relative to the perſon who ſtands forth as tranſlator of the pieces contained in this volume, and likewiſe as author of the notes, which are ample and numerous: and this we ſhall do in the words of a private letter from a very reſpectable Correſpondent reſiding in the Highlands, written in anſwer to ſome enquiries which we had made, on the ſubject in queſtion.

"—— As to the "*Caledonian Bards*," concerning which you enquire, I have no *doubt* in regard to the authenticity of the poems; I mean, I have no doubt but that ſuch poems do really exiſt in the *Erſe* language. It happens that I am a little acquainted with the Tranſlator. His name is *****. He is a young man, and may be deemed a literary phænomenon. He was a poor boy, [this is mentioned to his honour] from Inverneſs; and had made ſhift to pick up as much education as qualifies him for the buſineſs of a ſurveyor of land. Ignorant of every language except Erſe, and ſuch Engliſh as the loweſt perſons in Scotland have an opportunity of hearing, he has written, without aſſiſtance, the volume above-mentioned. In the tranſlations, it is obſervable, that his language is cramped by adhering too ſtrictly to the original, and by adopting that kind of high-flown, overſtrained, poetic proſe, introduced by Macpherſon. But there is a nervouſneſs, an energy of thought and expreſſion in the notes, which aſtoniſhed me. He is, as yet, but twenty; and has had few opportunities of reading, or converſing with men of rank or literature.—Like all other Highlanders, he is enthuſiaſtically fond of the compoſitions in the *Erſe* languge; but thoſe which he has tranſlated are, as he himſelf acknowledges, much inferior, in merit, to the poems tranſlated by Macpherſon.—By the way, no literary phenomenon ever aſtoniſhed me ſo much as the doubt that ſeems to be entertained by many in England, concerning the exiſtence of the poems aſcribed to Oſſian; for I never yet met with a perſon who underſtood Erſe, and had lived in the Highlands (and with *many* ſuch have I been acquainted) who does not recollect fragments of thoſe poems, which many of them learnt long before Mr. Macpherſon was born. They are handed down, from father to ſon, among the common people, in the ſame manner that *Chevy Chaſe*, or the *Babes in the Wood* are in England. But I muſt conclude, &c. &c."——Oct. 31, 1778.

Thus

Thus we ſee that, unleſs the profeſſed tranſlator of *The Works of the Caledonian Bards* be a ſecond Chatterton, there is little reaſon to doubt the authenticity of either theſe poems, or of thoſe publiſhed by Mr. Macpherſon.

With reſpect to the pieces contained in the volume before us, the Tranſlator acknowledges, as our Correſpondent has above obſerved, that he has paſſed over compoſitions of merit ſuperior to thoſe inſerted in this volume.' But, he adds, 'as he has been completely mortified, on comparing his own verſions with the originals *, he was deſirous of knowing the judgment of the Public concerning his manner of executing theſe tranſlations. If he ſhall be ſo happy as to meet with their approbation, he will proceed with more ſpirit to the tranſlation of thoſe poems of a loftier nature,' &c. &c.

The pieces contained in this collection are *Morduth*, an heroic poem, in three books. *The Chief of Scarlaw*, heroic. *The Chief of Feyglen*, ſimilar to the foregoing. *The Cave of Creyla. Colmala and Orwi:* with ſeveral others, of an elegiac, or paſtoral kind. The imagery, and alluſions, as in the poems of Oſſian, are all confined to the moſt ſtriking phænomena of nature, the achievements of valour, the viciſſitudes of love, and the phantoms of ſuperſtition. The following addreſs to the moſt glorious of all viſible objects, after one of the chieftains had received a check in battle, has ſomething in it very peculiar, and, though ſhort, may be given as a ſpecimen of the Tranſlator's manner:—'Why doſt thou frown in the Weſt, fair haired traveller of the ſky? Our foes were not of the feeble. Often have the dark clouds concealed thy own beauty, in the day of the ſtorm. But, when thou driveſt the winds from thy lands, and purſueſt the tempeſt from thy fields; when the clouds vaniſh at thy nod, and the whirlwind lies ſtill at thy deſire; when thou lookeſt down in triumph on our land, and ſhakeſt the white locks of thy awful majeſty, in pride, above our hills; when we behold thee clothed in all thy lovelineſs, we rejoice in the conqueſt thou haſt made in heaven, and bleſs thy friendly beams, O Sun!—But retire to thy heathy bed with ſmiles, bright monarch of the ſky; for we will yet be renowned.'

In the *notes* which are added, for the illuſtration of obſcure paſſages in theſe poems, the Tranſlator has ſhewn great diligence in his reſearches concerning the manners and cuſtoms of the ancient inhabitants of this iſland, the Celtic language, and the controverſies which have ariſen concerning theſe ſubjects;

* With reſpect to the *originals*, the Author tells us, in his preface, that 'it is propoſed to publiſh them ſoon,—as ſome of theſe pieces have been collected from the mouths of perſons now living in the Highlands.'

particularly ſome points in diſpute between Mr. Whitaker and Mr. Macpherſon. Our young adventurer boldly enters the liſts againſt the former of theſe champions; whom he encounters with vivacity; but it gives us ſome degree of ſurpriſe to ſee the wren attack the eagle with ſo much confidence.

The preface is ſo correctly written, that we cannot but conſider it as, in ſome degree, the work of a more experienced hand: we do not obſerve in it thoſe little deviations from the rules of grammar, which frequently occur in the poems. G.

ART. X. *Flora Scotica; or, a Syſtematic Arrangement, in the Linnæan Method, of the native Plants of Scotland and the Hebrides.* By John Lightfoot, A M. Rector of Gotham, in Nottinghamſhire, and Chaplain to the Ducheſs Dowager of Portland. 8vo. 2 Vols. 16 s. Boards. White.

IN giving an account of Mr. Pennant's *Tour in Scotland* *, we took notice of the ſatisfaction expreſſed by that ingenious writer, in regard to his botanical fellow-traveller, the Rev. Mr. Lightfoot; to whom, and to the Rev. Mr. Stuart, late of Killin †, he acknowledges himſelf 'indebted for all the comforts that ariſe from agreeable and worthy companions.'—To the firſt-named of theſe Gentlemen, the Public is now principally obliged for the preſent ſyſtematical arrangement of the native plants of the northern part of our iſland, with thoſe of the neighbouring iſles. The preface, however, informs us, that the work owes its *appearance* to Mr. Pennant. 'This Gentleman,' ſays our Author, 'in his ſecond tour and voyage to the Hebrides, in 1772, kindly invited me to partake of his company, and did every thing in his power to promote and facilitate my journey: a journey I was deſirous to undertake, not only as it promiſed much variety of amuſement and inſtruction, but as it flattered me in a particular manner with a fair opportunity of gratifying a favourite affection I had long conceived for the ſcience of botany; while it afforded the *enchanting* proſpect of examining a country, whoſe vegetable productions had been attended to by very few.'—The word *enchanting* may, poſſibly, be deemed rather too *warm* for the occaſion on which it is here uſed. But this will depend on the country of the critic who paſſes judgment on the expreſſion: if he be an Engliſhman, he will ſmile, —if a Scotchman; he will pronounce it "a *vary geud* word, and *vary properly* applied."—But to go on with Mr. Lightfoot's prefatory account of his work.

'Mr. Pennant,' continues our Author, 'who was well acquainted with the ruling paſſion of his companion, firſt thought

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* Vid. Review, vol. li. page 412.

† Now of Luſs, in Dunbartonſhire.

fit

fit to encourage it, by ſuggeſting the compilation of a *Flora Scotica*, and promiſing afterwards to uſher it into the world. This promiſe he hath performed at his ſole expence, in the moſt friendly and diſintereſted manner.'——

In deſcribing the plan of this work, and in mentioning the various aids which the Author has received in the execution of it, we cannot make a better choice of words than his own: for he has, himſelf, given a very proper review of it:

'The firſt part of the book is a ſketch of *Caledonian zoology*, compoſed by Mr. Pennant, and prefixed for the benefit of thoſe naturaliſts who wiſh to be acquainted with the animals of North Britain.

'This is ſucceeded by the *Flora Scotica*, or a ſyſtematic arrangement of the indigenous plants of Scotland and its iſlands. This arrangement is entirely after the ſexual or Linnæan method, not only as being the preſent moſt improved and faſhionable, but the moſt ingenious and convenient; and, conſequently, the moſt eligible ſyſtem hitherto invented.—It is well known to conſiſt of 24 claſſes or primary diviſions; at the beginning of each of which I have enumerated the ſeveral *orders* and *genera* contained under it, together with the ſhort characters which diſtinguiſh each *genus*, after the manner of Linnæus, in the 13th edition of his *Syſtema Naturæ*. This ſhort ſcheme enables the learner not only to behold, at one view, the various *genera* comprehended under each claſs, but alſo to diſtinguiſh readily their differences, and to diſcover ſome few ſpecies of plants which would ſeem to the *Tyro* improperly claſſed, and might otherwiſe baffle his reſearches in inveſtigating their names. Theſe irregular ſpecies are therefore, to facilitate his inquiries, printed in Italics, and placed at the foot of the order to which they might ſeem to belong.

'Again, at the head of every *genus* its generic characters are expreſſed more fully, in conformity to the method of the Swediſh naturaliſt, with references to his *Genera Plantarum*, where thoſe characters are deſcribed at large.

'Under each *genus* are arranged the ſeveral *ſpecies*, with their trivial names and ſpecific differences, all taken from the ſame author, unleſs where new ſpecies required new names to be given them.

'Then follow references to thoſe authors who have exhibited the beſt figures of the ſeveral ſpecies. The books referred to are often indeed voluminous and expenſive, but they are ſuch as will yield much pleaſure and ſatisfaction to the learner.

'Next proceeds the common Engliſh name of each ſpecies, and afterwards the *Scotch* and *Gaulic* or *Erſe* names, ſo far as they are generally known and received by the inhabitants.

'To theſe are ſubjoined each plant's particular place of growth, or native ſoil. To which is added, its duration, and time of flowering, expreſſed by their proper ſigns, &c.

'Then follows a ſhort deſcription of each plant, or ſome few diſtinguiſhing characters of it; ſuch as were thought neceſſary either to point out the difference of ſpecies moſt nearly allied, or to aſſiſt the learner in aſcertaining thoſe plants which are generally leaſt known, or but ill deſcribed by authors: ſuch eſpecially are thoſe of the *Cryptogamia* claſs, which coſt more time and attention than all the other 23 claſſes together.

'Laſt of all are ſubjoined the various *uſes* of each plant, whether *œconomical*, *medical*, or *ſuperſtitious*. Their œconomical and medical uſes are extracted from authors of the firſt credit; for the moſt part either from Linnæus's *Materia Medica*, or Haller's *Hiſtoria Stirpium Helvetiæ*. For their *ſuperſtitious* uſes I am chiefly indebted to my often mentioned friend Mr. Stuart, a native of the Highlands, and perfectly acquainted with the cuſtoms of his countrymen *.

'In the courſe of this work, I have purpoſely avoided the addition of all *ſynonyms*, not merely to prevent ſwelling the book, but becauſe they have been ſo often repeated by other authors, and ſeem to be, at the ſame time, of little uſe to the learner. I therefore wholly omitted them, to make way for *deſcriptions*, which, I flatter myſelf, will prove of more ſervice.

'Should I be aſked why, contrary to the preſent faſhion in works of this kind, I choſe to write the deſcriptions and uſes of the plants in *Engliſh*, rather than in *Latin?* I anſwer, *to comply with the requeſt of my beſt friends.* Neither do I think it any objection to the book, as it was written purely for the uſe of my countrymen, who will underſtand it never the worſe for being written in their own tongue.

'It may be thought, perhaps, a little arrogant, that I ſhould attempt a ſyſtematic arrangement of the plants of a large country, without having ſpent more than one ſummer in it; and indeed the imputation would be juſt, if I had not received the greateſt aſſiſtance from able and ingenious botaniſts who have reſided in that country their whole lives: gentlemen, who have not only permitted me to examine their valuable collections,

* 'This young gentleman, a moſt accurate obſerver of nature's works, and critically verſed in the *Erſe* language.—I had the good fortune to ſhare as a companion and fellow-traveller through the Highlands and Hebrides; and to him I am obliged for a great portion of the *Highland* botany, for many of the *medical* and *œconomical*, and *all* the *ſuperſtitious* uſes of the plants which are interſperſed in this work; and to him I owe the ſupply of their *Erſe* or *Gaulic* names.'

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but have freely communicated to me the obſervations of many years.

'Among theſe, I have the pleaſure, firſt, to mention, with gratitude, the name of Dr. Hope, the preſent celebrated Profeſſor of Botany in Edinburgh, who not only favoured me with the ſight of his copious *Herbarium*, but permitted me the uſe of his *notes* and *obſervations*, the reſult of a long inquiry.

'To the Rev. Dr. Burgeſs of Kirkmichael, in Dumfries-ſhire, I am indebted for the botany of the *Lowlands*. Unſolicited and without reſerve, he was ready to impart all the botanical diſcoveries he had made during the courſe of many years. To him I am obliged for the provincial names of plants, or thoſe made uſe of by the common people of the country.'

To theſe aſſiſtances, from gentlemen conſtantly reſident in Scotland, our Author adds his acknowledgment of the friendly aids which he received from thoſe who made only tranſient viſits to it.—Dr. Parſons, Profeſſor of Anatomy at Oxford, gave him the uſe of his *Herbarium*, with permiſſion to extract the *notes*. Mr. Yalden, a late ſtudent in phyſic at Edinburgh, who had made a copious collection of the vegetable productions of North Britain, with many curious obſervations on them, kindly ſubmitted the whole to Mr. Lightfoot's inſpection and uſe.

Dr. Sibthorpe, Profeſſor of Botany at Oxford, permitted our Author to examine DILLENIUS's celebrated collection of *moſſes*; and thereby enabled him to ſolve many doubts and difficulties reſpecting the numerous ſpecies of that minute tribe of vegetables.

To the number of thoſe friends who have lent their aſſiſtance toward the preſent work, our Author is 'happy to add the reſpectable and celebrated names of Joſeph Banks, Eſq; and Dr. Solander, the two great philoſophical luminaries of this nation.'——

Having thus exhibited a ſhort plan of his work, and enumerated the aſſiſtances he received in the execution of it, Mr. Lightfoot proceeds to acquaint us with his own preparative qualifications for the undertaking. The entertaining ſcience of botany, we are told, had been the conſtant amuſement of his rides and walks, for upwards of ſixteen years, previous to his tour in Scotland. He adds, 'that in this tour, he travelled from the ſouth of Anandale, to the borders of Sutherland; that he viſited moſt of the Hebrides, except the Long Iſland, traverſed the kingdom from Argyleſhire to the county of Mearns, that is, from the weſtern to the eaſtern ſhore,' and afterward returned to England by the way of Edinburgh and Kelſo; 'that in all this track, which took up the daily exerciſe of a whole ſummer, having a conſtant eye to his intended publication, he

embraced every opportunity of ſcaling the higheſt mountains, climbing the moſt rugged rocks, penetrating the thickeſt woods, treading the fallacious bogs, winding upon the ſhores of ſeas and lakes, in ſhort, of examining every variety of land and water, which promiſed a variety of vegetables.'

Our ingenious Botaniſt concludes with this juſt reflexion:—'Should the following performance happen to excite any to the ſtudy of the vegetable creation, it may poſſibly become the ſource of much health and pleaſure, by the exerciſe it neceſſarily promotes to the body, and the complacency it always begets in the mind: but ſhould it prove the happy inſtrument of diverting any from fooliſh and unmanly purſuits to the rational ſtudy of God's works, and the contemplation of his ſublime attributes, manifeſted therein, which is the natural tendency of ſuch a ſtudy, my time and labour have not been employed in vain.'

This work is illuſtrated by 35 octavo plates, which, in general, are pretty well drawn and engraved; of theſe, five relate to the ZOOLOGY. Proper indexes are given, viz. a *Latin* one of the *genera*; another, *Engliſh* and *Scotch*, of the names of plants; and a third, of the names in *Erſe*. G.

ART. XI. *Another Account of a Tranſaction which paſſed in the Beginning of the Year* 1778. *Rather* more correct than that which it called, "An authentic Account of the Part taken by the Earl of Chatham, &c." 4to. 1 s. Cadell.

"BEHOLD how great a matter a little fire kindleth *!" Behold how much public altercation hath ſprung from the private *converſations* incidentally held between Dr. Addington and Sir James Wright. Beſides the *pamphlets* on this ſubject, we have had, inſerted in the news-papers, obſervations upon it by Lord Mountſtuart, ſon to the Earl of Bute; and alſo other obſervations, by Mr. Pitt, ſon to the late Lord Chatham: together with a multitude of Remarks, by anonymous writers.—In our laſt Month's Catalogue we, very briefly, noticed the '*Authentic Account*;' to which the tract before us may be conſidered as the *reply* of Sir J. W. on the part not only of himſelf, but of the Earl of Bute. From the earlieſt reports and publications relative to the tranſaction here referred to, it might have been concluded, that Dr. A. was commiſſioned by Sir J. W. on the part of the Earl of Bute, to hold out to the Earl of Chatham the idea of acting together with him in adminiſtration; which propoſal Lord C. without heſitation, peremptorily rejected. It might, likewiſe, have been inferred that Sir J. W.

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* St. JAMES,

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the friend and agent (in this buſineſs) of Lord B. had acted the part of an officious, inſidious emiſſary.—The truth, however, now ſeems to come out; but it comes forth only as the mouſe from the mountain. It now appears that Dr. A. the friend of Lord C had (in the warmth of his zeal for the recovery of poor conſumptive Old England) of his own mere motion, thrown out hints to Sir J. W. tending to engage him in a ſcheme † for affecting a political alliance between their two noble friends, already mentioned;—that meſſages, notes, letters, &c. ‡ had paſſed, not only between theſe well-meaning gentlemen (for ſuch we doubt not, they were, as to their views, in regard to this project) but alſo from Lord B. to Sir J. W. and from Lord C. to Dr. A. From all which, however, it is evident, that neither of the nominal PRINCIPALS in this negociation, were PRINCIPALS in *reality*; and that THEY, in truth, were not at all deſirous of the propoſed coalition:—in courſe, down fell this fine air-built edifice, to the ground.

As political ſecrets, like moſt others, are always quickly divulged, it appears that reports concerning this fruſtrated ſcheme, had, ſomehow, got abroad; and that TRUTH had not met with more than uſual reſpect, on this occaſion. This circumſtance, we ſuppoſe, induced Dr. A. to publiſh his narrative of the tranſaction; and that Account has produced not only the remarks of Lord Mountſtuart and Mr. Pitt, with (as already obſerved) a ſwarm of anonymous news-paper diſputants, but likewiſe the preſent ample and well-written detail of the whole matter;—in which Dr. A. is ſeverely, but in no illiberal terms, reproached, as being not only 'the *divulger*, but even the *miſrepreſenter* of a confidential intercourſe,—which, if not private

† The *method* was, to ſuggeſt to *each* of the two noble peers that he ſtood well in the private opinion of *the other*; of the truth of which, both the Baronet and the Doctor had themſelves, it appears, no doubt. This preliminary overture naturally occaſioned *civil things* to be ſaid by each of the CHIEFS; but it is plain that their hearts were not touched. Lord B. it is true, went ſo far as to declare, 'that if Lord C. ſhould think fit to take an active part in adminiſtration, he ſhould have his [Lord B.'s] moſt hearty concurrence and ſincere good wiſhes.'—But Lord C. we find, peremptorily rejected every idea of acting with the E. of B. in adminiſtration —By '*concurrence*,' however, it is obvious, as Sir James explains it, that Lord Bute only meant to ſpeak 'the language of an independent, and no inconſiderable, member of the legiſlature—the ſimple, genuine language, which every independent member of the Houſe of Lords, which every independent member of the Houſe of Commons, would naturally hold to a miniſter, on whoſe abilities and integrity they relied, and whoſe adminiſtration they, therefore, wiſhed to ſupport.'

‡ Theſe appear in the Narrative now before us.

friendſhip, yet profeſſional delicacy, ſhould have kept from the ear of babbling curioſity'

We ſhall not trouble our Readers with any of the particulars here controverted, as the news-papers have already worn them threadbare. To many *Engliſh* readers, indeed, at a juncture ſo big with concerns of infinitely greater moment to this country, and perhaps to half the globe, an entertainment of this kind would, probably, ſeem very inſipid; notwithſtanding that the ingenious Author of the *Account* before us has taken care to ſprinkle it with ſalt enough to give it a reliſh:—a reliſh, perhaps, to every reader, except Dr. A. who is frequently *rallied* in terms ſuch as theſe—'Dr. A's abilities as a phyſician are acknowledged: on the ſubject of his profeſſion, no man more learned, or more pertinent. But that is rarely the ſubject of his choice. His darling theme is *politics*. Though the whole liſtening college ſhould hang on what he ſpoke, it would give him little pleaſure; his joy, his pride, are to dictate on the ſubject of politics.—This remark is not made with a view of throwing any ridicule on the Doctor, but, &c. &c.'——

Frivolous as this diſpute may be deemed, with reſpect to the Public in general, it has given circulation to the knowledge of one circumſtance, which may prove matter of new and real information to many readers, viz. *that the Earl of Bute has been totally unconnected with the adminiſtration of our public Affairs ever ſince the year* 1765*. For this, we have not only his Lordſhip's own words, conveyed by the hand of Sir James Wright, but alſo the poſitive and explicit declaration of Lord Mountſtuart, under his father's authority, in the obſervations above referred to, communicated by his Lordſhip to the Public, thro' the channel of the news papers.—A diſcovery, by the way, which will bankrupt half of the numerous party-ſcribblers of the times, —who, from the æra of Lord B.'s miniſtry, to the preſent day, have ſubſiſted by reviling him, as the main-ſpring of all our unfortunate political movements, and "*the ruin of his king and country!*"

G.

* Sir J. W. aſſures the Public, in a *note*, printed in p. 39 of this pamphlet, that the King told him, in the year 1769, that "*he had not ſeen him* [Lord B.] *for two years.*"—Nor *ſince*, if we rightly underſtand certain ſimilar declarations in this pamphlet, and in Lord Mountſtuart's paper. In a letter from Sir J. W. to Dr. A. (p. 38 of this Narrative) Sir J. ſpeaks of what Lord B. ſaid to him, in February laſt, relating to "his retired life, which he hoped to adhere to as long as he lived—his long abſence from public buſineſs—and *the many years which had intervened ſince he ſaw the King, &c. &c.*"

FOREIGN

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

DE l'Etude de l'Hiſtoire, &c. i. e. *Concerning the Study of Hiſtory.* By the Abbé MABLY; addreſſed to the Prince of Parma. 8vo. Maeſtricht and Paris. 1778. This is called a *Second Edition*, and yet if we are not miſtaken, this work has lain by for a long time in manuſcript, and now makes its firſt appearance in print. Be that as it may, the work is worthy of its judicious and learned Author, who is reſpectable even when he errs, becauſe his very errors are often the fruits of his noble enthuſiaſm in the cauſe of liberty, virtue, and mankind. The principles of this Author are well known: in the *Conferences of Phocion*, of which he was the anonymous author, they were diſplayed in an elegant and intereſting form;—they appeared alſo in his Principles of Legiſlation, a work much inferior to the former, of which we gave an account when it appeared;—they are preſented in a new point of view in the work before us, and are confirmed by a ſeries of hiſtorical facts, which are ſo blended with all the reaſonings of our ingenious Author, that theſe reaſonings appear to be only hiſtorical relations, communicated in a political phraſeology.

In the firſt part of this work the Author lays down, with the proper illuſtrations, the fundamental truths from whence every good ſyſtem of legiſlation muſt be derived. In the ſecond, he examines the conſtitutions of thoſe ſtates in Europe which approach the neareſt to his principles, and he compares together the inconveniencies and advantages reſulting from them. In the third part, after having conſidered the obſtacles which oppoſe a reformation in the modern ſyſtems of civil polity, he points out the means that may be employed to bring about this reformation; and in treating all theſe branches of his ſubject, though there be a remarkable ſimplicity, nay an air of triteneſs in his principles, yet their application to hiſtorical facts, and the riſe and decline of nations, ancient and modern, is intereſting, and really ſtriking His principles are, firſt, the neceſſity of laws and magiſtrates—ſecondly, that the inequity or injuſtice of the laws is the fundamental cauſe of all the evils that infeſt human ſociety—thirdly, that the ſubject muſt be obedient to the magiſtrate, and the magiſtrate to the laws—fourthly, that precautions muſt be uſed againſt the paſſions (*i.e.* the avarice and ambition) of ſtrangers—and, fifthly, that ſtates ought to have no other happineſs in view but that to which mankind are called by reaſon and nature. By the application of theſe principles

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we ſee that the worthy Author is an humane caſtle-builder, who is erecting a political edifice in his imagination, which does honour to his heart, and which both *miniſterial* and *oppoſition* politicians will probably look upon with as much indifference as they do on the *Holy City*, the *New Earth*, which St. John, in viſion, ſaw *coming down out of heaven*, and which was to be the manſion of order and righteouſneſs. The Philanthropiſt, whoſe book lies before us, is for making nations *happy* by virtue:—the perſons concerned in the government of every nation, known to us, proceed upon quite different principles, and we ſee both among ourſelves at home, as well as among our neighbours, how they ſucceed.

Be that as it may, the *morality* of our Author's politics ſhews, that M. Mably knows the nature of man, the nature of things, and the nature of true happineſs; and the following diſcourſe, addreſſed to the Czar PETER I. from the mouth of a ſecond LE FORT, who judges ſtill better than the firſt, will ſhew, that, if the Abbé MABLY is not a faſhionable politician, he is a wiſe and good one:

'Sire, ſays the counſellor to the Ruſſian Monarch, you have erected an *immenſe* edifice; but allow me to aſk you, what and where are its foundations? Perhaps you have forgot them, being entirely buſied about the external embelliſhments of the building. But, perhaps alſo, this magic grandeur, which is your own ſtupendous work, will diſappear with you:—perhaps poſterity, while it admires your exploits, will cover you with reproach for not having taken more probable meaſures for the ſtability and permanent glory of your empire;—perhaps it will find in the very principles of your adminiſtration, the cauſes which undermine the force of that empire, and threaten its deſtruction.

'You have, in a manner, Sire, created ſhip-builders, ſailors, ſoldiers, merchants, and artiſts; but if you have taken no meaſures in order to render theſe men citizens and patriots, what permanent advantages will Ruſſia derive from their labours, and talents? It was not by their docks, canals, and dikes, that Holland excited *(at a certain period)* the wonder of Europe, but by the ſpirit of virtue and patriotiſm, that animated their counſels, and the laws that eſtabliſhed their liberty.

'You have acquired little valuable knowledge by your reſidence in Holland, if you have not diſcerned the cauſes of the decline of the United States, who by their efforts to increaſe their credit and luſtre, have ſown the ſeeds of degeneracy and decay. England might have given you more important and inſtructive leſſons, than thoſe which you have derived from the methods it has employed of rendering its commerce flouriſhing and extenſive. You might have obſerved, that the opulence, which

which is the fruit of theſe meaſures, hath already ſhaken the pillars of its conſtitution; and will, perhaps, in proceſs of time, ruin both its commerce and its liberty.

'Your fleets, Sire, have made you maſter of the Baltic, and, at Conſtantinople, the Sultan and his Divan are uneaſy at your pretenſions to the navigation and commerce of the Black Sea. But allow me to aſk you, what will Ruſſia gain by *that* ambition which ſtartles and alarms your neighbours, and that already renders your views an object of ſuſpicion and apprehenſion to the reſt of Europe? What advantage will you derive from augmenting your forces, if by this you augment the number of your enemies? Why make conqueſts, when you have ſo many deſert provinces, which you might render fruitful and populous? To reform Ruſſia, and render its people happy, you muſt reform your power—govern your ſubjects, but obey the laws.—The *laws* alone ſhould reign ſupreme: when *men* govern in their place, then all the inhabitants of a nation are oppreſſors or oppreſſed.

'The Ancients (ſays our Author, in another place) looked upon morals as the baſis of politics, and virtue as the ſource of national ſtrength and *true* proſperity.' But what is the language which is expreſſed in the inſtitutions and political maxims of the greateſt part of the nations of Europe? Read, if you can go through the drudgery, the innumerable publications concerning commerce and finances, which ignorance and avarice are continually ſending from the preſs, and you will find them replete with principles quite contrary to thoſe of the Ancients.—Which are in the right?—It is at leaſt evident, that the intention of the ancient philoſophers and legiſlators, was to render men honeſt and public-ſpirited, while ours, who appear to be little better than factors, bankers, and ſtock-jobbers, ſeem to have no other view in their pompous panegyrics on luxury, and their ſchemes for augmenting trade and opulence, than to render a nation effeminate and mercenary.

'Turn over, Serene Prince, the annals of hiſtory, examine them attentively, and ſee if you can diſcover any one nation or body of men, which accumulated riches like Carthage, and yet, at the ſame time, acquired (like Rome and Sparta, in the periods of their poverty) the virtues and talents that conſtitute the ſtrength of a Republic. Name any ſtate, any kingdom, where riches, engendering luxury, have not encouraged a ſpirit of tyranny, and produced a proneneſs to ſervitude. Where have they not excited diviſions, factions, injuſtice, oppreſſion, and the contempt of all laws moral and political? Into what country have they not invited conquerors and invaders? I am always aſking myſelf, why Lacedemon, *enriched* by the counſels of Lyſander,

Lyſander, could not maintain the ſuperiority and dominion it had acquired in the glorious period of its poverty. And why the Roman Republic began to decline, when it grew rich with the ſpoils of the vanquiſhed, and with the treaſures of the Eaſt?'

Theſe paſſages may ſuffice as a ſpecimen of the ſpirit of patriotiſm, and the maſculine tone of good ſenſe which reign in this book.

II. *Hiſtoire des Perruques, &c.* i. e. *An Hiſtory of Wigs; in which an Account is given of their Origin, Uſe, and Form; as alſo of the Abuſes and Irregularities that have been introduced in the Perukes of Eccleſiaſtics.* By M. JOHN BAPTIST DE THIERS, D. D. Vol. i. 12*mo.* 1778. This Doctor in Divinity does not mean to be jocular:—no ſuch thing: his work is truly ſerious, and really learned. It becomes, indeed, even *thus*, more or leſs jocular.—The very title has ſomething of that *contraſt* that Ariſtotle, Hutcheſon, and Beattie look upon as the principle of (that ſtrange thing) laughter, and we think that gravity itſelf muſt ſmile at the ſimple mention of an *Hiſtory of Wigs, by* a Doctor in Divinity, who has a cure of *ſouls*: for the author of this work was Curate of *Champrond*. The Curate, however, treats the matter very gravely: he declares an eternal war againſt wigs, which *diabolical invention* he proves to be as ancient as Cyrus, to have been firſt uſed by women, and afterwards to have been adopted by men. An immenſity of learning is here diſplayed in treating and cenſuring the wigs of Jews and Jeweſſes, and gentlemen and ladies of the Pagans. Hannibal's wigs have given more pain and labour to our Author than the reſt; becauſe the Carthaginian beau had a wig for every ſeaſon, and is ſaid to have changed his peruke thrice in a day, when he was amuſing himſelf at the Ranelaghs and Vauxhalls of Capua.———This curious piece of ſolemn trifling is the republication of a book, become extremely rare.

III. *Tableau Hiſtorique de la Marine Francoiſe depuis la Fondation de la Monarchie juſqu' a nos Jours.* i. e. *An Hiſtorical View of the French Marine from the Foundation of the Monarchy to the preſent Times.* By M. TURPIN. 4to. 1778. How comes it, that ſuch a writer as M. TURPIN, whoſe exuberant eloquence has rendered him ſo verboſe and voluminous in the panegyric of the Prince of Condé, in the Biographical Hiſtory of the French Worthies *(à la mode de Plutarque)* and other performances on paper, has been able to fill only 68 pages with an *Hiſtorical View* or Tablature of the French Marine, though this view expreſsly takes in all the revolutions that have happened in that marine ſince the entrance of the Franks into Gaul: a ſpace of 1300 years? Without pretending to anſwer this queſtion, we

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ſhall only obſerve that the work, now before us, is to be followed by a ſeries of *eulogies*, in which all the illuſtrious Frenchmen who diſtinguiſhed themſelves at ſea, will be abundantly *be*-praiſed. The Author obſerves, that this is a *favourable time* for exciting a thirſt for naval glory, when France is opening her eyes on her ſeamen, as the inſtruments of her proſperity, when the *wiſdom* of the plans formed in the council of her Monarch, prepare and *promiſe* ſucceſs, and when a *ſublime genius* preſides over the operations of her fleets. The French marine, notwithſtanding the valour of her ſeamen, never made any conſiderable figure, according to our Author, except under the miniſtry of Cardinal Richlieu. This eminent ſtateſman, convinced that the dominion of the ſea would in time draw after it that of the land, created a fleet to protect the French fiſheries and commerce. Until his time the French had no ſhips of any conſiderable ſize; and thoſe, which they had, were not conſtructed ſo as to have batteries on both ſides; the guns were placed in them as they are at preſent in the gallies. Richlieu was the firſt miniſter, by whoſe order a ſhip of 72 guns was built; and this was looked upon as a prodigy of naval architecture. The political ſyſtem of Cardinal Mazarin was entirely confined to wars by land; and thus the French marine declined to ſuch a degree, that when Lewis XIV. aſſumed the reins of government, there were no more than *eight* ſhips in his fleet fit for ſervice. Colbert, ſeconding the views of this Monarch, changed, in a ſhort time, the face of things; an hundred ſhips of the line were built by his order, of which ſeveral carried from 90 to 100 guns. The ſeamen were ranged into different claſſes; the wiſeſt regulations were made, and the French marine recovered its reputation, by the talents, valour, and exploits of *Duqueſne*, *Dugué Trouin*, *Tourville*, *John Bart*, *Forbin*, *Damfreville*, *Tourouvre*, *Valbelle*, *D'Eſtrees*, *Coetlogen*, &c. Notwithſtanding this favourable revolution, the battle of *La-Hogue* gave a deadly blow to the naval force of France; Cardinal Fleury let it fall into decay; and the many victories obtained by the Engliſh, during the laſt war, rendered its condition worſe than it had ever been in any period of the French monarchy. It has now again, however, raiſed its head; *O tempora!*

M.

MONTHLY

MONTHLY CATALOGUE,
For NOVEMBER, 1778.

RELIGIOUS and CONTROVERSIAL.

Art. 13. *A Sketch of the diſtinguiſhing Graces of the Chriſtian Character, as originating from the Holy Spirit's ſecret yet efficacious Influence on the Minds of Men*; with a rational Inquiry into the Reality and Nature of divine Influences. By Philip Gurdon, M. A. Fellow of Magdalen College, Oxford. 12mo. 2 s. 6 d. ſewed. Matthews. 1778

THE Author of this work appears to be a man of ſenſe and learning, and what is of greater worth, a man of piety. He modeſtly pleads for a candid treatment of his performance on account of the motive from which it has ariſen; a principle he ſays of *Chriſtian philanthropy*. 'One particular circumſtance, we are told, has in a peculiar manner touched his tender feelings on this occaſion: the ſtate in which great numbers, whom he highly reſpects for genius, education, polite literature, and ſcientific knowledge, ſtand affected to *Vital Religion*. Several, thus diſtinguiſhed, have openly attacked its ſtrong holds; others have, more covertly, endeavoured to undermine its foundations; and a third claſs, though profeſſing to be its friends, have manifeſted a traiterous indifference to the defence of its very bulwarks, not to ſay, have opened the citadel itſelf to avowed enemies. As he feels no reſentment againſt ſuch perſons, but a grief for them as ſo fatally deceived, he hopes at leaſt to be heard with a diſpaſſionate temper of mind. He is very ſorry that occaſions have been too frequently given them by the abſurdity, hypocriſy, and lukewarmneſs of many *Nominal Chriſtians*. The enthuſiaſtic pretenſions of ſome; the dull, lifeleſs, and inſipid formality of others; the cobweb ſyſtem of mere morality, which has been ſubſtituted in the place of true religion, by great numbers who profeſs the *Chriſtian name*, have had too prevailing an influence with many to enliſt themſelves under the banner of *Infidelity*. By the above deceptive repreſentation of religion, they have been led to judge, that if, *Morality* be *All in All*, in the *Chriſtian ſcheme*, as ſome pretend, then the *Goſpel Revelation* muſt be uſeleſs, and *Natural Religion*, or a *Syſtem of Ethics* muſt ſuperſede ſuch a ſuperfluous diſpenſation.—Or from a different, yet equally falſe and abſurd ſuppoſition, they have been induced to imagine that they muſt become irrational in their minds, extravagant in their imaginations, and renounce every *delicate feeling* and emotion of the ſoul if they would be the followers of Chriſt. By way of anſwer to theſe and ſimilar objections, in the enſuing treatiſe, the Author has endeavoured to ſhew that Chriſtianity carries its true diſciples beyond the higheſt *moral attainments*:—That the truths which we embrace, the principles by which we are influenced, the ſpirit and temper, the life and conduct which we are to manifeſt, if we would give a declarative proof of the reality and power of our religion, are agreeable to the *higheſt reaſon*. In reſpect to the laſt objection, throughout the whole of this eſſay, in diſcuſſing its reſpective topics, it is attempted to prove, as a principal end in view, that *genuine, vital religion* is truly

truly *ſentimental*—That it excites and cheriſhes the moſt *generous* and *noble feelings* of the ſoul, directs them to their proper objects, and makes the heart truly happy in the lively and vigorous exerciſe of them.'

In ſuch terms does this Writer, in his preface, acquaint his readers with the ſcope and deſign of his work.

The two firſt chapters contain an inquiry into the reality and nature of the divine influence; in the others the following virtues are conſidered as forming the Chriſtian temper, FAITH, REPENTANCE, HOPE, the LOVE OF GOD, LOVE as it reſpects Man, PEACE, JOY, HUMILITY and MEEKNESS, PATIENCE, RIGHTEOUSNESS, TEMPERANCE. The tract has entirely a practical tendency, urging an attention to thoſe things which are of allowed importance and neceſſity; and therefore it deſerves to be candidly received and carefully regarded;—though, in ſome few things, relative to the operation of the Spirit, every Reader may not be entirely in the Author's ſentiments. H.

Art. 14. *Biſhop Taylor's Judgment on Articles and Forms of Confeſſion in particular Churches*; with Notes, and an Epiſtle dedicatory to the Right Reverend the Lord Biſhop of Lichfield and Coventry. 8vo. 1 s. 6 d. Johnſon. 1778.

Civil and religious liberty are each of ſuch ineſtimable worth that it is far better to exceed in publications in their defence, than to remain ſilent when any propoſitions are advanced that bear an appearance of miſrepreſenting their nature, or encroaching on our enjoyment of them. Dr. Hurd having republiſhed (from Biſhop Taylor's *Ductor Dubitantium*) *The moral Demonſtration of the Truth of the Chriſtian Religion* *; the Writer of the pamphlet before us was, by this means, led to examine more carefully this Biſhop's works; in which he met with a diſcourſe on ſubſcription to articles and forms of confeſſion. This therefore he now delivers to the world, and ſeems to contraſt with Biſhop Hurd's charge delivered to the clergy of the dioceſe of Lichfield and Coventry, in 1775 and 1776, ſuppoſing that the principles of the two Biſhops are not entirely conſonant. He acknowledges indeed, there is no neceſſity that, becauſe Dr. Hurd agrees with Dr. Taylor in his Demonſtration of the Truth of the Chriſtian Religion, he ſhould alſo agree with him in his judgment on articles and forms of confeſſion. 'And yet, ſays he, as your Lordſhip ſo cordially agrees with the Biſhop in the foundation of Chriſtianity, it muſt ſurprize ſome of the Readers of both performances, that the authors ſhould differ from each other ſo widely and ſo materially, concerning what is underſtood by both to be built on it, that it is impoſſible the ground-work ſhould ſuſtain both your ſuperſtructures.' Our Author proceeds to reaſon, we think acutely and ſenſibly, with the Biſhop on the ſubject of creeds and formularies of faith. Among other obſervations he reminds his Lordſhip of the different grounds on which he and Dr. Balguy have placed themſelves in defence of the ſame cauſe. The latter betakes himſelf at once to *civil* authority, ſetting aſide, as it were, the ſcriptures, and refer-

* Vid. Monthly Review, vol. liv. p. 417.

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ring us only to the *Book* of *Alliance*, from whence it was inferred, that with reſpect to the obligation of conforming, it was not at all material, whether the ſtate formulary was a Proteſtant, or indeed a Chriſtian formulary or not, for that the civil magiſtrate had it in his option to eſtabliſh what religion he pleaſed. But your Lordſhip, ſays he, taking the ſcriptures as a rule of faith into your account, ſeems to have laid yourſelf under an obligation of proving, that this *common formulary*, or more preciſe explanation of what is believed to be the true meaning of the ſcriptures, is *reaſonably* propoſed to the guides and teachers of religion, as a teſt of their right faith. Or in other words, that it is propoſed to them by a competent *ſcriptural* authority.'

Indeed it muſt be confeſſed that the ſuperintendants of our eſtabliſhed Church appear to be greatly hampered in the defence of their own practice, as to articles of faith, &c. They write in its vindication, and write often in an elegant and pleaſing manner, but is there not cauſe frequently to conſider their reaſoning as ſuperficial and not really brought to the point in view? Might it not be wiſer and better to cut the matter ſhort at once by joining iſſue with Dr. Balguy, and acknowledge that Chriſtianity is out of the queſtion, and that, if the civil power think fit, Popery or Paganiſm may ſerve the purpoſe as well? Whether Biſhop Taylor was a friend to ſubſcriptions cannot certainly be inferred from the little tract with which we are here preſented, and which forms a very ſmall part of this pamphlet. He conſiders them as wholly political; he obſerves, that no church ought with rigour to require ſubſcriptions to articles which are not evidently true, and neceſſary to be profeſſed; becauſe, ſays he, in the diviſion of hearts that is in the world, it is certain that ſome good men may diſſent, and then either they ſhall be afflicted, or be tempted to hypocriſy, of either of which if eccleſiaſtical laws be guilty, they are not for edification, but are neither juſt nor pious, and therefore oblige not. But if for temporary regards the Supreme Power do require ſubſcription, thoſe temporal regards muſt be complied with, ſo that the ſpiritual intereſts of ſouls and truth be ſecured. And therefore the next good thing to the not impoſing uncertain and unneceſſary articles is, that great regard be had, and great eaſe be done to wiſe and peaceable Diſſenters. And, at laſt, in ſuch caſes, let the articles be made with as great latitude of ſenſe as they can, and ſo that ſubſcription be made to the form of words, let the ſubſcribers underſtand them in what ſenſe they pleaſe, which the truth of God will ſuffer, and the words can be capable of. This is the laſt remedy, but it is the worſt; it hath in it ſomething of craft, but very little of ingenuity; and if it can ſerve the ends of peace, or of external charity, or of a phantaſtic concord; yet it cannot ſerve the ends of truth, and holineſs, and Chriſtian ſimplicity.' One would think from this language of the good Biſhop that he was not heartily in the intereſts of ſubſcription; however it is clear he was for candour and moderation. The Writer of the pamphlet makes ſome very pertinent remarks, in the notes.

Art. 15. *Forms of Prayer for public Worſhip, Baptiſm, and the Lord's Supper*, collected from various devotional Offices, compoſed for the Uſe of Proteſtant Diſſenters. To which is added, a Liturgy, chiefly ſelected from the Book of Common Prayer. Alſo ſelect Pſalms, adapted to the Uſe of Chriſtian Congregations. With Anthems for particular Seaſons. The ſecond Edition. 12mo. 3 s. ſewed. Saliſbury, printed. London, ſold by Johnſon. 1777.

The principal view of the compilers of this book, appears to have been, to provide a ſufficient variety of forms, to obviate an objection which has been made to the too frequent repetition of the ſame form. The Liverpool form has contributed much to this volume: The offices for Baptiſm and the Lord's Supper are taken from a later publication, entitled *A Liturgy, on the Principles of the Chriſtian Religion*; and Mr. Lindſay's *Book of Common Prayer reformed* has been of equal ſervice, with reſpect to other parts of the work. As theſe publications are pretty well known, or have been already taken notice of in the Review, it is unneceſſary to ſay any thing farther of this compilation.

Art. 16. *A Book of Prayers and Devotions for private Uſe*; in Two Parts. Part 1. Containing a Collection of ſhort Prayers, ſuitable on moſt Occaſions, and in moſt Circumſtances and Conditions of Life. Alſo an Office for Women with Child, till after they have been churched. Part 2. Containing Thoughts on Inoculation, and the Practice of Devotion recommended in the Uſe of it. With Prayers for Families and ſingle perſons, during the Proceſs, in which is inſerted an eaſy and effectual Preſervative Medicine, for thoſe who cannot be reconciled to the Practice of Inoculation, with ſuitable Prayers, &c. 12mo. 2 s. 6d. Colcheſter, printed. London, ſold by Robinſon. 1777.

Who would think of meeting, in a book of prayers and devotions, with a preſervative againſt the Small pox? However, ſo it is, and communicated, we are told, by Dr. Haller to the Royal Academy at Stockholm, *near Sweden*; what can be meant by the words, *near Sweden*, we do not comprehend, unleſs they are to manifeſt the Writer's ſkill in geography. He ſeems, however, to be a well-meaning man, who gives ſome good advice, and preſents ſome forms of devotion which may be uſed with propriety and benefit.

Art. 17. *Popery vindicated from divers vulgar Aſperſions*; with a Juſtification of its Votaries, in taking the late Oath of Allegiance. And a few Proteſtant Objections, humbly ſubmitted to their Solution. In ſome Letters, occaſioned by the Dialogues of the Rev. James Smith, in Apology for his Apoſtacy. 8vo. 6d. Bew.

This poorly written defence of Popery, will afford very little edification to the Roman Catholic, and ſtill leſs, we apprehend, will it convince or enlighten the Proteſtant reader. Moſt of the letters, of which it conſiſts, were originally publiſhed in the news-papers; the printers of which, it appears from the Author's own account, were ſoon tired of his correſpondence:—as we have been, in the peruſal of what he has here thrown together.

Art. 18. *A Letter to the Reverend Theophilus Lindſay, A. M.* 8vo. 6d. Rivington. 1778.

Mr. Lindſay, and others, who oppoſe the commonly received doctrine of the Trinity, have often alleged, that it is holy ſcripture alone which can decide this important point, and that it is *that only* to which we muſt make our final appeal. Accordingly, the Author before us takes the matter upon this ground; and endeavours to ſhew, from the ſacred writings, that the Prophets ſpeak of the appearance of Chriſt, as of that of the Lord God:—That his works were ſuch as the ancient inſpired writers were wont to aſcribe to God;——That in his manner of doing them, and his appeals unto them, he aſſumed the character of the Son of God;—And, that it cannot reaſonably be doubted, but that the Apoſtles underſtood by this title, that Chriſt is the eternal and only begotten Son of God, of the ſame Nature with his Father. The reaſoning of this pamphlet doth not appear to us to be concluſive. It is written, however, with ſerioufneſs and candour, and its arguments may, by many, be deemed important and ſatisfactory.

Art. 19. *A ſhort Inquiry into the Scripture Account of the Uſe and Intent of the Death of Chriſt.* By Philalethes Borealis. 8vo. 1 s. Longman. 1778.

Much controverſy hath ariſen on this ſubject, and the view which this Author gives of it affords us nothing new: he ſuppoſes the Chriſtian redemption a redemption from ſin, and alſo a releaſe from the guilt and puniſhment of it, on repentance: but though he ſpeaks with becoming reverence of the merits of Chriſt, he apprehends that the general method of treating the ſubject is prejudicial to the intereſts of virtue, and that 'the *common people* underſtand them to ſignify *ſomething* done by Chriſt, which will excuſe *them*, and pacify God, and make ample amends for their ſins and tranſgreſſions.' This is, certainly, an hurtful concluſion, againſt which men ought to be carefully warned: and numbers who hold different ſentiments from this Writer on the ſubject, though they do not run into the high Calviniſtic ſtrain, as heartily reject as he can, all inferences of this kind. The pamphlet is ſenſible, and diſcovers the Author's acquaintance with the ſubject, together with his well-meaning purpoſe in communicating his thoughts to the Public.

Art. 20. *The Commandments of God, in Nature, Inſtitution, and religious Statutes, in the Jewiſh and Chriſtian Churches.* With Notes critical and hiſtorical. Two Sermons preached before the Univerſity of Oxford, at St. Mary's, October 12, 1777. By Anſelm Bayly, LL. D. Subdean of his Majeſty's Chapels Royal. 8vo. 1 s. Ridley. 1778.

There is ſome peculiarity in this Author. He is well known to be acquainted with the learned languages; a qualification which he here particularly diſcovers in his notes. The concluſion of the ſecond diſcourſe ſeems rather remarkable. He conſiders the word *ſtatutes* as meaning the ritual appointments and obſervances of the Jewiſh law; which he ſuppoſes, as might be the caſe, to be typical of the Chriſtian ſcheme. From hence he proceeds to ſpeak of the church of England; when, after offering ſome arguments in its defence, he adds——'Though we may not venture to affirm that all things are purely

purely apoſtolical, and that nothing in it might not poſſibly be altered for the better, yet we may affirm, that an attempt to alter would be dangerous, that in it is nothing materially erroneous, and that *no good and ſufficient reaſons were ever yet aſſigned*, why any may not conform to it, give his unfeigned aſſent and conſent to its offices, creeds, and articles, even though as yet he ſhould not perfectly underſtand them, by preſuming, and taking for granted, that others do, and humbly hoping, that he himſelf may, in time, by ſtudy and application. For what is required of him, who is to conform? Not ſurely to declare that he has a perfect knowledge of all things, or that all things are abſolutely or infallibly perfect, but only that he will live peaceably in the ſociety, and not by writing and preaching, or in any other way oppoſe its ſtatutes and rules, its doctrine and diſcipline. Who can ſay, with the leaſt ſhadow of reaſon, that this is wrong? And to be convinced that it is wiſe and wholeſome, we need only to turn our eyes for a moment on the ſectaries.' This is rather more confidently ſaid, than might have been expected from the modeſt and humble Dr. Anſelm Bayly.

Art. 21. *The Pariſh Clerk's Pocket Companion*; being a Collection of Singing Pſalms, from the old and new Verſions; ſuited to every Sunday, Feſtival, and Holiday, throughout the Year. A new Edition, with large Additions. By Joſeph Fox, ſenior, Pariſh Clerk of St. Margaret, Weſtminſter. 12mo. 2 s. bound. Johnſon, &c.

If diligence and judgment, in the exerciſe of his calling, be ſufficient to intitle a man to the reſpect of the ſober and conſiderate part of mankind, the honeſt pariſh clerk of St. Margaret's poſſeſſes that claim; but eſpecially from his brethren of the deſk, for whoſe uſe and convenience this little volume is intended: and which ſeems well adapted to anſwer that intention.

Mr. Fox publiſhed the firſt edition of his *Pariſh Clerk's Vade Mecum* * in the year 1752; ſince which he has induſtriouſly applied himſelf to the improvement of the compilation; which he has now ſent into the world on a more enlarged plan: having taken in the old and the *new* verſions of the pſalms, for the convenience of thoſe of his brethren who make uſe of the latter.—His ſelection ſeems to have been judiciouſly made.—If '*all things*' are to be performed with decency and order, the due regulation of every circumſtance relative to the offices of public worſhip ſhould, eſpecially, be regarded; and among theſe, the ſuiting, with propriety, the pſalms uſed in our church-ſervices, to the ſeveral ſundays, holydays, &c. throughout the year, ought not to be overlooked.—Mr. Fox has likewiſe ſelected certain portions of the pſalms to be ſung occaſionally, on the ſundays before ſacrament days: which, he obſerves, 'may not be improper to put the congregation in mind to prepare themſelves, in the enſuing week, for that great and important work.' He has, moreover, 'ſuited the portions of pſalms for each ſunday and feſtival, as near as poſſible to the proper leſſon, collect, epiſtle or goſpel for the day.'

* Under that title.

For the farther particulars, in which this compilement may be uſeful, we refer to the preface, at length.

Art. 22. *An Apology for the Baptiſts.* In which they are vindicated from the Imputation of laying an unwarrantable Streſs on the Ordinance of Baptiſm; and againſt the Charge of Bigotry in refuſing Communion at the Lord's Table to Pædobaptiſts. By Abraham Booth. 12mo. 1 s. Dilly. 1778.

This Writer contends not with Pædobaptiſts, but 'with ſuch as profeſs themſelves Baptiſts, yet practiſe free communion.' That is, who admit to the Lord's Supper, thoſe who have only been baptized in infancy, and who, on Baptiſt principles, are unbaptized perſons. He endeavours to free himſelf, and others, from the charge of bigotry and uncharitableneſs, for not conſenting to the cuſtom of ſome of his own denomination in this reſpect. Thoſe who read his book will find, that he is not unacquainted with his ſubject, nor deſtitute of argument to ſupport his hypotheſis. His controverſy is chiefly with perſons of his own perſuaſion; but while he labours to defend the Baptiſts from the charge of laying an unwarrantable ſtreſs on the baptiſmal rite, he alſo pleads, that 'were an imputation of this kind as juſt and pertinent, as it is groundleſs and ungenerous; did we really aſcribe a regenerating efficacy and ſaving effects to that ſacred appointment; we ſhould hardly forbear concluding, that theſe complaints and charges came with an ill grace from our *brethren of the eſtabliſhment*, eſpecially from the clergy, who have ſolemnly declared their aſſent and conſent to all that is contained in the book of Common Prayer.' Some quotations, which this Author produces from the book of Common Prayer, on the ſubject of baptiſm, fully juſtify his concluſion.

NATURAL HISTORY, &c.

Art. 23. *Illuſtrations of Zoology*, containing Fifty coloured Plates of new, curious, and non deſcript Birds, with a few Quadrupedes, Reptiles, and Inſects. Together with a ſhort Deſcription of the ſame. By Peter Brown. 4to. 3l. 3s. in Boards. White, 1776.

Theſe prints are not all of equal merit, with reſpect either to the engraving or colouring; but ſome of them are worthy to rank with the productions of Albin and Edwards; and, on the whole, this volume may be accepted as a proper ſupplement to the works of thoſe eminent artiſts: it is, alſo, publiſhed in the ſame ſize. The Author offers it to the impartial Public, in terms of the moſt extreme modeſty and ſubmiſſion; requeſting their judgment on his performance, and their encouragement only in proportion to their eſtimate of his abilities: 'humbly hoping, at the ſame time, that even his feeble efforts to pleaſe the Public by his induſtry, together with the novelty of the animals repreſented, will prove acceptable to his generous patrons.'

In making his grateful acknowledgements for the aſſiſtance afforded him, in the execution of this work, he particularly mentions Mr. Pennant, Gideon Loten, Eſq; governor of Ceylon, Dr. J. R. Forſter, Mr. Yeats of Margaret ſtreet, Marmaduke Tunſtall, Eſq. and Mr. Lee of Hammerſmith —The deſcriptions are given in French and Engliſh, in the manner of Edwards, &c.

POL-

POLITICAL.

Art. 24. *Great Britain undeceived in the Conduct of Government and the Views of America.* Including, occaſional Strictures on the prevailing *Sects*, a curſory Hint for regulating the Police of London, and a Plan for the ſpeedy Termination of the preſent unhappy Conteſt. In an Epiſtle to the Right Hon. Lord N * * * *, ſuggeſted by the late Propoſal for Accommodation. 12mo. 1s. 6d. Cadell, &c. 1778.

We here meet with many very ſhrewd and ſenſible remarks, intermingled with ſome wild and extravagant ideas. The Writer, apprehending that we have, hitherto, been much too lenient in our proceedings with the rebels, contends for the moſt determined perſiſtence and exertion, in the proſecution of the American war, (which, indeed, ſeems, at preſent, to be the *reigning* court ſentiment) in order, at all hazards, and at whatever expence, to reduce the Coloniſts to '*unconditional ſubmiſſion.*'

In order to obtain this victorious reſult of what *he* ſtyles 'the preſent unhappy conteſt,' he ſtates the principles, and points out the means, by which we are, in future, to conduct the war. Lay waſte, burn, and deſtroy, through all the coaſts of the thirteen ſtates, is his favourite doctrine; but on New England, in particular, this good Chriſtian ſoul would pour the utmoſt ſeverity of vengeance; and *delenda eſt Boſtonia!* is repeatedly ſounded in the ears of the noble ſtateſman to whom this burning, ſinking, and deſtroying propoſal is addreſſed.

There is ſomething of a *ſavage* air in this Writer's manner; and his principles of government ſeem to be ſo deeply tinctured with the rankeſt ſpirit of Toryiſm, that we almoſt ſuſpect him to be ſome diſappointed miſſionary, who had once feaſted his imagination with the delightful proſpect of *epiſcopiſing* the Americans, and now ſees no poſſibility of that bleſſed meaſure ever taking place, on any plan of *accommodation.*—His frequent 'ſtrictures' on the '*diſſentients*,' and his concern, repeatedly expreſſed, for the intereſts of the *church*, as well as of the ſtate, (the church always *before* the ſtate) may ſeem, in ſome degree, to corroborate our ſuſpicion.

Art. 25. *City Petitions*, Addreſſes, and Remonſtrances, &c. &c. &c. Commencing in the Year 1769, and including the laſt Petition for the Burial of the Earl of Chatham, in St. Paul's.—With his Majeſty's Anſwers. Alſo Mr. Alderman Beckford's Speech to the King, May 23, 1770. 12mo. 2s. 6d. Steel. 1778.

There can be no doubt, that ſome papers in this collection merit preſervation.

Art. 26. *Conſiderations on the Mode and Terms* of a Treaty of Peace with America. 8vo. 6d. Dilly. 1778.

Taking it for granted, that America *cannot* be brought to treat in FULL CONFIDENCE with us, on terms of amity, &c. on any other ground than that of her acknowledged independence, our Author ſtrongly recommends to us *ſuch acknowledgement*; which, he thinks, ſhould *immediately* take place, as the farther loſs of time would, in his opinion, be the worſt, the moſt irretrievable misfortune that can

befal us, in addition to the evils already produced by the American diſpute. To illuſtrate and enforce this opinion, is the general deſign of the pamphlet; which is written with good ſenſe, and a conſiderable extent of political knowledge. As to a few ſlips of grammar, they are loſt in the vaſt importance of the ſubject.

Art. 27. *The Weſt India Merchant.* Being a Collection of Papers, originally publiſhed under that Signature in the London Evening Poſt. With Corrections and Notes. By the Author. 8vo. 3 s. Almon. 1778.

Theſe papers were, for the moſt part, originally publiſhed in the year 1766. They are written on the principles of oppoſition, and contain much good reaſoning—on thoſe principles,—mixed with declamation and invective: according to the cuſtom of modern politicians. The main deſign of the Author is to reprobate, in every view, the American war.

Art. 28. *Anticipation:* containing the Subſtance of his M—y's moſt gracious Speech to both Houſes of P—l—t, on the opening of the approaching Seſſions; together with a full and authentic Account of the Debate which *will* take Place in the H—— of C——s, on the Motion for the *Addreſs* and *Amendment*. With *Notes*. 8vo. 1 s. 6 d. Becket. *Publiſhed*, Nov. 23, 1778.

A laugh at the oppoſition orators, in the Lower Houſe; their ſeveral and general modes of declamation againſt miniſterial meaſures are *hit off*, with a conſiderable degree of humour. The gentlemen caricatured, by this political *Hogarth*, are, L—d G—by, Mr. D—v—d H—rt—y, Mr. W—lk-s, Governor J—hn—n, Mr. T. T—wnſ—d, T—p—le L—tt—l, Mr. B—rke, Mr. D—nn—g, Mr. F—x, Col. B—ré, Gen. C—n—y, Mr. S—b—ge, and a few others.

The gentlemen in adminiſtration, are drawn with more favourable ſemblances; for the Author has artfully contrived to throw all the weight of argument into *their* ſcale. This muſt be underſtood, however, with a few exceptions; for our humorous ſpeech *deſigner* has impartially caſt a ſprinkling of ridicule over the orations of Mr. R—g—y, Mr. V—n—r, Mr. P—nt—n, and Mr. So—l—c—t—r G—n—r—l. Lord North, in particular, makes a very good ſpeech in defence of the meaſures of adminiſtration, with reſpect to the American war.

In his concluſion, the ingenious Author has the following piece of pleaſantry:

'Immediately after the diviſion, the H—e were much aſtoniſhed at Mr. C——s T—rn—'s calling their attention to a moſt libellous, nefarious, and enormous pamphlet, entitled *Anticipation*, calculated to miſrepreſent the debates, and vilify the proceedings of P——t; obſerving, that the publication of honourable gentlemen's ſpeeches, *before* they could poſſibly have been ſpoken, was infinitely more dangerous to the conſtitution, than miſtaking them after they had been actually delivered; as not only the Public were thereby much more likely to be deceived, but many country gentlemen were moſt illegally hurried up to town before the time, to the great annoyance of themſelves and cattle. Beſides, what ſtruck at the very heart-ſtrings of debate, many good ſpeeches were marred thereby, and honourable

gentlemen

gentlemen ſtopt from repeating their own words, leſt they ſhould authenticate the ſaid publication.—For all which reaſons, he humbly moved, that the publiſher of a pamphlet, entitled *Anticipation*, be immediately taken into cuſtody, by a meſſenger of this Houſe, together with all papers in his ſhops and warehouſes, in order that this Houſe may be enabled to diſcover the author or authors of this very black conſpiracy. He moved, alſo, that the ſeveral ſtatutes againſt forgery, coining, and uttering, knowing to be falſe, foreſtallers, and regrators, &c. &c. be forthwith all read. And further—But here the laughter becoming intenſe, the remnant of his oratory was cut ſhort, by a moſt clamorous repetition of *adjourn, adjourn!* So that it was impoſſible for the Editor to collect the reſult of this important motion.'—

LAW.

Art. 29. *Every Man's Pocket Companion; or, Hints upon the Law reſpecting Landlord and Tenant*, concerning Tenants at Will, the Nature of the Tenure, the Incidents to it, the Power of determining ſuch Eſtate, and the Difference between Landlord and Tenant putting an End to the ſame. The Nature of Tenants from Year to Year. The Doctrine of Notice. The Conſequence of not quitting purſuant to Notice. On Ejectments. The Power of the Courts of Law to ſtay Proceedings upon Ejectments, &c. &c. By a Gentleman of Lincoln's Inn. 8vo. 1 s. Wilkie, &c. 1778.

As every houſekeeper is concerned in the ſubject of this pamphlet, the hints contained in it muſt be of general uſe. It will be of advantage to the houſeholder, leſſor or leſſee, &c. who is totally unacquainted with the law relating to Landlords and tenants, if it be only as a *directory* with regard to the points on which it may be requiſite to conſult an attorney, or counſel.

NOVELS and MEMOIRS.

Art. 30. *The Example:* Or the Hiſtory of Lucy Cleveland. By a young Lady. 2 Vols. 12mo. 5 s. ſewed. Fielding and Walker. 1778.

It is an unfortunate circumſtance for the reputation of this novel, that it fails in the circumſtance on which alone the Author ventures to reſt its merit, that of holding out a good example to the female ſex.—The heroine of the tale, falling in love with a man whom ſhe apprehends to be married, in a fit of ſpleen and vexation gives her hand to another; and upon diſcovering that the marriage of her former lover was only pretended, indulges a tender paſſion for him, and juſtifies her conduct with reſpect to her huſband by ſaying,

'He that is robb'd, not wanting what is ſtol'n,
Let him not know't, and he's not robb'd at all.'

In this *exemplary* attachment ſhe perſeveres, till a convenient fit of the gout releaſes her from her incumbrance, and puts her in poſſeſſion of her *Adonis*. In the mean time, her female friend, living ſeparately from her huſband, entertains a paſſion for one lover after another, and has the ſatisfaction to be approved of by the fair *pattern* of excellence, on this *laudable* principle, that though our conduct be in our own power, our inclinations are not.—How much are the tender fair, who are fond of ſentimental gallantry, indebted to this

this good ſifter, for exhibiting before them ſuch *examples* of female merit! E.

Art. 31. *Letters from Henrietta to Morvina:* interſperſed with Anecdotes, hiſtorical and amuſing, of the different Courts and Countries through which ſhe paſſed. Founded on Facts. 2 Vols. 12mo. 6s. bound Bew. 1778.

This novel diſcovers ſome marks of ability, and contains ſeveral entertaining anecdotes; but its narrative is too much broken, and unconnected, to be intereſting; it diſcovers a great degree of partiality to the national character and manners of the French; and its language is ſo inlaid with French words and phraſes, that it is impoſſible for a mere Engliſhman to underſtand it. B.

Art. 32. *Learning at a Loſs*; or the Amours of Mr. Pedant and Miſs Hartley. 2 Vols. 12mo. 5s. bound. Gardner, &c.

An illiberal attack upon the learned; the Author of which ſeems to have miſtaken *vulgarity* for eaſe;—*fun* for humour, and *pertneſs* for wit. E.

Art. 33. *Memoirs of a Clergyman*; or the *Character* and *Ideas* of the Rev. Mr. Clegg. A *ſentimental* Hiſtory, founded upon Facts. 12mo. 3s. bound. Bew. 1778.

We have too often been deceived by title-pages, to be greatly ſurprized, that, after having laboured through the tedious leaves of this inſipid volume, we found ourſelves incapable of diſcovering in it either *ideas*, *character*, or *ſentiment*. E

AGRICULTURE, &c.

Art. 34. *An Eſſay on Divided Commons:* particularly thoſe that are far from Lime. In Two Parts. Part I containing Eſtimates of the Expences of cultivating Waſtes, with Obſervations thereon. Part II. containing Obſervations and Remarks on Turf aſhes and Quicklime; they being the only Kinds of Manure procurable for improving Waſtes. By a Farmer. 8vo. 1s. 6d. Robinſon. 1778.

Farmers ſometimes write from their lodgings in London, where they cultivate no more ground than is contained in an old deal box, or in two or three garden pots, ſuſpended before their windows to the annoyance and danger of paſſengers below. But this Writer appears to be engaged in a more extenſive plan of huſbandry in the county of Durham; and the hints he gives for the breaking up and cultivating waſte land on philoſophical principles, appear to merit the attention of thoſe who undertake allotments under new incloſures. N.

POETICAL.

Art. 35. *Eccleſiaſtical Gallantry; or, the Myſtery Unravelled:* a Tale. Dedicated to his Grace the Archbiſhop of Canterbury, *without* Permiſſion. 4to. 2s. 6d. Bew. 1778.

'The virulence and hatred with which the Rector of St. Ann [Weſtminſter] hath perſecuted his Curate, having never been accounted for by any probable reaſon,—the explanation given by this little piece, is very properly entitled the *Myſtery Unravelled:—Note*, p. 1, of the Tale.

The

The explanation here given of the *Myſtery* of this famous eccleſiaſtical diſturbance, and riot, is two-fold—a quarto copper-plate print, and a ballad. In the firſt we ſee a reverend divine, burſting with rage from his concealment under a lady's toilet, and calling out to his happier Curate, whom, with envious eye, he beheld (if we believe *the tale**) encircled in the arms of the goddeſs each paid his devotions to,

"Deſcend, Deſcend! the pulpit's mine."

The *graceleſs* particulars of this heterodox adventure, are ſufficiently detailed in the poem; in which the current of the ſatire is chiefly turned on the luckleſs R—or. A branch of the ſtream, however, directs its courſe toward Lambeth; for the Ar———p, to whom the piece is ſarcaſtically dedicated, is unfortunately involved in this inundation of poetical and ſculptural vengeance.

'Great events, ſays the Author, often flow from little cauſes; but theſe cauſes are objects of contemplation to *philoſophical*, not often to *eccleſiaſtical* minds. The Reformation is among the moſt important events of Engliſh hiſtory; it changed the whole face of this country, and laid the foundation of its greatneſs. We are aſtoniſhed to trace this fruitful ſource of our riches and glory—this object of our adoration, into the ſimple deſire of Henry the Eighth *to go to bed to Anna Boleyne.*

'The ballad which I now *humbly* dedicate to your Grace, will have the ſame effect in exhibiting a cauſe, which in ſpeculation may be deemed inadequate to its effects. Weſtminſter-Hall and Doctors' Commons have, for many years, been the ſcenes of bittereſt contention between the Rector and Curate of St. Ann. The people, under the conduct of *Reaſon*, have taken one part; and prieſts, under the conduct of your *Grace*, have taken another. *Reaſon* rewards her votary with ſelf-ſatisfaction;—with the bleſſings of the oppreſſed,—and with extenſive fame;—but bids him be content on a ſpare and temperate diet. *You*, my Lord, guided by a principle above *Reaſon*, cover the ſins and ſhame of your brother with the ſpangled inſignia of preferment, and ſooth the torments of diſappointed malignity with the plenteous means of *holy intemperance.* Thoſe who have viewed ſuch effects with curioſity, may likewiſe be ſurprized in tracing them all to *a woman.*'——

There is ſpirit, and there is laughter in the *ballad*; which, we ſuppoſe, is raiſed in price to the dignity of half a crown, in virtue of its *curious* copper-plate companion.

Art. 36. *Windſor*; an Ode; ſacred to the Birth-day of her Royal Highneſs Charlotte Auguſta Matilda, Princeſs Royal of England, Sept. 29, 1778. 4to. 1 s. Brentford printed; and ſold by Robinſon in London.

Although the ſubject of this poem may be of much importance to the Public, the ode itſelf, like other birth-day verſes, will, probably, be of none: yet it may prove of conſequence to the Writer, from the kind acceptance it may, haply, meet with, in that region where

"—— Flattery never ſoothes in vain."

* Which all good people will, no doubt, reſolve into mere *fiction.*

Art.

Art. 37. *Miſcellaneous Poems*; conſiſting of Elegies, Odes, Paſtorals; together with Calypſo, a Maſque. 8vo. 3 s. Newbery. 1778.

Little genius and leſs judgment are to be found in theſe poems. The firſt is an elegy on the death of the Marquis of Taviſtock, whom the Author, after indulging himſelf with deſcribing a fine morning, repreſents as going out to hunt, and ſays,

' —— Death, dread hunter, through the foreſt rang'd.'

The other poems are of the ſame ſtamp. L.

Art. 38. *The Favourite*; a Character from the Life. Addreſſed to the Sovereign Minion of the Times, on the much lamented Death of the patriotic Earl of Chatham. 4to. 2 s. Bew.

A furious invective againſt Lord B—e,—the Scots, the K—, the Miniſtry, the Court-writers, and the Court meaſures.—It is the performance of the ſame angry Bard by whom the Public hath been favoured with *Royal Perſeverance*, *Tyranny the worſt Taxation*, *Captain Parolles at Minden*, &c. &c.

Art. 39. *The Diſcovery*; *or*, *Strephon and Amelia*; a Poem. Addreſſed to the Youth of the preſent Age. 4to. 1 s. Evans. 1778.

A juvenile performance, from which we may conclude that the inexperienced Writer has miſtaken a fondneſs for rhymes, and a ſentimental turn, for poetic genius. His purpoſe, however, in this little piece, is laudable,—*the praiſe of chaſte and virtuous love.* The moral tendency of his deſign may be allowed, in ſome meaſure, to atone for any failure in the execution.

Art. 40. *Peace*, a Poem. By M—r P———t. 4to. 1 s. 6 d. Bew. 1778.

Too ſilly for ſerious animadverſion—too ridiculous for ridicule.

Art. 41. *Wurley*, a Satire. Addreſſed to the *Firſt* Artiſt in *Europe.* Part I. 4to. 1 s. 6 d. Brown.

If this be not Anſley, there are two Anſley's; and Paddy M'Oath will ſwear it.

None of the many imitations, that we have ſeen, of the Bath Guide, come ſo *near*, though not quite *up* to the jocund ſpirit, and eaſy ſtrain of that celebrated piece of comic poetry.

The object of our Author's ridicule, is the *Camp*—the *Company*—and all the train of

' Cooks, ſutlers, bawds, Methodiſt preachers in ſhoals,
To take Chriſtian care of their bodies and ſouls,'

The ' firſt artiſt in Europe,' to whom this ſatire is addreſſed, is Sir Joſhua Reynolds.

The *ſecond part* is ſaid, in the advertiſement annexed, to be in the preſs.

Art. 42. *Vida's Game of Cheſs*, tranſlated into Engliſh. 4to. 2 s. Kearſly. 1778.

Vida, biſhop of Alba, who flouriſhed in the time of Leo the Tenth, ſtood highly diſtinguiſhed among the revivers of learning. It is true, he borrowed much, and in the poem before us he has rendered himſelf obliged for many lines to Virgil: but then we have borrowed no leſs from him; for Pope's Eſſay on Criticiſm is little more than a

tranſlation of his Art of Poetry. This claſſical poem on the game of cheſs is very well tranſlated.*

Art. 43. *An Ode*, addreſſed to the *Scotch Junto*, and their *American Commiſſion*, on the late quarrel between Commiſſioner *Ed n* and Commiſſioner *J hnſt-ne*, &c. 4to. 1 s. 6 d. Bew. 1778.

OPPOSITION *ſcurrility.*

Art. 44. *The Muſe's Mirror.* Being a Collection of POEMS by Gray, Churchill, Colman, Wilkes, Lloyd, Thornton, Garrick, Anſley, Jerningham, Maſon, Shomberg, Goldſmith, Kelly, Whitehead, Woty, Stockdale, Ogilvie, Sterne, Cunningham, Fox (Hon. Charles), Palmerſton (Lord), Sheridan, Berkley (Dean), Thompſon (Capt.) Whitehead, Jenyns, Caſwal, Carliſle (Lord), Mrs. Montague, Mrs. Lennox, Mrs. Greville, Mrs. Carter, Miſs More, Miſs Aikin, &c. In Two Volumes. Small 8vo. 7 s. bound. Baldwin. 1778.

A bouquet of flowers and weeds, promiſcuouſly gathered from the lower and middle regions of Parnaſſus.

Art. 45. *A Monody* (*after the Manner of* Milton's LYCIDAS) *on the Death of Mr. Linley*; who was drowned Aug. 5, 1778, in a Canal at Grimſthorpe, in Lincolnſhire, the Seat of his Grace the Duke of Ancaſter. 4to. 1 s. Wilkie.

Some praiſe is due to this poetical tribute, juſtly paid to the memory, and the merit, of a moſt amiable and much-lamented youth; but the Author hath too much diſadvantage to encounter, by having his poem ſet in the ſame point of view with Milton's excellent performance.

Art. 46. *Gray's Inn Gardens*, a viſionary Satire. By a Lady. 4to. 1 s. Bew.

The poor plagiary Muſe of this poem we can compare to nothing but a little ſtarv l ng whore, buying a pennyworth of rouge at a colourſhop in a froſty morning. The Lady, however, has the modeſty to call herſelf 'the humbleſt of the *Sappbic* train;' and, from ſome particular notice of the White Hart Tavern, it is more than probable that the *Lady* may be cook or houſemaid there.

MISCELLANEOUS.

Art. 47. *Miſcellanies in Proſe and Verſe.* By Thomes Chatterton, the ſuppoſed Author of the Poems publiſhed under the Names of Rowley, Canning. 8vo. 3 s. 6 d. ſewed. Fielding and Walker. 1778.

Theſe pieces having been moſt, or, indeed, all of them, publiſhed in the magazines, &c. do not neceſſarily come under our particular notice. They are prefaced by Mr. J B. we ſuppoſe Mr. Barrett of Briſtol,—who very properly complains of the ill fate of their Author. Had the whole of his manuſcripts been thought ſpurious by the ingenious perſon to whom he applied, yet the very fabrication of ſuch things by a boy might have excited his curioſity and attention, and that attention might have ſaved to the Public what Mr. Warton calls a prodigy of genius.

For our parts, we reſt in the ſame opinion, that many of the poems publiſhed under the name of *Rowley*, belong to Chatterton, and many to *himſelf*.

Art.

* There was a former tranſlation by Geo. Jeffreys, Eſq; vid. Gent. Mag. December 1778, p. 591.

Art. 48. *A View of Northumberland*; with an Excurſion to the Abbey of Mailroſs in Scotland. By W. Hutchinſon. 4to. 15 s. Boards. Newcaſtle printed. Sold by Johnſon in London.

This work muſt be conſidered as, what it is called, merely a view of the province it treats of. It is a compilation of memoirs and records, reſpecting that county which has been the intereſting ſeat of ſo many border-wars, and of ſo many Roman remains. We find here ſome obſervations of Mr. Gale, the antiquary, and his correſpondents, that have not appeared before: but for the natural hiſtory, ſcite, commerce, and peculiar intereſts of Northumberland, we muſt depend upon ſome future hiſtorian.

Art. 49. *A Tour through the whole Iſland of Great Britain, divided into Circuits or Journeys.* Originally begun by the celebrated *Daniel De Foe*; continued by the late Mr. *Richardſon*, Author of *Clariſſa*, &c. and brought down to the preſent Time by Gentlemen of Eminence in the Literary World. The EIGHTH EDITION, with great Additions and Improvements. 12mo. 4 Vols. 14 s. bound. Rivington, Lowndes, &c. 1778.

This new edition of a well known and much eſteemed compilement, is not over praiſed in its title-page; which is rather a ſingular circumſtance,—when bookſellers are concerned. The additions and improvements are really numerous, and the particulars are curious, uſeful and entertaining. Two maps, viz. of the two grand diviſions of our iſland, are now added.—On the whole, we are ſo well pleaſed with this edition of a favourite book, that we ſcruple not to pronounce the *Tour through Great Britain*, in its improved ſtate, to be the moſt complete and ſatisfactory work, of the kind, that hath yet appeared in Europe.

Art. 50. *Characters*, by Lord Cheſterfield, contraſted with Characters of the ſame great Perſonages, by other reſpectable Writers. Alſo Letters to Alderman Faulkner, &c. Intended as an Appendix to his Lordſhip's Miſcellaneous Works. 4to. 4 s. ſewed. Dilly. 1778.

In the Review for April, 1777, we gave an account of the firſt publication of theſe *Characters*, together with our opinion, with reſpect to the probability of their being the genuine productions of Lord Cheſterfield's pen. In a ſubſequent month we alſo gave ſome extracts from a "Review" of the ſame Characters, by a nameleſs writer; who added a Sketch of the Character of *Lord Cheſterfield*, to render the *group* of noble and eminent perſonages more full and complete.—The Characters themſelves, as they are ſaid to have come from his Lordſhip's pen, are here re-printed, in a larger ſize, for the purpoſe mentioned in the title-page; and as many of our hiſtorical and political writers * have drawn the ſame portraits, with conſiderable difference in regard both to the colouring and the features, extracts from thoſe writers are here added, to each character, by way of contraſt, and for the ſake of compariſon.—The letters to Alderman George Faulkner, &c. were publiſhed in a ſeparate pamphlet,

* Mrs. Macaulay, Dr. Ruffhead, Dr. Smollett, Lord Orrery, Mr. Burke, *Junius*, Tindal, the Biographical Dictionary, &c. &c.

laſt year; and ſome account of them was given in our *Catalogue* for November 1777.

Art. 51. *Letters to Mrs. Kinderſley.* By the Rev. H. Hodgſon, B. A. 8vo. 6d. Wilkie.

The Author of theſe Letters expreſſes much diſſatisfaction with Mrs. Kinderſley, for having ſpoken favourably of the influence of the Roman Catholic religion on the minds of the ſlaves in Brazil; and takes occaſion from hence to exclaim with great vehemence, and with ſome appearance of learning, againſt the tenets and ſpirit of Popery. The Letters were firſt publiſhed in the London Chronicle.

Art. 52. *Miſcellanies in Proſe and Verſe*, ſelected from the Works of Marmontel, and other celebrated Authors. 12mo. 2 Vols. 6s. bound. Laidler, &c. 1777.

An incongruous and abſurd mixture of French ſtories, with Engliſh verſes; the former ill tranſlated from the admirable Marmontel, —the latter purloined from Shenſtone, and other late writers, of this country.—The whole has the ſuſpicious appearance of a *ſcamping* jobb, in the *Curlian* ſtyle.

Art. 53. *Obſervations on the Militia Laws*, ſo far as they relate to *Relief*; occaſioned by a late *Opinion* upon that Subject. In a Letter from one Country Juſtice to another. 8vo. 6d. Exeter printed; ſold by Evans in London.

The opinion above referred to, is ſaid to have been lately given by a certain 'giant of the law,' who had been conſulted upon the matter of parochial relief, provided by act of parliament, for the families of *poor* men ſerving in the militia.—The interpretation of the meaning of the act appealed to, given in the opinion, had, it appears, occaſioned great debates among the principal gentlemen of the county in which theſe *Obſervations* originated. The great lawyer, it ſeems, pronounced that 'the *denomination* of our poor, not their particular circumſtances, or neceſſities, ſhall *determine* the magiſtrate in that act.' The Author of the pamphlet before us, attacks this deciſion, with great ſpirit and force of argument, in order to evince that the act gives no *claim* or *title* to relief, either in the caſe of ſubſtitutes or ballotted men, but what *originates* from the circumſtances of the families, the compaſſion of the pariſh officers, and the *diſcretion* of the magiſtrate. *This* opinion appears to be well-founded, and certainly is extremely well maintained, in this ingenious little tract; which affords (what would not be expected from the ſubject*) matter even of *entertainment*,—from the Writer's agreeable and ſpirited vein of diſputation. He conſiders the *giant*'s opinion as conveying a groſs inſult on the gentlemen in the commiſſion of the peace; and, accordingly, he vindicates the common cauſe of himſelf and his brethren, in a maſterly, and, we apprehend, *deciſive* manner:—but what is of moſt conſequence to the Public, is the accurate ſtatement, here given, of the main queſtion [in which both rich and poor are greatly intereſted] and the light thrown upon the

* The ſubject is, however, of ſuch great and general importance, that, we imagine, this judicious diſcuſſion of it ought to be circulated through every part of the kingdom.

clauſe

clauſe in the act referred to, which ſeems to be rather obſcurely worded.

Art. 54. *The Univerſal Reckoner; or, every Trader's infallible Guide.* Containing new and complete Tables, moſt carefully caſt up, and exhibiting, at one View, the Value or Amount of any Quantity of Goods, from One Farthing to Twenty Shillings. To which are added, a valuable Catalogue of Weights, Meaſures, &c. and Tables for caſting up Wages, by the Day, Week, Month, and Year. By John Betteſworth, Author of Grammar Epitomiſed. 1 s. Hogg. 1778.

Tables of this kind, provided they are ſo correct as to juſtify the *infallibility* aſſumed by Mr. Betteſworth, in his title-page, are certainly uſeful, even, (as he rightly obſerves), to thoſe who are acquainted with figures, as they may greatly contribute to that *ſaving of* TIME, which men of *buſineſs* always attend to: and to which men of *pleaſure* would likewiſe attend, if they knew how to turn their own favourite purſuits to the beſt account.

Art. 55. *A Sentimental Diary*, kept in an Excurſion to Little Hampton, near Arundel, and to Brighthelmſtone, in Suſſex. 12mo. 2 s. Ryall, in Union-Street, Weſtminſter.

Relates, with pleaſantry, the incidents which attended an excurſion (apparently a real one) to the places mentioned in the title; with obſervations, and moral reflections, ſomewhat in the manner of Sterne: but Sterne had the rare merit of originality.

Art. 56. *The School-Miſtreſs for the Poor.* 12mo. 2 s. 6 d. Bell. 1778.

This book is written with the humane and pious deſign of enabling the children of the poor to read the ſcriptures with religious and moral improvement. The Teacher ſuppoſes her ſcholars to have juſt read a portion of the Old Teſtament, and recites to them the heads of what they have read; giving them at the ſame time ſuch practical inſtructions as naturally ariſe from the leſſon. The work diſcovers much goodneſs of heart, and is very proper to be put into the hands of the poor.

Art. 57. *The Temple of Cythnos; or, the Oracles of Fortune and Wiſdom, for the Four Seaſons of Life.* Tranſlated from the Greek. 8vo. 3 s. ſewed. Conant. 1778.

The beſt way by which we can give our Readers any idea of this curious performance (which is ſaid to be tranſlated, with ſmall variations, from an ancient Greek fragment found in the ruins of Pompeii) will be, by laying before them a ſpecimen of the oracles it contains:

FIRST QUESTION.

What is to be her greateſt Accompliſhment?

The Oracles of FORTUNE and WISDOM.

ORACLE I.

'*Fortune.* From her graceful mien, it is eaſy to foretel that ſhe will dance with a taſte to be admired by the beholders.

'*Wiſdom.* But that admiration will not laſt, unleſs the purity of her heart beams through her modeſt looks.

ORACLE

ORACLE II.

'*Fort.* She may equal her companions in ſeveral accompliſhments, but never will outſhine them in any.

'*Wiſ.* She will be the better beloved by them, provided ſhe reſign to none the prize of goodneſs and benevolence.

ORACLE III.

'*Fort.* She ſhall attain to ſuch elegance of ſpeech, that perſuaſion will ſeem to have eſtabliſhed its throne upon her lips.

'*Wiſ.* If ſhe exert that power for evil purpoſes, it will be looked upon as an odious tyranny even by thoſe who might yield to it.

ORACLE IV.

'*Fort.* The ſweet melody of her voice announces that ſhe will excel in muſic, and raiſe or quell, at pleaſure, the paſſions of her hearers.

'*Wiſ.* Let her guard her own heart againſt the enchantment of an art no leſs dangerous than charming.

ORACLE V.

'*Fort.* The poliſhing of Art is loſt upon her; ſhe will ever be as ſhe came from the hands of Nature.

'*Wiſ.* She will not be a great loſer by this inaptitude, if the primitive ſimplicity and rectitude of her heart are equally ſafe from alteration.

ORACLE VI.

'*Fort.* Love's tales, of which ſhe is paſſionately fond, will fit her to be either the heroine, or the author of one.

'*Wiſ.* She may yet avoid both theſe misfortunes, by ceaſing to read thoſe dangerous works which either corrupt the heart, or diſorder the mind.

ORACLE VII.

'*Fort.* She will excel in all the ingenious and œconomical works ſuitable to her ſex, and uſeful in domeſtic life.

'*Wiſdom.* If ſhe adds to this cheerfulneſs and good nature, Wiſdom has nothing to teach or wiſh for her.'

In this manner, Fortune and Wiſdom reply to a great variety of queſtions propoſed to them by males and females at the different ages of life. Thoſe who are fond of trifling with gravity and ſolemnity, may find amuſement, and poſſibly inſtruction, in conſulting this Oracle.

SERMONS.

I. *The dying Believer's Confidence and Joy in Chriſt.*—Preached at the Weigh-Houſe, in Little Eaſtcheap, London, April 12, 1778, on Occaſion of the Death of the Rev. Samuel Wilton, D. D. who departed this Life April 3, in the 34th Year of his Age. By Samuel Palmer. To which is added, an Oration at his Interment in Bunhill-fields, April 10, by Samuel Morton Savage, D. D. Publiſhed at the Requeſt of the Congregation. 8vo. 6d. Buckland.

II. *Orphans and Fatherleſs.*—Preached before the Lord-Mayor and Governors of the ſeveral Hoſpitals, at Chriſt-Church, Sept. 21, 1778. By Paul Wright, D. D. F. S. A. 6d. Payne, &c.

COR-

CORRESPONDENCE.

MIRATOR informs us, that we appear to have given, in our Review for laſt Month, an account of a tract not yet publiſhed, *viz.* "A View of the Principles of Tritheiſts, Arians, &c." This our Correſpondent ſtyles 'a Myſtery;' and we are now to aſſure him, that his letter is equally myſterious to us. The Gentleman is, probably, not to learn, that we are not remarkably fond of *myſteries*; and, therefore, to get rid of *this*, in as few words as poſſible, we will honeſtly communicate to him all that we know of the matter: that the pamphlet in queſtion came to our hands in common with other new publications, through Mr. Becket's conveyance, ſo long ago as the beginning of *July* laſt; and that we have, *ſince*, had ſufficient reaſon to conclude that it *was* at that time publiſhed, as we ſaw accounts of it in *other* monthly publications, *five months ago*.—Mirator's letter muſt, therefore, ſurely, have been written under ſome *miſapprehenſion*, or *miſinformation*.—But, probably, the publiſher of the *View*, &c. can alone explain the *myſtery*, to the ſatisfaction of this Correſpondent.

*** A letter has been addreſſed to us, by E. A. author of a poem, entitled, *The Seducers*; in which the writer ſeems to lament that he did not turn ſeducer himſelf, and apply to what he calls our *venality*, in the pecuniary way. Inſults of this nature, from diſappointed and indignant DULNESS, are to be expected; but intelligence of the real character of ſuch productions of the preſs as fall under our notice, is one of the firſt duties we owe to the Public;—and if a book be traſh, *traſh* be it called.

☞ E. A refers to a *former* private letter; but the Writer of the ſhort Article relative to his poem, in our laſt Month's Catalogue, declares that he never received it.—*Harſh* as the Author of *The Seducers* may ſuppoſe his Reviewer to be, that Reviewer would not wiſh to be thought capable of making a rude return to the polite addreſs of a ſtranger.

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††† The *Reviewers* are not anſwerable for the language of any Advertiſements inſerted on the Covers of their publication, or otherwiſe circulated with their Monthly Numbers. They never ſaw Mr. *Bertrand's* Advertiſement (*vid.* laſt Month's Review) till they read it on the laſt page of their blue paper. The two laſt lines ought not to have been inſerted, without permiſſion.

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†*† *Eboracenſis* may be aſſured that the work, entitled, *The Light of Nature further purſued*, by ED. SEARCH, *Eſq*; (publiſhed in May laſt) has not been overlooked; and that this Article will be duly diſcharged, among the reſt of our arrears.

ERRATUM in our laſt, *viz.*

P. 320, par. 3, l. 6, for *tide of ſlavery*, &c. r. *fide of*, &c.

In this month ***
p. 341. par. 1. l. 6. last, for kind, r. timid.

THE

MONTHLY REVIEW

For DECEMBER, 1778.

ART. I. *Observations made during a Voyage round the World, on Physical Geography, Natural History, and Ethic Philosophy, &c.* By John Reinold Forster, LL. D. F. R. S. and S. A. &c. 4to. 1l. 1s. Boards. Robinson. 1778.

THIS publication contains the philosophical observations made by the author, during his late voyage round the world, collected and arranged in a systematical form. His object in this performance, as himself observes, 'is nature in its greatest extent; the earth, the sea, the air, the organic and animated creation, and more particularly that class of beings to which we ourselves belong.' His remarks are comprehended under six general divisions, or chapters, which are subdivided into sections. The first of these chapters contains his observations on the earth, and lands, their inequalities, *strata*, and constituent parts. In the second, he treats of waters, particularly of the ocean, and of its depth, colour, saltness, temperature, phosphoreal light, the formation of ice, &c. The atmosphere, and the meteors contained in it, form the subjects of his third chapter; in which he treats particularly of aqueous meteors, such as rain, snow, water-spouts, &c. of aerial phenomena; of fiery meteors, such as lightning, fiery globes, and the *Australal lights*; and of winds, regular and variable. The fourth chapter contains his remarks on the changes this globe has undergone, whether regular or accidental; and on the formation of islands. In the fifth chapter, the author proceeds to the consideration of the various organic bodies which constitute the vegetable and animal kingdom; their numbers, stations, varieties, classification, &c.

These five chapters constitute only about a third part of the present performance. The whole of the remainder, comprehended in the sixth chapter, and which is the most laboured and finished part of this work, is appropriated to *Man*, or rather to that part of the human species who inhabit the South Sea Islands;

where many tribes had never ſeen a ſingle individual of any European or poliſhed nation; and accordingly preſent the philoſophical obſerver with fit ſubjects for the inveſtigation of man with reſpect both to his phyſical and moral character.

In the numerous ſections into which this chapter is divided, the author treats of the numbers and population of the South Sea iſlanders; the varieties of this part of the human ſpecies with reſpect to ſize, colour, and turn of mind; the cauſes of theſe differences; the various progreſſes of theſe iſlanders from the ſavage ſtate towards civiliſation; their methods of procuring food, by fiſhing, hunting, fowling, &c. their uniting in ſocieties, and their modes of government; their moral principles, and cuſtoms; their arts and manufactures; their religion, mythology, nuptial and other rites. The work is terminated by a recapitulation, comprehending a general view of the happineſs of the iſlanders in the South Sea, and a ſhort compariſon of their manners and cuſtoms with thoſe of other nations; to which are added, ſome reflections on the diſeaſes that occurred, and the remedies and preventatives that were uſed during the voyage.

Having given our readers this ſhort analyſis of the work, we ſhall proceed to extract from it a few particulars, by which they may be enabled to form a judgment of the nature and deſign of it.

The author divides the globe into three large maſſes of land, or continents:— The eaſtern, comprehending *Europe*, *Aſia*, and *Africa*; the weſtern, or *America*; and *New Holland*; which, though it be an iſland, yet, as it is little, if at all inferior in ſize to Europe, may not improperly have the appellation of a continent applied to it. On this occaſion he makes a general obſervation, that all the remarkable ſouthern points of land on our globe, have a great and ſtriking ſimilarity in regard to their conformation, and the ſituation of iſlands in their vicinity.

'They are all high and rocky; each ſeems to be the extremity of a range of high mountains running northward. All have to the eaſtward one or more large iſlands. Nay, if we continue the compariſon, all continents have a great ſinuoſity on the weſt-ſide towards the north. So many coinciding circumſtances ſeem, not to be merely accidental, but rather to proceed from one and the ſame general cauſe. I do not pretend to point out this firſt cauſe, but cannot help ſuſpecting, that a violent flood coming from the ſouth-weſt has produced this ſtriking identity of conformation in theſe lands, though I can neither point out the time when this great revolution happened, nor aſſign any reaſon for its operating in this manner. It ſuffices to have mentioned the fact, and hinted at the next cauſe, without any oſtentation.

'*America* has the Andes running from the South to the North, and ending in Cape Froward, nay, extending even beyond the ſtreight

ſtreight to Cape Horn. The ſinuoſity on its Weſt-ſide is evident about the tropic of Capricorn, and to the Eaſt of its South-point are Tierra del Fuego, Staten Land, and the Falkland Iſlands.

'*Africa*, on its Weſt coaſt, has a great ſinuoſity to the North of the Line. The high rocks of its Southern extremity at the Cape of Good Hope are continued by a long range of high mountains running in the direction of North Eaſt from the Cape. Madagaſcar, and ſeveral ſmall iſlands, are to the Eaſt or North-Eaſt of its Southern extremity.

'*Aſia* terminates at Cape Comorin in a high, rocky point, formed by the extremity of a chain of the mountains of Gatte: beyond *Gambaya*, towards the river *Sind*, there is a ſinuoſity ſimilar to thoſe already mentioned; and on the Eaſt-ſide of Cape Comorin is the iſland of Ceylon.

'*New Holland* has a high rocky point on its ſouthern extremity, which, according to the accounts of Taſman and our laſt navigators, ſeems to be continued in a ſeries of mountains extending a good way up to the North. Whoſoever caſts a glance on Africa and New-Holland, muſt, upon the whole, be ſtruck with the ſimilarity of their general outlines; the ſinuoſity to the Weſt being very remarkable in both: and Eaſtward of New-Holland are the two large iſlands, which form New-Zeeland.'

Treating of *Fiery Meteors*, the author mentions a particular obſervation relative to lightning. The iſland of *St. Helena*, which is ſingularly circumſtanced with reſpect to its ſituation, and may be conſidered as a *phyſical point*, placed in the midſt of an immenſe ocean, is perhaps yet more diſtinguiſhable by a peculiarity which the author learned from ſome of the oldeſt natives of it; who aſſured him, that 'they had never obſerved a thunder ſtorm on their happy iſle. As the higheſt hills upon it,' the author adds, 'and all the rocks ſurrounding it, are a kind of *lava*, or vitrified flags of droſs, which I ſuppoſe, are, like all vitreſcent bodies, electric *per ſe*, or non-conductors; the electricity of the atmoſphere is perhaps not conducted by them, and cauſes therefore no exploſion.'

Suppoſing the *iſland* of St. Helena to be thus *inſulated* by nature, uſing the term in an *electrical* ſenſe—the author's ſuggeſtion cannot well be applied to the *ſea* ſurrounding it, which is undoubtedly a good *conductor*. He does not however inform us, whether the inhabitants ever perceive any flaſhes of lightning within the compaſs of their horizon, or neighbourhood. Dr. Franklin mentions his having been informed by ſome old ſea captains, that 'in croſſing the great ocean, they ſeldom meet with thunder till they come into ſoundings; and that the iſlands far from the continent have very little of it. And a curious obſerver,' he adds, 'who lived thirteen years at *Bermudas*, ſays there was leſs thunder there in that whole time, than he has ſometimes heard in a month at *Carolina* *.'

* *Experiments and Obſervations on Electricity*, Letter 4. § 56.

Though the *Aurora Borealis* be a very common phenomenon in the northern parts of the world, the author obſerves, that he had never heard or read of any one who had ſeen the *Southern Lights*, *(Aurora Auſtralis)*, before he and his companions perceived them. We ſhould judge that they are not ſo frequent as thoſe in the Northern Hemiſphere: at leaſt, the author declares, that though they ſpent three different ſeaſons in, or near the antarctic circle, they obſerved them only in February and March, 1773, on ſeven different nights. They were at that time in the latitude of 58°, or 60° South. Their appearance differed little from that of the Northern lights. They were ſometimes ſo tranſparent, that the ſtars could be obſerved through them; but at other times, the ſtream ſeemed to be white and opaque, and would not tranſmit the light of the ſtars.

Under the article of ſprings, the author deſcribes ſome at the iſland of *Tanna*, remarkable for their extraordinary heat, and which were ſituated ſo near the ſea, that they were ſometimes covered by it at high water. One of theſe raiſed Fahrenheit's thermometer up to 191 degrees; and in another, the mercury roſe to 202°. Nevertheleſs the water ſeemed to be very pure, or, at leaſt, had no metallic or earthy impregnation; for a ſolution of ſalt of tartar did not produce the leaſt precipitation. On aſcending a cliff, and digging a hole about a foot deep, the hot ſteams which aſcended raiſed the mercury to 210 degrees, or within two degrees of the boiling point. We ſhould obſerve, that theſe ſprings and ſteams were in the neighbourhood of a volcano.

The author found New Zealand, and the tropical iſles, rich in vegetable productions. Though his opportunities of examining the firſt of theſe countries were not frequent; the new ſpecies acquired there amounted to above 120: and he thinks there is great reaſon to ſuppoſe that, including both the iſles of New Zealand, a *Flora* of no leſs than 400 or 500 ſpecies might be collected there, eſpecially if the botaniſts had opportunities of examining the country at a more proper ſeaſon for ſuch inquiries than fell to his lot. The new vegetable acquiſitions made in the tropical iſles, amounted to about 220 ſpecies; and the collection of the known, or *Linnæan*, to 110 more, or 330 in the whole. This number, he thinks, might almoſt be doubled, on a more accurate ſearch, which muſt be the work of years, and not of a few days, as was the caſe with him and his aſſiſtants.

The number of new birds diſcovered in New Zealand was thirty-ſeven; the number of thoſe diſcovered in the Tropical iſles was forty-ſeven; the new ſpecies from the ocean, the ſouthern extremities of America, and the ſouthern lands, were upwards of twenty. The whole number is 104; of which one

half

half is aquatic. Beſides theſe, the author met with about thirty *Linnæan* ſpecies, of which above twenty are aquatic. The number of new birds, he obſerves, is aſtoniſhing, when compared with that of the known ſyſtem; and muſt prove what great expectations may be formed from thoſe continents that have not hitherto been much examined.

Notwithſtanding the difficulties attending the examination of the fiſh inhabiting the South Sea, from the want of expert fiſhermen, and other cauſes; yet the ocean in various places yielded ſeventy-four ſpecies unknown before; beſides about forty which have been deſcribed by *Linnæus*. The author thinks it highly probable, notwithſtanding theſe great additions made to the marine kingdom, that the remaining unknown treaſures are ſtill immenſe. On the whole, he concludes that the intire number of ſpecies in the greater claſſes of land and marine animals which were obſerved in the South Sea, amounts to between 260 and 270, of which about one third only were known before.

In the laſt chapter, as we have already intimated, the author enumerates and deſcribes the varieties, mental and corporeal, obſervable in that part of the human ſpecies which fell under his obſervation, in the countries ſituated in the Southern Ocean. He particularly diſtinguiſhes two great varieties of people; 'the one, more fair, well limbed, athletic, of a fine ſize, and a kind benevolent temper; the other, blacker, the hair juſt beginning to become woolly and criſp, the body more ſlender and low, and their temper, if poſſible, more briſk, though ſomewhat miſtruſtful. The firſt race inhabits *O-Taheitee*, and the *Society Iſles*, the *Marqueſas*, the *Friendly Iſles*, *Eaſter Iſland*, and *New Zealand*. The ſecond race people *New Caledonia*, *Tanna*, and the *New Hebrides*, eſpecially *Mallicollo*.'

O-Taheitee, and the adjacent *Society Iſles*, contain the moſt beautiful variety of the firſt race. The female part of it, in particular, is delineated by our philoſophical obſerver *con amore*; or in ſuch a manner as would make us rather inclined to ſuſpect that a younger draughtſman held the pencil, or at leaſt laid on the more glowing colours.

'The women,' ſays he, 'have an open chearful countenance, a full, bright, and ſparkling eye; the face more round than oval; the features arranged with uncommon ſymmetry, and heightened and improved by *a ſmile which beggars all deſcription*. The reſt of the body, above the waiſt, is well proportioned, included in the moſt beautiful, ſoft outline, and ſometimes extremely feminine.'—'The women are in general finely, nay delicately ſhaped. The arms, hands, and fingers of ſome are ſo exquiſitely delicate and beautiful, that they would do honour to a *Venus de Medicis*.'—The habit of walking bare-footed, however, 'has unfortunately deſtroyed that beautiful

figure in their legs, which are commonly large, and rather clumſy.'

The inhabitants of the *Marqueſas* conſtitute a variety next in beauty to thoſe of the *Society Iſles*; and the natives of the *Friendly Iſles* form a claſs little inferior, if not equal, in beauty, to the inhabitants of the *Marqueſas*. After expatiating on 'the ſoft, melting outline, the fine ſymmetry, and the delicate extremities' of the latter; and on 'the regular features, the roundiſh faces, the fine, full, and lively eyes, and the inexpreſſible ſmile' of the fair ones of the *Friendly Iſles*; the author ſingles out from the croud, and drops his handkerchief to, one of theſe laſt;—'A young girl of about ten or twelve years, with the moſt regular features, an oval face, and the ſweeteſt countenance; her eye was bright, lively, and *all ſoul*; her long black hair hung negligently down, and was ornamented with bunches of odoriferous flowers; her actions were eaſy, briſk, and free, &c.'

But the *Venus Otaheiteana* ſeems, upon the whole, to be the author's ſupreme and deſerved favourite; as much on account of the beauties of the mind as her perſonal attractions. He is indeed equally exuberant and eloquent in her praiſes.

'In O-Taheitee,' ſays he, 'and its neighbourhood, the women are poſſeſſed of a delicate organization, a ſprightly turn of mind, a lively, fanciful imagination, a wonderful quickneſs of parts and ſenſibility, a ſweetneſs of temper, and a deſire to pleaſe; all which, when found connected with primitive ſimplicity of manners, when accompanied with a charming frankneſs, a beautifully proportioned ſhape, an irreſiſtible ſmile, and eyes full of ſweetneſs and ſparkling with fire, contribute to captivate the hearts of their men, and to ſecure to them a juſt and moderate influence in domeſtic and even public affairs. We find the women eſteemed at O-Taheitee, and its neighbourhood; they mix in all ſocieties, and are allowed to converſe freely with every body without reſtriction, which enables them to cultivate their minds, and to acquire that poliſh, which afterwards contributes to improve the manners of their young men; for, as it is one of the chief points of female education, in theſe happy iſles, to learn the great art to pleaſe, they are inſtructed in all the means of gaining the affections of the males, of ſtudying every winning art, and of habituating themſelves to that ſweetneſs of temper which never fails to merit the return of attachment, of friendſhip and love. Their frequent ſongs, their dances, their innocent laughter, and humorous mirth, all conſpire to make the moſt laſting impreſſions upon the youths of the other ſex, and to cement an union which is diſſolved only by death.'

Our *Gravities* have perhaps dwelt longer on theſe Tropical beauties, than becomes ſuch philoſophical *Grey-beards* as ourſelves; but we may plead, as well on our own as the author's behalf, that

'*Old*

" *Old as we are, for Ladies' love unfit,*
" *The power of Beauty we remember yet.*" DRYDEN.

Neither ſhall we quit this ſubject till we have effaced, in ſome meaſure, the reproaches which have been ſo generally thrown out againſt the chaſtity of the *Otaheitean* ladies; whom the author gallantly vindicates in the following manner:

'The principles of chaſtity we found, in many families, exceedingly well underſtood and practiſed, to the great ſatisfaction of all thoſe Europeans in whoſe hearts lewdneſs had not yet effaced every notion of purity and morality. I have with tranſport ſeen many fine women, who with a modeſty mixed with politeneſs, which would have graced the moſt exalted characters of our polite nations, refuſe the greateſt and moſt tempting offers made them by our forward youths; often they excuſed themſelves with a ſimple *tirra tane*, "I am married," and at other times they ſmiled and declined it with *eipa*, "no." But it is neceſſary to obſerve, that a nation ſtill enjoying that juſt and noble ſimplicity of manners, living in large houſes with ſeveral families together, in the midſt of their children, cannot conceal certain actions, which none of our Europeans, who have feelings and breeding, wiſhed to commit in ſo great companies; this naturally makes all their children acquainted with tranſactions of which ſome European matrons perhaps may have no ideas, nor has love, and all its concomitant and moſt myſterious endearments, enjoyments, and conſequences, ever been ſtamped in theſe happy iſles with a notion of turpitude. Virtuous women hear a joke without emotion, which amongſt us might perhaps put ſome men to the bluſh. Neither auſterity and anger, nor joy and aſtaſy is the conſequence, but ſometimes a modeſt, dignified, ſerene ſmile ſpreads itſelf over their faces, and ſeems gently to rebuke the uncouth jeſter, for not being better acquainted with the purer enjoyments of modeſt and virtuous love, and with the practice of that reſpect which is due to thoſe who are its religious votaries.'

As we have frequently, in the former numbers of our Review, attended to what has been advanced relative to the extraordinary ſtature aſcribed to certain inhabitants of *Patagonia*, we ſhall terminate our extracts from this performance, by collecting into one point of view ſome of the author's principal facts and remarks relative to this ſubject.

Paſſing over ſuch obſervations of voyagers here recapitulated, as have been already given in many preceding parts of our journal, we ſhall proceed to obſerve, after the author, that of the people at the entrance of the *Magellanic Strait*, M. de Bougainville found none below five feet ten inches (reducing his meaſures to the Engliſh ſtandard), and none above ſix feet two inches; but the people of the *Etoile* had ſeen ſeveral in a preceding voyage, ſix feet four one-half inches high. *M. de la Giraudais* affirms, that the leaſt of theſe people whom he ſaw in 1766, were above five feet eleven inches high. M. Duclos Guyot, in the *Eagle frigate*, declares, that the ſhorteſt of the people ſeen by him, the ſame year, wanted ſcarce more than half an inch of meaſuring

ſuring ſix feet. In the more interior parts of South America, as appears from the accounts of Mr. Falkner*, who ſpent ſeveral years among the nations there, are tribes of a ſtill greater ſize. He deſcribes the great *Cacique*, Cangapol, who reſided at *Huichin* upon the *Black River*, as being above ſeven feet high; becauſe, on tiptoe, he could not reach to the top of his head. He adds, that he did not recollect ever to have ſeen an Indian that was above an inch or two taller than *Cangapol*, whoſe brother was only about ſix feet high. Theſe brethren belonged to the tribe of the *Puelches*, who, as well as the other Patagonian tribes, ſeldom reſort to the ſea, or the neighbourhood of the Straits of Magellan, and are therefore little known to the few navigators who touch at theſe places.

It may appear ſtrange, ſays the author, that a whole nation ſhould preſerve this remarkable tall ſtature; but we are not to form a judgment, in this caſe, from what paſſes among ourſelves, where the conſtant intercourſe with foreigners, and other cauſes, make it next to impoſſible to preſerve the purity of races without mixture. The Patagonian tribes, on the contrary, live in a country little frequented by other nations, and have very little intercourſe with their neighbours, the Spaniards in *Chili*, and *Rio de la Plata*. Their food, climate, and exerciſe likewiſe concur to perpetuate the national character with reſpect to ſtrength and tallneſs, thus uninterruptedly preſerved by their conſtant intermarriages among themſelves. They procure their livelihood, with great facility, by the ſalutary exerciſe of the chace, and at the ſame time poſſeſs numerous herds, in a country rich in paſture, and of immenſe extent.

The author confirms his reaſonings on this ſubject by a curious inſtance in our Northern climate. 'The guards of the late king, Frederick William of Pruſſia, and likewiſe thoſe of the preſent monarch, who all are of an uncommon ſize, have been ſtationed at *Potzdam* for fifty years paſt; a great number of the preſent inhabitants of that place are of a very high ſtature, which is more eſpecially ſtriking in the numerous gigantic figures of women. This certainly is owing to the connections and intermarriages of the tall men with the females of that town.'

The author having thus ſtated both the probability and reality of the exiſtence of a tall tribe of men in Patagonia, from reaſoning as well as reſpectable teſtimony, takes leave of the ſubject with a remark, that 'it is as unjuſt as it is illiberal, to rail at thoſe who are ſtill of opinion, that ſuch tall people are found on the extremity of South America.'

From the foregoing extracts the reader will be enabled, in ſome meaſure, to judge of the kind and degree of information

* *Deſcription of Patagonia*, p. 30. 111, 112.

and

and entertainment to be expected from the perusal of this work. Those in particular who take a delight in studying the varieties of the human form and character, and the various modifications which they receive from climate, situation, and other local circumstances, will read the author's observations on these subjects with pleasure; especially as they are not founded on the crude and superficial accounts of voyagers, who have, in general, bestowed little attention on these subjects; but are, for the most part, the result of the author's own immediate investigation; improved however by the analogous observations of those writers who have treated most successfully on the Philosophical History of the Human Species. B..y.

ART. II. *The Travels of Hildebrand Bowman Esq; into Carnovirria, Taupiniera Olfactaria, and Auditante, in New Zealand, &c.* Written by Himself. 8vo. 5s. Boards. Cadell. 1778.

THE Travels of the late Mr. Lemuel Gulliver, of facetious and satirical memory, into strange countries, have given the hint to *Hildebrand Bowman, Esq*; to travel likewise in quest of unknown lands, for the purpose of astonishing, amusing, instructing, or reforming us who stay at home, by a relation of the marvellous and edifying events which befel him. He presents himself to us in the guise of a midshipman on board the *Adventure*; and as one of the very party, who were all, except himself, cut off by the cannibals of New Zealand, or *Carnovirria*. Having escaped the fate of his companions, and lain *perdue* while he saw them eaten by the savages, he flies into the woods. From this æra the marvellous part of his travels commences, and he enters on the plan of his apocryphal peregrinations.

This plan is principally founded on circumstances relative to some of the senses. Thus, he first finds a people who burrow in the earth, and whose eyes resemble those of the mole. To the country inhabited by them he gives the name of *Taupiniera*. He next meets with the *Olfactarians*, or a nation endowed with excellent noses, equalling those of our best pointers; and afterwards with the *Auditantines*, who, the reader will naturally suppose, had good ears, or as the author thinks proper to call them, *Chromatic* ears. He next has the good fortune to meet with a people, on whose manners, laws, religion, &c. he largely expatiates. Their principal singularity, it seems, was the possession of an additional, or *sixth* sense; by which the author means the *sense of conscience*, or the *moral sense*—[c] some glimmerings of which there are in other nations, but they are so slight, that they have been almost intirely overlooked.[A]

Our traveller gives the title of *Bonhommica* to the country inhabited by these gifted personages; who, the reader will readily divine,

divine, are a very good ſort of people, poſſeſſed of an excellent police, and good laws, though they have very little occaſion for them; except in caſes of too great intricacy to be unravelled by the *moral ſenſe*. Their whole code is compriſed in a ſmall *octavo*, and the office of a judge is a perfect ſinecure.

As an account of a people who are *ſo very good* muſt be rather tame and ſpiritleſs, the author at laſt takes care to travel in queſt of a contraſt to them, which he finds in the country of *Luxo-Volupto*; the inhabitants of which poſſeſs the ſenſe of *taſte*, or guſtation, as well as all the organs of ſenſuality, in an exquiſite degree. Here we find plenty of turtle-eaters, lawyers, quacks, *demireps*, with wings ſprouting from their ſhoulders—with perſons, in ſhort, poſſeſſing in the higheſt perfection, and indulging, every ſenſe except the *ſixth* above mentioned. In ſhort, the author depicts, as plainly as he can—indeed too plainly and tritely—the preſent manners of our own dear country, under the ſemblance of this part of the *Terra Auſtralis*.

Though Lemuel Gulliver, it is now well known, was married, it does not appear that he ever had any legitimate offſpring. Be that, however, as it may, we cannot honeſtly afford Squire Bowman any higher praiſe than that he may poſſibly be one of his diſtant kin. *Lemuel* ſhot with a much longer and ſtronger *bow* than *Hildebrand*, though his travelling name be *Bowman*.

B...

ART. III. *Relation ou Notice des derniers Jours de M. J. J. Rouſſeau, &c.* An Account of the circumſtances preceding and attending the Death of M. Jean Jacques Rouſſeau, &c. By *M. Le Begue du Preſle*, Doctor of Phyſic, and Cenſor Royal; and J. H. de Magellan, F. R. S. and of the Royal Academy at Madrid, and Correſpondent of the Royal Academy of Sciences at Paris. 8vo. 1 s. 6 d. White. 1778.

THOSE, and certainly their number is not ſmall, who have taken pleaſure in peruſing the works, and contemplating the ſingular, though eſtimable character, and the various fortunes, of the late celebrated philoſopher of Geneva, will think themſelves obliged to the joint authors of this publication, for gratifying their curioſity and feelings, by the communication of ſome authentic particulars reſpecting the laſt ſcenes of his chequered life.

For the firſt part of it, they are indebted to *M. Du Preſle*, who appears to have been his confidential friend, and to have been induced to draw up his *Relation* with a view, at leaſt in part, of putting a ſtop to the injurious reports propagated, either through malice or ignorance, to the diſadvantage of his deceaſed friend. The latter part contains other intereſting particulars, for which the public are obliged to Mr. Magellan, a gentleman well

well known throughout the philoſophical world, who had the pleaſure of paſſing ſome time with M. Rouſſeau, at his laſt retreat at *Ermenonville*, the ſeat of the Marquis de Gerardin; who has there realiſed thoſe precepts, on '*The Compoſition of Landſcapes*,' which he laid down in a work that furniſhed an article for our laſt Appendix*. To gratify, in part, the curioſity of our Engliſh readers, we ſhall extract a few circumſtances from both theſe relations, beginning with thoſe communicated by M. Du Preſle.

M. Rouſſeau, feeling himſelf not ſo well qualified as formerly to copy muſic neatly, and with expedition, and finding his abode in Paris too expenſive, had accepted of a delicious retreat, worthy of him and of the propoſer, generouſly offered him by the Marquis de Gerardin, at his country-ſeat above mentioned, where he had eſtabliſhed himſelf in May laſt, together with his wife, and their maid-ſervant. In this happy *aſylum*, and in the ſociety of an amiable family, he enjoyed a ſtate of tranquility both of mind and body, to which he had long been a ſtranger, paſſing a great part of the day in botaniſing in the extenſive and various grounds of the Marquis; at other times aſſiſting at the family concerts, or teaching the Marquis's children to ſing ſome of his compoſitions, &c. Happy in his new reſidence, he had engaged the author to bring him ſome books of travels, to amuſe his wife and maid during the long winter nights, when the family would be in town; and meditated the proſecution of ſome works which he had begun, particularly the *Opera of Daphnis*, and the continuation of *Emilius*.

He had not enjoyed this retreat, and theſe proſpects, ſix weeks, when, preparing to go out, after having breakfaſted on ſome coffee, of *which his wife and maid partook*, on the ſecond of July laſt, he was ſuddenly ſeized with pains, particularly in his head, which came by fits, and put an end to his life in an hour and a quarter. On being diſſected, as he had particularly requeſted, a large quantity of *ſerum* was found extravaſated between the brain and its membranes †.

The following extract from Mr. Magellan's part of this performance contains an affecting narrative, and at the ſame time exhibits a characteriſtical ſpecimen of the well known and extreme ſenſibility of M. Rouſſeau.

The converſation, ſays Mr. Magellan, happened to turn on the misfortunes of human life; and on this occaſion, I men-

* See Appendix, vol. lviii. p. 561.

† We have been informed by a gentleman who has viſited Ermenonville, ſince the death of M. Rouſſeau, that his *Urna ſepulchraſis*, or *Mauſoleum*, will adorn one of the fine groupes or iſlands of that agreeable ſpot,

tioned

ART. IV. *The Hiſtory and Topographical Survey of the County of Kent.* Containing the Ancient and Preſent State *of it*, Civil and Eccleſiaſtical; collected from public Records, and other the beſt Authorities, both manuſcript and printed; *and* illuſtrated with Maps, *and* Views of Antiquities, Seats of *the* Nobility and Gentry, &c. By Edward Haſted, of Canterbury, Eſq; F. R. S. and S. A. Vol. I. Folio. 2 l. 12 s. 6 d. ſewed. Canterbury printed for the Author, by Simmons and Kirkby. 1778.

THIS is a moſt laborious and expenſive undertaking; yet it contains very little in proportion to its bulk, to gratify thoſe readers who may be more inquiſitive after the natural hiſtory and antiquities of the county, than the deſcents and family hiſtories of the private landholders. For though, under every pariſh, there are profeſſed departments for the natural hiſtory, botany, antiquities, preſent ſtate, and eccleſiaſtical juriſdiction; yet theſe particulars are ſo detached and ſo very brief, that they are in a manner loſt amidſt loads of dry tedious genealogical details of the lords of manors, births, marriages, deaths, inheritances, alienations, and coats of arms. Genealogical and armorial collections have a local importance, and a partial value among particular claſſes of readers; but theſe perſonal anecdotes may, by the labour employed in ſearching for them, engage too much of the writer's attention. They are, under due reſtriction, proper materials to arrange in an appendix, or to compoſe occaſional notes; but ought not to overwhelm and ſmother the general ſubject.

The author's declared motive for the copiouſneſs of theſe family details, is ſomewhat curious; the improvement being referred to their living deſcendants, in a ſtyle that will ſcarcely be accepted as a compliment by the preſent gentlemen of the county:

'I may, ſays Mr. Haſted, by ſome few, perhaps, be thought too prolix in my genealogies of families, but I own, I by no means conſider them in that trivial and uſeleſs light that many do. Men, whoſe anceſtors have been famed for their public virtue and patriotiſm, for the glorious actions they have performed for their ſovereign and country, or for their proficiency in philoſophy, learning, or the polite arts, are frequently ſtimulated to imitate their bright and worthy examples. Shame of degenerating from the reputation their families hold in the preſent eſtimation of mankind, frequently deters them *(if they have any ſhame left in this age of effrontery)* from committing baſe and unworthy actions, actions unworthy of thoſe whoſe blood ſtill fills their veins. Relationſhip of family, extended by the preſervation of pedigrees, promotes a chain of ſociety and good-will that affords often aſſiſtance and ſupport to every link of it.'

The living are frequently complimented at the expence of the dead, but it is not ſo uſual to flatter the dead at the expence of the living. Complaints of the *preſent* age, have indeed been

tioned the terrible events, of which I had been an eye-witneſs, that attended the great earthquake at Liſbon, in 1755; where I ſaw all ranks and conditions confounded in an inſtant, the intire ruin of fortunes, and a great city univerſally plunged into mourning and deſolation.

'M. Rouſſeau fixed his eyes upon me, 'What, ſays he, Were you there at that time? Yes, anſwered I; and I never recollect this dreadful event without ſhuddering with horror.' —'The ſight of ſome of my own particular friends, involved in the public deſtruction, aggravated my grief to a degree which I am incapable of expreſſing. Among others, I recollect one particular accident, the remembrance of which retraces the moſt affecting picture to my imagination.

'A citizen of Liſbon happened to be from home, when the third ſhock brought down the greater part of thoſe houſes, the walls and foundations of which had been looſened by the two preceding ſhocks. As ſoon as he had time to reflect, he haſtened to the relief of his wife and children, whoſe fate he dreaded. Agitated by this apprehenſion, he climbs over the ruins with which the ſtreets were choaked up; and his courage was redoubled on finding his houſe ſtill ſtanding, though the doors and windows were cloſed up by the ruins of the buildings oppoſite to it. He called out aloud to his family, and had the pleaſure of being anſwered by them; though they had it not in their power to get out, as every opening was blocked up.

'The unfortunate man immediately fell earneſtly to work, to remove the rubbiſh; intreating thoſe who paſſed by to aſſiſt him, in making a hole through which his family might effect their eſcape from this kind of tomb. Unhappily, the flames burſt out from a houſe ſo near his own, that nothing remained for him, but to join his cries and tears to thoſe of his family, who were burnt alive in his ſight.—At theſe words, M. Rouſſeau, who had been very attentive to the whole of this recital, made a ſudden turn to one ſide; and, as if he had been ſtruck by lightning, remained motionleſs for ſome time. It is impoſſible for me to give the reader any idea of his phyſiognomy at that inſtant: it perfectly expreſſed what was paſſing within him.'

We are ſorry to learn from this publication that, though M. Rouſſeau may have left behind him ſome ſlighter performances, he had not finiſhed any conſiderable work, excepting one, under the title of his *Memoirs*, or *Confeſſions*; in which he has not concealed, ſays M. du Preſle, 'any of his thoughts or actions, whether praiſe-worthy or blameable.' But the publication of this performance is not ſoon to be expected; unleſs thoſe perſons who are in poſſeſſion of copies of it ſhould betray their truſt, by publiſhing it before the time which had been fixed by the writer.

B...y's Art.

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current in *all* ages, among men of narrow conceptions; and if we ſuppoſe there have always exiſted human errors expoſed to animadverſion, which cynical cenſurers improve to ſlanderous libels, the charitable inference will be, that the preſent gentlemen of Kent may have no more "effrontery" than their forefathers: and that they may all hope in due time, to be intitled to a full ſhare of Mr. Haſted's beatification.

The moſt intereſting part of this work, is that introductory portion intitled the "General Hiſtory of Kent," from which we could have ſelected various paſſages for the entertainment of our readers; but the generality, perhaps, would prefer the article of *natural hiſtory*, in the hundred of *Somerton*, which gives us a deſcription of *Tunbridge Wells*.

'The medicinal waters, commonly called Tunbridge Wells, lie at the ſouth eaſt corner of the pariſh of Speldhurſt, ſo near the county of Suſſex, that part of them are within it.

'The efficacy of theſe waters is reported to have been accidentally found out by Dudley *Lord North*, in the beginning of the reign of James I.—and that he was entirely cured of a lingering conſumptive diſorder, by the uſe of them.

'The ſprings which were then diſcovered, ſeem to have been ſeven in number, two of the principal of which were ſometime afterward, by Lord Abergavenny's care, incloſed, and were much reſorted to by many of the midling and lower ſort, whoſe ill health had real occaſion for the uſe of them.—Queen Henrietta Maria, wife of Charles I. having been ſent hither by her phyſicians, in 1630, for the re-eſtabliſhment of her health, ſoon brought theſe waters into faſhion, and occaſioned a great reſort to them, from that time. In compliment to her, Dr. Lewis Rowzee, [of Aſhford in this county] in his treatiſe on them, calls theſe ſprings *the Queen's Wells*. This name laſted but a ſmall time, and they were ſoon afterwards univerſally known by that of *Tunbridge-Wells*.

'The town of Tunbridge being five miles diſtant from the Wells, occaſioned ſome few houſes to be built in the hamlets of *Southborough* and *Ruſthall*, for the accommodation of the company reſorting hither. This place now becoming faſhionable, was viſited by numbers for the ſake of pleaſure and diſſipation, as well as for the cure of their infirmities; and ſoon after the *reſtoration*, every kind of building for public amuſements, was erected at the two hamlets abovementioned, lodgings and other buildings were built at and near the wells, the ſprings themſelves were ſecured, and other conveniences added to them.

'In 1664, the Queen came here, by the advice of her phyſicians, in hopes of re-inſtating her health, which was greatly impaired by a dangerous fever; and her being perfectly cured by theſe waters, greatly raiſed their reputation; and the company increaſing yearly, it induced the inhabitants to make every accommodation for them adjoining to the wells, ſo that both Ruſthall and Southborough became deſerted by all but their native inhabitants.

'The

'The Duke of York, with his Dutcheſs, and the two princeſſes their daughters, viſited the wells in 1670, which brought much more company to them than uſual; and the annual increaſe continuing, it induced the Lord of the manor to think of improving this humour —to his own profit, &c. He entered into an agreement with his tenants, and hired of them the herbage of the waſte of the manor, for the term of 50 years, at the yearly rent of ten ſhillings to each tenant; and then erected ſhops and houſes on or near the walks and ſprings—by which means *Tunbridge-Wells* became a populous and flouriſhing village.—A *Chapel* was built in 1684, by ſubſcription, on ſome ground given by the Lady Viſcounteſs Purbeck;—and adjoining to the chapel is a *charity ſchool*, for upwards of 50 poor boys and girls; which is ſupported by collections at the chapel doors, two or three times in a year.

'About the year 1726, the building-leaſe, which had been granted, as above, expiring, the tenants of the manor claimed a ſhare in the buildings, as a compenſation for the loſs of the herbage which was covered by his houſes. This occaſioned a long and expenſive law-ſuit; which was at laſt determined in favour of the tenants, who were adjudged to have a right to a third part of the buildings then erected on the eſtate, in lieu of their right to the herbage; upon which all the ſhops and houſes which had been built on the manor waſte, were divided into three lots, of which the tenants were to draw one, and the other two were to remain to the Lord of the manor. The lot which the tenants drew was the middle one, including the aſſembly room on the public walk, which has turned out much the moſt advantageous of the three.'

The above-mentioned legal deciſion, in favour of the tenants, is a circumſtance which ought to be univerſally known, throughout every *manor* in this kingdom; in which the rights of the *homage* are not always duly reſpected. But, indeed, it is ſhameful that this odious tenure of *copyhold*, the hateful remains of the old ſlaviſh feudal ſyſtem, is ſtill ſuffered to exiſt in a FREE country,—*as this is called.*

Since the year 1740, in which the regulation of the wells, walks, buildings on the waſte, &c. was ſettled by act of parliament; ſeveral of the royal family, we are told, have honoured Tunbridge Wells with their preſence; and ſuch numbers of the nobility, &c. annually reſort to it, that it is now in a moſt flouriſhing ſtate, having great numbers of good houſes built for lodgings, and every other neceſſary accommodation for the company. Its cuſtoms are ſettled, its pleaſures regulated, its markets well ſupplied, at reaſonable rates, with every kind of food, and every convenience added that can contribute to give health and pleaſure.

'The whole neighbourhood of Tunbridge Wells abounds with ſprings of mineral water, but as the properties of all are nearly alike, only thoſe two which at the firſt diſcovery of them were adjudged the beſt, are held in any particular eſtimation.

'Theſe two wells are incloſed with an handſome triangular ſtone wall; over the ſprings are placed two convenient baſons of Portland ſtone, with perforations at the bottom, through which they receive the water, which at the ſpring is extremely clear and bright. Its taſte is ſteely, but not diſagreeable. It has hardly any ſmell, tho' ſometimes, in a denſe air, its ferruginous exhalations are very diſtinguiſhable. In point of heat it is invariably temperate, the ſpring lying ſo deep in the earth, that neither the heat of ſummer, nor the cold of winter affects it.

'When this water is firſt taken up in a large glaſs, its particles continue at reſt till it is warmed to nearly the heat of the atmoſphere —then a few airy globules begin to ſeparate themſelves, and adhere to the ſides of the glaſs; and in a few hours a light copper-coloured ſcum begins to float on the ſurface, after which an ochreous ſediment ſettles at the bottom.'—Remember, reader, that we are tranſcribing the author's words.

'Long continued rains ſometimes give the water a milky appearance, but do not otherwiſe ſenſibly affect it.

'From the experiments of different phyſicians, it appears that the component parts of this water are, ſteely particles, marine ſalts, an oily matter, an ochreous ſubſtance, ſimple water, and a volatile vitriolic ſpirit too ſubtile for any chemical analyſis. In weight it is, in ſeven ounces and a quarter, four grains lighter than the *German Spaw* (to which it is preferable on that account) and ten grains lighter than common water. It requires five drops of *Oleum Sulphuris*, or elixir of vitriol, to a quart of water, to preſerve its virtues to a diſtance from the ſpring.

'This water is ſaid to be an impregnation of rain in ſome of the neighbouring eminences which abound in iron mineral, where it is further enriched with the marine ſalts, and all the valuable ingredients which conſtitute it a light and pure chalybeate, which inſtantly ſearches the moſt remote receſſes of the human frame, warms and invigorates the relaxed conſtitution, reſtores the weakened fibres to their due tone and elaſticity, removes thoſe obſtructions to which the minuter veſſels of the body are liable, and is conſequently adapted to moſt cold chronical diſorders, lowneſs of ſpirits, weak digeſtions, and nervous complaints.

'The hamlet of Tunbridge Wells, is ſituated partly in Tunbridge and Speldhurſt pariſhes in this county, and partly in Fant pariſh, in Suſſex; and conſiſts of four little villages, named *Mount Ephraim*, *Mount Pleaſant*, *Mount Sion*, and the *Wells*: all together form a conſiderable town, but the laſt is the centre of buſineſs and pleaſure; for there, beſide the wells themſelves, the market, the aſſembly rooms, the public parades, the chapel, &c. are ſituated.

'The trade of Tunbridge-Wells is ſimilar to that of the *Spa* in Germany, and conſiſts chiefly in a variety of toys made of wood, commonly called *Tunbridge ware*, which employs a great number of hands. The wood principally uſed for this purpoſe is *beech* and *ſycamore*—with yew and holly in-laid.'

For ſome other particulars relative to Tunbridge Wells, we may refer our readers to the new edition of The *Tour through Great Britain.*

Of

Of this very fine county we have had more ample deſcriptions than any other ſhire in the kingdom can boaſt. *Lambarde's* PERAMBULATION, *Somner's* Treatiſe of the Roman Ports, &c. in Kent, *Kilburne's* TOPOGRAPHY, and *Philipott's* VILLARE CANTIUM, were all publiſhed in the courſe of the laſt century; ſince which we have had *Harris's* Hiſtory of this county: and now comes Mr. *Haſted*, furniſhed with many additional materials, from the manuſcript collections of the late Dr. *Thorpe* of Rocheſter, Mr. *Edmonſon* of the Herald's Office, and the late Mr. *Lewis* of Margate, (author of the Hiſtory of the Iſle of Thanet) &c &c. beſide the various public repoſitories, which our author aſſures us in his preface, he has carefully conſulted. In fine, he declares his compilation to be the reſult of twenty years conſtant labour and aſſiduity.

This volume, for a *ſecond** is expected to complete the ſurvey, is furniſhed with good indexes of perſons and places. Theſe are eſſentially requiſite to all voluminous works, and for reaſons already hinted, no one could require ſuch aſſiſtance more than the performance now under conſideration. The engravings with which this compilation is decorated, are numerous, and, for the moſt part, very elegant. **N.**

* The part of the county deſcribed in this firſt volume, extends no farther eaſtward than Rocheſter.

ART. IV. *Preſent ſtate of Huſbandry in Scotland*; Extracted from Reports made to the Commiſſioners of the annexed Eſtates, and publiſhed by their Authority. 2 vols. 8vo. Edinburgh, printed for Cadell in London. 10s. 6d Boards. 1778.

GREAT is the power of genius! Aided by this divine aſſiſtant, *Shakeſpear* has formed a new creation, and has been able to render even abſurdities delightful. By the help of this all-powerful magician, *Sterne*, perforce, draws after him thoſe readers, whoſe judgments condemn, while their affections acquit, that excentric wanderer. By the help of the ſame inviſible agent, *Arthur Young*, though not a great proficient in agriculture, has publiſhed more books on that ſubject than any other author; and as theſe books, being plauſibly written, are very generally read, it is natural to expect that others will attempt to follow him in the new road he has marked out for himſelf. The writer before us ‡, is the firſt avowed imitator of this rural traveller, that hath fallen under our review; and as we expect that others will follow in the ſame career, we ſhall here hazard a few remarks that may be of uſe to theſe Touriſts, if duly attended to.

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‡ Mr. Andrew Wight, of Ormiſton in Eaſt-Lothian,—as we learn from the preface

The firſt is, that as a great part of the praiſe given to Mr Young ariſes from the originality of his plan, his followers can hope to receive no honour on that ſcore, and muſt either make up for that deficiency by ſome excellence which his works do not poſſeſs, or expect a very inferior degree of applauſe.

We would next caution them againſt imitating that writer in his bold, deciſive, dictatorial manner, on all occaſions: for although his readers are in general diſpoſed to attribute ſome of theſe defects *in him*, to a natural vivacity of temper which he found difficult to repreſs, the ſame indulgence will not be extended to an imitator. Nor ought it to be ſo; for we know of no defect that would be attended with worſe conſequences, than the indulgence of that diſpoſition among writers on agriculture. This we have always conſidered as the moſt material defect of Mr. *Young*'s writings; and although we are diſpoſed to allow Mr. Y. the higheſt degree of applauſe for his ingenuity, and ſtill more for his candour, in acknowledging his errors when he once obſerves them; yet we cannot help ſtill conſidering it as a problematical queſtion, whether the country has been more benefited or hurt by the poſt-chaiſe writings of that ingenious projector; for it does not appear to us certain, that the embarraſſments into which young practitioners in agriculture may be thrown, by adopting the vague reaſoning and ill founded modes of practice, ſo boldly recommended by that rapid writer, will be counterbalanced by the encreaſed attention that will be beſtowed upon agriculture, by gentlemen of fortune, in conſequence of his ſpirited and popular performances. Agriculture, we are convinced, can never be practiſed with advantage, but by thoſe who *live* by that profeſſion; nor can any others than *actual* farmers diſtinguiſh with accuracy, the truly profitable modes of practice from thoſe that are leſs ſo; becauſe, it is they alone who ſee things with their own eyes, and are under the neceſſity of regulating their operations by the returns they draw from the ſoil. But it is well enough known, that few of this claſs of men have been much benefited by any of Mr. Young's works. We ſuggeſt this, not with a view to injure an author whoſe talents we admire, and whoſe intention we are ſatisfied is upright, but merely as a caveat to his imitators, as well as to his readers in general, to warn them of the danger of following him, in that brilliant but dangerous career which he has begun. Unfortunately for the intereſt of agriculture, thoſe writings which are the moſt brilliant, and ſeem to diſcover the greateſt ſhare of genius, uſually are, and neceſſarily muſt be, the leaſt uſeful. The perfection of that art depends on a continual attention to many particulars, which, as they are toilſome in practice, require a tedious minuteneſs of detail in deſcription, that is but ill calculated for

ſatisfying the deſires of thoſe who wiſh to advance with rapidity. But the writer who advances boldy; who deals in general maxims, which ſeem to indicate an univerſal knowledge; diſdaining the minutiæ of detail, as trifling and inſignificant; appearing himſelf as a man of ſuperior genius, who looks down with contempt upon the more humble plodders, who cautiouſly adhere to experience as their ſureſt guide;—ſuch a man promiſes to make his pupils ſhine among their equals, even as he himſelf ſeems to be exalted above his fellow labourers.

We ſhall only mention one other defect to which theſe agricultural travels, are neceſſarily ſubjected. The moſt valuable part of theſe performances, muſt be the account of the practice and improvements of individuals, collected as they occur in the tour: but is it not plain, that theſe accounts muſt of neceſſity be extremely inaccurate, and on many occaſions erroneous. The traveller muſt always take theſe accounts from the improver himſelf; and although ſome men may be *able* to give an exact detail of their practice, yet ſuch people are ſeldom to be found, and thoſe are ſtill more rarely to be met with, who are *willing* to do it. Vanity, ignorance, whim, all tend to influence the narrator, ſo as to make him exaggerate or diminiſh certain particulars that tend to diſguiſe the truth, ſo that facts thus collected are but little to be relied on. Even where the writer himſelf gives the account of what he ſees, the reader is in danger of being miſled: for there is a degree of rudeneſs that is ſhocking to humanity, in publiſhing to the world, the defects in the practice of a man, who has hoſpitably lodged and kindly entertained the writer. On this account, theſe defects muſt be ſuppreſſed, or ſo palliated as to appear to the reader in the moſt favourable light. But this is not the way to attain true knowledge.

The work before us conſiſts properly of three parts. The firſt is a ſurvey of ſeveral baronies, that are under the management of the commiſſioners of the annexed eſtates in Scotland, containing an account of their preſent ſtate, with directions for their further improvement; by Mr. Wight. The ſecond is an account of the practice of many gentlemen and farmers, in the counties of Fife, Forfar, Kincardine, Perth, Clackmannan, Eaſt-Lothian, Berwick, Roxburgh, Dumfries and Tweeddale. The third, is an appendix, containing a particular account of the improvements by Lord Kaims, at Blairdrummond, with a variety of miſcellaneous remarks by that public ſpirited magiſtrate.

In the firſt part, the author diſcovers a conſiderable ſhare of agricultural knowledge, and ſuggeſts many things that deſerve to be attended to by thoſe for whom they are deſigned; but we are very far from thinking that his directions are ſo faultleſs, as to deſerve to be implicitly followed, or to ſerve as a model

for compoſing a code of compulſatory laws for the farmer which he ſeems to think is, in ſome caſes proper. It would exceed the limits of a Review-article, were we to enter into a minute diſcuſſion of all the particulars to which we could object on this occaſion. We ſhall barely mention a few circumſtances of great importance, that have ſcarcely been attended to by him, although they are of the moſt material conſequence in influencing the farmer's operations.

The firſt of theſe is, the ſtate of markets. This article has not indeed been entirely overlooked, but it has been much more ſlightly attended to than it ought to have been. It is not enough that a market-town be within a moderate diſtance of a farm; for unleſs that market-town be ſo conſiderable as to furniſh numerous dealers in grain, &c. who are able to purchaſe the whole of the produce that can eaſily be brought to the market at all times, the farmer may be often at a loſs for buyers when he is at the gates * of the market town. Even if the market ſhould be tolerable, ſo long as the neighbouring country is unimproved, that is not a ſufficient reaſon for thinking it would continue ſo, if the fields around were brought into better culture, and much more grain raiſed than formerly. In this caſe, new markets muſt be provided, or the farmer would be diſtreſſed for want of purchaſers.

Another article on which our author has beſtowed too little attention, is the ſtate of the roads. For, unleſs roads are ſo good as to be paſſable with loaded carriages, not only in ſummer, but in winter alſo, when the grain muſt be carried to market, it would be folly to cultivate this ſpecies of produce, to any conſiderable degree.

A third article, to which our author does not ſeem to have duly attended, is the ſtate of the leaſes. On this head, we do not recollect that he has made a ſingle remark, although it is certain, that in a propoſal for improving bad fields, this is a moſt neceſſary circumſtance to be attended to. Directions which ſeem to have little reference to theſe particulars, muſt in courſe be extremely defective.

Should a practical farmer examine with attention, the plan of improvements propoſed for the barony of Stobhall, he would find much to object to in the diſtribution of labour, proportioning the different kinds of grain, the proviſion of food for beaſts, and many other articles. Theſe particulars we mention, with a view to diſcredit the ſyſtem of preſcribing conditions to tenants, which, if done with the utmoſt caution, even by men *of judgment and diſcretion*, but who have never been exactly in the ſame ſituation with thoſe for whom they make regulations, muſt be extremely defective, and therefore, will naturally tend

* Gates have been common at the entrances of market-towns in Scotland.

to

to deſtroy that ſpirit of induſtry and of improvement they were intended to promote: how exceedingly pernicious then muſt it prove, when theſe directions are dictated by *imbecillity* and *ignorance!* Mr. Wight himſelf gives a ſtriking inſtance of the futility of theſe regulations, by ſhowing, that a landlord (the Earl of Strathmore) who had preſcribed a rotation of crops, that Mr. W. thought very judicious, found it neceſſary in a few years to alter it, (ſee vol. i. p. 298.): It was lucky for the tenant that the proprietor was a man of ſenſe, had it been otherwiſe, the tenant would have probably found it impoſſible to obtain the ſmalleſt alteration of the courſe, however pernicious it might have been.

The ſecond part of this work, is of the ſame nature with Mr. *Young*'s tours, a regiſter of ſuch modes of practice in agriculture, as obtained the attention of the traveller in his journey through thoſe parts of Scotland already enumerated. The narration here is more dry, and leſs diverſified with adventitious matter than in Mr. Young's works; nor do we obſerve ſo many excentric flights, or fanciful ſchemes, as in that writer. But even here we frequently meet with obſervations delivered by the author with great ſeeming certainty, where we think there is much room for doubting: at leaſt, for our parts, we ſhould have been better pleaſed, had we been informed of the cauſes that have induced the author to ſpeak with ſo little heſitation on ſubjects which have not yet been publickly demonſtrated to be unexceptionably decided. The following are a few of the particulars of this kind, ſelected from a great number of others.

'Paring and burning, he obſerves, does well where the under ſtratum inclines to clay; but does miſchief in a thin ſoil; *becauſe it deſtroys the only ſoil that there is**. Is it certain, that burning is always deſtructive of thin ſoils? We have reaſon to think, that experience does not confirm the remark: and we ſuſpect, it is only from theory, and the ſingle experiment there mentioned, that the writer here ſpeaks. In this caſe, it would have been more proper to *doubt* than peremptorily to *decide*. Burning may conſume the fibres of plants in the ground; but unleſs the ſoil be of the nature of peat, or ſome other inflammable ſubſtance, it will not be conſumed. We know not of any kind of genuine earth that can be conſumed by fire; ſo that in other ſoils as well as clay, the whole of the ſoil itſelf muſt remain after the burning. It may indeed be altered in ſome caſes by the action of fire; but there is at leaſt, equal reaſon to think that the alteration is for the better.

* Vol. i. p. 147.

Again. " It may be added, that it is a great deception to think, that ploughing down a green crop is beneficial to ground as a manure *.' Here again, we look for experiments to confirm the aſſertion. Mr. Peters † affirms, with equal poſitiveneſs, that this is a moſt powerful manure, but does not produce any deciſive experiments in confirmation of his aſſertion. Mr. W. does not attempt to produce *any* experiments, ſo that the bewildered reader is left at a loſs how to judge. We wiſh, that all authors, on diſputed points at leaſt, would favour their readers with the facts on which they ground their opinions, rather than advance theſe opinions without any proof of their being well founded.

Of marle, he ſays, ' nothing is more hurtful than to lay it on *in too large quantities*, or to take too many crops ‡.' Has he met with any examples of ground being hurt by too great quantities of marle? We do not recollect any inſtances of that nature in the preſent volumes. On the contrary, he mentions many caſes in which very large quantities of marle have been applied with great ſucceſs, where ſmall quantities failed. But the moſt convincing proof of the impropriety of Mr. Wight's remark, appears from the following judicious experiment, made by *Mr. Fenton at Hatton of Gaſſie:*

' About ſixteen years ago, a field of twenty acres lay in graſs, the ſoil much the ſame as above deſcribed, only inclining more to ſand, and on a higher expoſure. On the ſward were laid forty-five bolls of marle on each acre (this is ſhell marle) after which crops, followed in the ordinary way, viz. oats and bear alternately, for ſeveral years, and then left out without graſs ſeeds. In that ſtate it was paſtured four years; when our experiment commences. Fifty bolls marle is laid on each acre, two ridges excepted, in different parts of the field. The marle was ſpread immediately, and lay all winter expoſed to the air. After a ſingle ploughing in March, oats were ſown. The marled part produced about four bolls per acre; the two ridges left unmarled, produced but two. The ſecond crop was alſo oats, upon the winter furrow. The marled part produced ſeven bolls per acre; that without marl, only three. The third crop was turnip in drills, finely dreſſed, and large, except the unmarled part; which produced next to nothing ‖.'

Here, ground that had been ruined by marle, in the common phraſe, is recovered by an additional quantity of it. Many other particulars of the ſame nature occur in this volume, which we are obliged to omit.

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* Vol. i. p. 209.
† Winter Riches *paſſim*.
‡ Vol. i. p. 374.
‖ Wight, vol. i. p. 298.

We

We were likewiſe often diſappointed in reading this book, by being told of improvements, without receiving the leaſt ſatisfaction as to the particulars. Thus, ſays he, 'at Drummond caſtle, I was informed of a kiln for drying corn, erected at the mill of Baloch, by William Lawſon, tenant there. It ſhews great ingenuity in the inventor, is equally expeditious with the common ſort, and is preferable in the following reſpects: Firſt, it abſolutely prevents fire, to which the ordinary kilns are much liable; ſecondly, it ſaves ſtraw, a precious commodity in that bare country; and laſtly, it dries more equally *.' Why does he not inform his readers, of the general principles on which this valuable kiln has been conſtructed?

Again. 'Mr. Thomſon merits high regard from the public, for the huſbandry-inſtruments he has invented. His fanners and ſtraw cutters are uſeful improvements, and will ſtand the teſt. His threſhing machine is ſimple, and eaſily moved. I was highly pleaſed with its operation †.'

The ſame objection lies againſt the following paſſage: 'The water of Leddel, running along the ſide of this farm, was conſtantly making ravages by its impetuoſity. He (Henry Elliot of Peel) has fenced the banks in *a very ingenious manner*, ſo as to prevent it from doing any more miſchief, and has gained much good ground by it ‡.' In the preface, it is ſaid, that 'Perſons of ſkill and enterpriſe, who have advanced the art of huſbandry, living at a diſtance, and unconnected, have little opportunity to learn from each other. This work, by collecting the experience of all into one view, will beſtow upon each the experience of all, and ripen them in their favourite art.' But what benefit do thoſe who ſtand in need of the knowledge of the above improvements reap from theſe records? They may, indeed, by taking a journey to the ſpot where they have been put in practice, be taught how to imitate them, but not by reading the book.

Farther, he obſerves, 'One article of huſbandry I was well pleaſed with. The tramp ricks of hay are ſo ingeniouſly put up, as to be ſecure againſt damage while they ſtand in the field ‖.' But he gives no hint wherein the ingenuity of that method conſiſts.

Again. 'At the *Whim*, the ſeat of *the Lord Chief Baron*, there is a marvellous improvement on a deep and extenſive moſs. The fields are all well incloſed, and trees of every kind make a fine appearance §.' Few ſoils are more difficult to improve than moſs, or as the Iriſh call it, *bog*. In Ireland, many treatiſes have been publiſhed on that ſubject, and numberleſs

* Vol. i. p. 163. † Vol. ii. p. 248. ‡ Ibid. p. 426.
‖ Ibid. p. 468. § Ibid. p. 473.

unſucceſsful attempts made to reclaim them. So unpromiſing was this ſubject, that when the Duke of Argyle determined to attempt the improvement of this ſpot in Scotland (for we are well authoriſed to ſay, that it was the Duke of Argyle who made theſe improvements) he, modeſtly doubting of the ſucceſs, called it *his whim*, which name it ſtill retains. Theſe particulars, we remember to have heard many years ago; and being uncertain whether or not he was fortunate in the attempt, we were pleaſed to find, by the above extract, that he had ſucceeded; but we regret, that the account of his improvement of this unpromiſing ſubject ſhould be ſo lame We know not, whether the farms of Weſter Dean and Whiterig, which our author immediately mentions, and of which he ſays, 'Good tillage, fallow, and turnip, have been the chief means of improvement, with lime,' be of the ſame moſſy nature or not; although we are diſpoſed to believe they are not, as the old ridges are there mentioned. If ſo, we have not here, the ſmalleſt hint of the means uſed to improve this extenſive moſs: a moſt unpardonable omiſſion. But theſe, and other ſimilar blemiſhes, we do not wiſh to dwell upon,—proceeding, with more pleaſure, to take notice of ſuch particulars as merit applauſe.

There is nothing ſo much wanted in agriculture as judicious experiments. Some of theſe occur in the preſent volumes; the moſt remarkable are the following:

'Every year, he (Alexander Mitchel of Cariſton) manures two acres with the water in which his lint was ſteeped. It is replete with an oily ſubſtance from the lint, which is a great improver*.' This trial deſerves to be attended to. But the experiment is extremely defective, as we do not here find any ſtandard referred to, by which the effects of this manure can be aſcertained. Probably Mr. Mitchell reaſoned *a priori* in the manner above recorded, and *imagined*, that the effects were as he had expected they would be. Nothing has contributed ſo much to retard the progreſs of agriculture, as this inaccurate mode of experimenting, and it is our wiſh to ſee it guarded againſt as much as poſſible.

The following experiment of Mr. Colvill, miniſter of Ormiſton, (whoſe attention to agriculture ſeems to deſerve the higheſt applauſe) is ſo ſingular as to deſerve a place here. 'This improver, intent upon experiments, limed one ridge †, at the rate of 140 bolls per acre, another at the rate of 170 bolls, and two ridges he left unlimed. There was no dung given to

* Vol. i. p. 371. † The reſt of the field being limed at the rate of 90 bolls per acre.

any

any part of the field. The lime was ploughed in with a ſhallow furrow. Wheat was ſowed at the rate of a boll per acre, and the produce of the field [conſiſting of $2\frac{1}{4}$ acres] was twenty bolls. But what is extremely ſingular, no difference could be perceived in the crop between the parts that were more or leſs limed, and not limed. In the rotation for eight years following, the white corn crops were varied every year; but every alternate crop was drilled beans dunged in the rows, and carefully horſe and hand-hoed. And it was ſtill more ſingular, that during all that time, the lime did not appear to have any viſible effect. Another thing was alſo ſingular, that though clay, retentive of moiſture, is underſtood to be the beſt ſoil for beans, yet they did not ſucceed here. Excepting one year, when the produce was ten bolls per acre, the product was inferior to an ordinary crop. Here is a ſubject for conjecture and reaſoning. I ſhall venture only to obſerve, that our knowledge of the virtues of lime, and of the nature of ſoils, is but ſcanty; and probably, in the next generation, many articles in huſbandry will be cleared up, that to us are not a little puzzling *.' We agree with the author in this judicious reflection; and we are ſatisfied, that had he kept this conſtantly in view, he would not have thought it a matter of ſuch eaſe as he ſeems to apprehend it, to preſcribe poſitive rules for the conduct of farmers, upon ſoils, with the nature of which, he is confeſſedly as little acquainted as with this, which lies in the very pariſh in which he actually reſides; nor would he be ſo apt to ſpeak in ſuch a deciſive tone as he often does, of matters, about which he can only be hypothetically acquainted. This obſervation is ſtill more applicable to Mr. Young than to Mr. Wight. It were well if no other writers could be accuſed of the ſame defect.

Another experiment nearly as inexplicable as the former, is recorded by Mr. Wight, as follows: 'A field of twenty-five acres, all of the ſame ſoil, was laid down by Mr. Mill (at Craigendinnie) in graſs, and paſtured ſeven or eight years. In order for a crop of corn, eighty bolls powdered lime per acre, were laid upon the half of this field; and, though the liming of the other half could not be overtaken, the whole field was plowed together, and cropped for five years. The crop was equally good on both parts of the field; and no perſon could ſay, that what was limed did better than what was not. Then the unlimed part was fallowed and dunged, and ſown with corn and graſs-ſeeds. The limed part was afterwards (Query, in the ſame ſeaſon or not?) fallowed; but without dung. The

* Vol. ii. p. 155.

fallow

fallow was completed in the month of July, at which time, there was a fall of rain. Mr. Mill took this opportunity to ſow graſs ſeeds on the fallow. The quantity on each part was the ſame. Both crops were cut for hay this year; and the part which had been limed ſix years before, gave a double quantity *.' This experiment is very inaccurately recorded.

We had ſome doubts about the propriety of recommending a very large quantity of graſs-ſeeds in Lord Kames's Gentleman Farmer †, the following experiment of Sir George Suttie, ſeems to confirm our opinion. 'On different acres of the ſame ſoil, and in the ſame field, he has ſowed, fifteen, twenty, twenty-five, and thirty pounds of red clover; and has always found the heavieſt crop from fifteen to twenty pounds of ſeed per acre; and that it turned meaner and meaner, in proportion to the quantity of ſeed above twenty pounds ‡.'

By an experiment of Mr. Givan of Kimflut, it appears, that the urine of cattle is a valuable manure. He recommends, that it ſhould be ſprinkled upon the ground nearly in the ſame way they water duſty roads in the ſouth of England. He thinks, the urine of turnip-fed cattle, even of greater value than their dung ‖.'

We wiſh to ſee the following experiment repeated, becauſe we much doubt if the ſame effect would invariably be produced by it. 'One experiment of Mr. Maxwell's (of Ferraughty) concerning fog, it would be unpardonable to omit. The old paſture, on the ſide of the river, is infeſted with fog. Being averſe to tillage, for fear of the ſoil being waſhed of, in caſe of any high flood in the river, he tried what lime would do. On part of a large field over-run with fog, he laid 120 buſhels ſhell lime, Wincheſter meaſure, per acre; which, at the rate of ſixpence halfpenny per buſhel, carriage included, amounted to 3 l. 5 s. per acre. The effect was ſurpriſing. In two years after the lime was applied, the fog had moſtly diſappeared; and at the time I viewed the field, which was the fifth year, there was not a veſtige remaining of it. The ſubſequent trials on the ſame field, were equally ſucceſsful §.' We have, without doubt, ſeen ground that had been copiouſly limed much infeſted with the plant here called fog.

Beſides theſe, which may be properly ſtiled experiments in agriculture, we meet with many judicious modes of culture, confirmed by the experience of different farmers recorded in theſe volumes. Among the moſt new and uſeful of theſe modes of culture, are the following:

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* Vol. ii. p. 258.
† See Rev. for February laſt, p. 98.
‡ Vol. ii. p. 200.
‖ Wight, vol. ii. p. 349.
§ Ibid. 451.

'Mr.

'Mr. Anderſon (of Caſtletown) manages a thin clay ſoil, inclining to moor, as under: 'After a thorough ſummer fallow, oats and red clover are ſown on the winter furrow: five firlots [illegible] oat ſeed, produce ſeven bolls: and of red clover, twenty pounds are given per acre. As the crop of clover is not rank, it is paſtured while in the flower with horſes and cattle. The 1ſt of Auguſt, when eat bare, the field gets a croſs plowing, which makes water-furrowing neceſſary; a ſecond ploughing about the month of October, along the ridges. Oats and clover-ſeed are ſown in the ſpring, as before: the product of the oats runs from ſix to eight bolls per acre. Mr. Anderſon, ſays, he has followed this practice above twenty years; and he finds no decay whether of clover or oats *.

'A field of very light ſoil, apt to be blown away with the wind, is managed by Mr. Anderſon in a manner that has given great content. After ploughing, three and one half bolls potatoes are planted on an acre, the rows fourteen inches wide, and diſtant eight inches in the row. The royal foreſter is choſen, becauſe it is good for eating, and never grows rank; which affords opportunity for much hand-hoeing, where neceſſary. Laſt year ſixty bolls were produced on an acre. As ſoon as the crop of potatoes is removed, ſea-weed is ſpread on the ſurface, and ploughed in with a neat furrow: three firlots of barley per acre produce twelve bolls. A repetition of this ſhort rotation has been tried ſeveral years with equal ſucceſs.'

Mr. Anderſon has alſo diſcovered that clover, as well as peas, ſown with the firſt crop after old graſs, totally prevents any damage from worms.

Sir George Suttie's experience entirely confirms that of Mr. Anderſon, with regard to alternate crops of oats and clover, upon a ſtiff and poor ſoil. The crops in that ſoil, at the time Sir George entered with it, did not exceed four bolls per acre. 'He begun with a complete ſummer-fallow, without dung, ſowed oats, with fifteen to twenty pounds red clover, and one buſhel of ryegraſs. The corn and hay crops were both of them good. As ſoon as the hay is removed, the field gets two ploughings, and three if poſſible; then is ſowed with oats and clover as before. Sir George informed me, that the product theſe twenty years has not been under ſix bolls per acre of oats, and from one hundred and twenty five to one hundred and fifty ſtone of hay. This is an amazing improvement without dung.' Theſe concurring teſtimonies ſeem to confirm the beneficial tendency of this practice.

Many other judicious rotations of crops occur in theſe volumes, particularly that of Mr. Colvill miniſter of Ormiſton,

* Vol. ii. p. 187.

which

† The firlot here meant is 5½ gallons, more than the Winchester bushel.

which was after peaſe and potatoes. Barley, clover, wheat, beans, and potatoes. Barley, clover, wheat, potatoes, barley. That of Sir Hew Dalrymple of Northberwick, viz. turnip, barley, clover, wheat; and to begins the rotation. Dung to the turnip, but to no other crop. That of Patrick Aliſon of Newhall, viz. fallow and dung, wheat, peaſe, turnip, and flax. Flax and turnip, raiſing the flax where the turnip was. Oats, barley, with graſs ſeeds, dunged, &c. &c. Some may object to the crop of oats.

In peruſing the various letters to the author, that are publiſhed in this collection, we could not help remarking a ſtriking difference between thoſe from Gentlemen farmers, and actual farmers, who live by that buſineſs. In thoſe of the firſt, we perceive a clear diſtinctneſs, which we do not meet with in the others. Every particular is narrated with an air of *certainty* by the firſt, and no doubt ſeems to remain with the reader as to almoſt any particular. Whereas, in the letters of the laſt, he is frequently interrupted by jarring incidents intervening, which oblige the farmer to ſhift his ground, and adapt himſelf to the circumſtances of his ſituation. Such is the language of experience in all caſes; and it is from theſe alone that real inſtructions can be obtained. Gentlemen ſee not, nor know, the minutiæ of practice, and therefore cannot deſcribe them; farmers muſt feel them, and therefore can hardly ſuffer them to eſcape. We conſider the letters of Mr. Lyon of Caſtle-Lyon, as a model of the manner in which agriculture ſhould be taught, as they contain the obſervations of a ſenſible man, upon a courſe of extenſive practice. The ſame remark might be extended to many of the other correſpondents of Mr. Wight, whoſe letters conſtitute, in our opinion, the moſt valuable part of his work.

It is generally believed, that extenſive improvements in agriculture tend to depopulate a country. This is a poſition which we have been, on many occaſions, inclined to doubt. We here meet with a convincing proof that our doubts have not been ill founded. The pariſh of Craig in Forfarſhire, has been highly improved, and is now ſet off in large farms, yet it has increaſed, of late years, 300 perſons; no manufactory, however, is carried on, nor are any ſubtenants allowed *.

In England, it has been generally thought, that agriculture has made but very little progreſs in Scotland; and although *we* Reviewers did not entertain the ſame prejudice againſt that part of the iſland with ſome of our countrymen, yet we readily acknowledge, that we were agreeably diſappointed on the peruſal

* Vol. i. p. 361.

of

of this book: For the memoirs contained in theſe volumes afford ample proofs, that agriculture is practiſed in ſome parts of that country, eſpecially in Eaſt Lothian and Berwickſhire, with far greater ſkill and ſpirit than we expected to find it. We are ſorry, however to obſerve, that in ſome other places, it is yet in a very imperfect ſtate; the only improved ſpots ſeeming in theſe counties to be in the hands of the proprietors: nor are we ſatisfied from the ſpecimen afforded in theſe volumes, that gentlemen of property have yet in view a right plan for effectually promoting the improvement of theſe places. We except Lord Kaims, who in his improvements at Blair Drummond, ſeems to have viewed this matter in a more liberal, philoſophical manner, than is common with his countrymen; and we hope his efforts will be in the end crowned with ſucceſs. For although we diſcover a hurtful degree of refinement in *ſome* of his ideas, theſe will neceſſarily be corrected by experience.

Although, from the nature of our engagements with the public, we have found it neceſſary to point out the blemiſhes of this performance, we are nevertheleſs convinced, that it is a work which may be of conſiderable utility. Many hints are ſuggeſted in it, of which the ſkilful farmer may avail himſelf; and although the author ſeems rather to have a diſpoſition to compliment; we have no ſuſpicion, that he has wilfully either concealed or eſſentially miſrepreſented facts. And as it tends to make the ſtate of the country more generally known, we think it will be favourably received by every one, who is deſirous of becoming acquainted with its real ſtrength and internal polity.

To render this work ſtill more complete, we recommend it to the Author, in the next edition, to add an index to it. An index, we always conſider as a valuable part of every book, but it ſeems to us a moſt *eſſential* part of a work of the nature of that now before us. Few perſons will deſire to read it regularly more than once; but every one will remark certain circumſtances which he would wiſh to attend to afterwards; and nothing can be more irkſome than the labour of ſearching for particular paſſages. It muſt happen too, that many facts relating to one ſubject occur in different parts of the volume, which an attentive Reader would wiſh to compare with each other. Without an index, this is almoſt an endleſs labour; but by the help of a *proper* index, it may be done with the utmoſt facility. If any man of letters would compute the time he has loſt for want of indexes to books, and the facts that have totally eſcaped him from the ſame cauſe, he would readily join with us, in calling this appendage the moſt uſeful part of a book.

We recommend likewiſe, to this Author, a greater degree of attention to the language. It is not our deſire here to play the

hypercritic, and point out little blemiſhes; but every author ought to ſtudy to make his language at leaſt intelligible, and there is a certain degree of careleſſneſs which is inexcuſeable on any ſubject. Cant phraſes, ſuch as giving a field *a rouſing* furrow, or a *great doſe* of manures, are diſguſting. But what ſhall we ſay of *dunging ſo many acres* with a man's *own* dung—of conſuming the paſture with *Highlanders*, of ſowing a field with *Cheſter*, &c. &c. with ſimilar phraſes which occur almoſt in every page. We hope, in future, to have no occaſion to reprehend our Author for ſuch glaring improprieties. *Ruricola.*

ART. VI. *A Hiſtory of the Military Tranſactions of the Britiſh Nation in Indoſtan, from the Year* 1745: To which is prefixed a Diſſertation on the Eſtabliſhments made by Mahomedan Conquerors in Indoſtan. Vol. II. in Two Sections. 4to. 2l. 2s. Boards. Nourſe. 1778.

IT is a queſtion in criticiſm hitherto undecided, what kind of ſtyle is beſt ſuited to hiſtorical writing. While ſome think that the embelliſhments of oratorical diction ſhould be freely employed by the hiſtorian, others apprehend, that he performs his office moſt judiciouſly and ſucceſsfully, when, aiming at nothing further than purity and perſpicuity of language, he is contented to relate his tale with artleſs ſimplicity.

This difference in opinion is probably, in part, owing to the variety which occurs in the works of the great maſters in this ſpecies of writing among the ancients, which leaves ſufficient ſcope for diverſity of judgment on this head, even to thoſe who with the moſt implicit deference, form their taſte on the model of antiquity. But it is likewiſe in a great meaſure to be aſcribed to the different ideas that are entertained concerning the ends which the hiſtorian ought chiefly to purſue, and the views with which hiſtory ſhould principally be read.

Hiſtorical writing is by many claſſed among thoſe works of genius and fancy, which are immediately addreſſed to the imagination and heart. By theſe it is conſidered as the chief deſign of hiſtory, to afford a kind of entertainment ſimilar to that which is derived from dramatic or epic poetry. Accordingly, in their judgment, thoſe writers excel moſt in hiſtorical narrative, who delineate characters with the boldeſt features and moſt lively colouring, who relate facts with that ſtrength and minuteneſs of deſcription, which is beſt ſuited to fill the imagination and touch the heart; and whoſe diction is moſt perfect in elegance and harmony.

It is the opinion of others, that the one great object in hiſtorical writing, is the narration of ſimple facts, and that every kind of embelliſhment which in the leaſt interferes with this object, is foreign from the purpoſe of hiſtory, and betrays a degree

gree of unfaithfulneſs in the writer. Deſirous to know how men have acted, and from what principles, what events have happened, and from what cauſes; when they ſee that a writer has other ends in view than the plain recital of facts, and is more ſollicitous to relate an elegant, or pathetic, than a true ſtory, they find it neceſſary to receive his relation with caution and diſtruſt, and are offended to obſerve the hiſtorian invading the province of the poet.

This latter view of the deſign of hiſtory, and conſequently of the nature of hiſtorical writing, appearing to us moſt agreeable to truth, we ſhall not ſcruple to declare it as our opinion, that many of the ancients violated the laws of propriety, and deviated from the principles of true taſte, in mingling with their narrative ſo large a portion of the deſcriptive and oratorical; and that the ſimplicity of Xenophon, or Cæſar, is much to be preferred to the eloquent diffuſeneſs of *Livy*, the conciſe ſententiouſneſs of *Tacitus*, or the ingenuity and vivacity of *Florus*.

In declaring this opinion, we are ſenſible, that we imply a cenſure of the prevailing taſte of the preſent times. It is however with ſatisfaction we obſerve, that what appears to us to be a falſe taſte in hiſtorical writing, is not univerſally adopted; and particularly, that Mr. Orme, the judicious Author of the hiſtory now before us, has, with the exception of a very few paſſages in his work, ſucceſsfully attempted the true ſimplicity of hiſtorical narrative. A great variety of facts, reſpecting a country, whoſe commercial connections with Europe have rendered its hiſtory peculiarly intereſting, are related with an air of ſimplicity, and with a minuteneſs of detail, which, independently of the Author's known advantages for collecting the materials of his hiſtory, are abundantly ſufficient to fix the ſtamp of authenticity on the narrative, and to entitle the Author to the character of a faithful hiſtorian.

But while we in this manner confirm our former teſtimony in favour of Mr. Orme [See our account of the firſt volume of this work, *Review*, vol. xxix. Oct. 1763.] impartiality will require us to take notice of a few deviations from that correct ſimplicity which is the prevailing characteriſtic of this work. The expreſſions—" his *grudge to* the embaſſy," p. 24.—" expect his willing *acquieſcence to* the revolution," p. 186.—" *ſenſible* and vexed *at* their error," p. 220.—" in *complacence to* his ideas," p. 335.—the Author will, we apprehend, on a review, place in his liſt of *inaccuracies*. And perhaps the following will be referred to the claſs of *inelegancies*:—" *Nothing near ſo many*," p. 27.—" to this they were *nothing inclined*," p. 61.—" *ever and anon*," p. 69.—" in *this while*," p. 199. " The *ſi and fro* of theſe official diſcuſſions," p. 283.

To

To theſe *minutiæ* we muſt add, that our Author ſeems, in a few inſtances, to depart from the general character of his language, through a deſire of expreſſing himſelf in an uncommon manner. Of this fault the following paſſages appear to us to be examples. "The *ſhrewdneſs* of the Nabob Jaffier, *exaſperated* by his grudge to the embaſſy in general, *ſaw* the conſequences of this grant with indignation."—"The utmoſt *exceſſes* whether of revenge or rage, were *exceeded* by the *atrocious prejudices* which dictated and *performed* this horrible ſacrifice."—"The troops *clamoured other diſcontents*"—*remonſtrating the neceſſity*" of meeting the Engliſh ſquadron—"*the firing* of the field-pieces and muſquetry *renewed.*"

The introduction of new words, ſuch as, *rivality*, *annexion*, *inſubordination*, is a fault of the ſame kind.

Theſe defects however we only conſider as negligences; for the general ſtyle of the work gives us too high an idea of our Author's taſte, to ſuppoſe that when he thus forſakes the plain and familiar uſe of words in queſt of novelty, he adopts the opinion of the orator *Siſenna*, concerning whom *Cicero* in his *Brutus* ſays, *Recte loqui putabat eſſe inuſitatè loqui.*

But we muſt interrupt our remarks on the ſtyle of our Author, to give our Readers a ſpecimen of the information they may expect from this valuable hiſtory. The dreadful tale of *the Hole at Calcutta* is circumſtantially related in this work; but it has already been ſo affectingly deſcribed by Mr. Holwell, and is ſo well known, that we ſhall paſs it over, to leave room for the following intereſting account of the battle of Plaſſey.

The little army, under Colonel Clive, arrived at Plaſſey, at one in the morning, June 23, 1757, and 'immediately took poſſeſſion of the adjoining grove, when, to their great ſurpriſe, the continual ſound of drums, clarions, and cymbals, which always accompany the night watches of an Indian camp, convinced them that they were within a mile of the Nabob's army. His intention to remain at Muncarra, had ariſen from a ſuppoſition that the Engliſh would advance immediately after they had taken Cutwah, and would arrive at Plaſſy before his own could get there; but as ſoon as he found that they were not ſo active, he continued his march, and arrived at the camp of Plaſſy twelve hours before them.

'The guards and centinels being ſtationed, the reſt of the troops were permitted to take reſt. The ſoldiers ſlept; but few of the officers, and leaſt of all the commander. On the other hand, the deſpondency of the Nabob increaſed as the hour of danger approached. Sitting in his tent in the evening of his arrival at the camp, it chanced that his attendants quitted him one after another in order to ſay their uſual prayers at ſun ſet, until they left him quite alone; when a common fellow, either through ignorance, or with an intention to ſteal, entered the tent unperceived, until he was diſcovered by the Nabob; who ſtarting from the gloomy reflections in which he

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was abſorbed, haſtily recalled his attendants with this emphatic exclamation, "Sure they ſee me dead."

'The grove of Plaſſy extended north and ſouth about 800 yards in length, and 300 in breadth, and was planted with mango-trees, in regular rows. It was incloſed by a ſlight bank and ditch, but the ditch was choaked with coarſe weeds and brambles. The angle to the ſouth-weſt was 200 yards from the river, but that to the north-weſt not more than 50. A little to the north of the grove, and on the bank of the river, ſtood a hunting-houſe of the Nabob's, encompaſſed by a garden-wall. The river, a mile before it reaches this houſe, curves to the ſouth-weſt nearly in the ſhape of an horſe-ſhoe, including a peninſula about three miles in circumference, of which the neck, from the ſtream to the ſtream again, is not more than a quarter of a mile acroſs. About 300 yards to the ſouth of the peninſula, began an entrenchment, which Roydoolub had thrown up to ſecure his camp: the ſouthern face, fronting the grove of Plaſſy, extended nearly in a ſtraight line, about 200 yards inland from the bank of the river; and then turning to the north-eaſt by an obtuſe angle, continued nearly in this direction about three miles. Within this entrenchment encamped the whole army, of which a part likewiſe occupied the peninſula. In the angle was raiſed a redoubt, on which cannon were mounted. About 300 yards to the eaſt of this redoubt, but without the camp, was a hillock covered with trees; and 800 yards to the ſouth of this hillock and the redoubt, was a ſmall tank or pond; and 100 yards farther to the ſouth was another, but much larger tank: both, as all ſuch public reſervoirs of water in Bengal, were ſurrounded by a large mound of earth at the diſtance of ſome yards from the margin of the water.

'At day-break, the enemy's army iſſuing from many different openings of the camp, began to advance towards the grove; 50,000 foot, 18,000 horſe, and 50 pieces of cannon. The greateſt part of the foot were armed with matchlocks, the reſt with various arms, pikes, ſwords, arrows, rockets. The cavalry, both men and horſes, drawn from the northern regions, were much ſtouter than any which ſerve in the armies of Coromandel. The cannon were moſtly of the largeſt calibers, 24 and 32 pounders; and theſe were mounted on the middle of a large ſtage, raiſed ſix feet from the ground, carrying beſides the cannon, all the ammunition belonging to it, and the gunners themſelves who managed the cannon, on the ſtage itſelf. Theſe machines were drawn by 40 or 50 yoke of white oxen, of the largeſt ſize, bred in the country of Purnea; and behind each cannon walked an elephant, trained to aſſiſt at difficult tugs, by ſhoving with his forehead againſt the hindet part of the carriage. The infantry and cavalry marched in many ſeparate and compact bodies. Forty vagabond Frenchmen, under the command of one Sinfray, appeared at the larger tank, that neareſt the grove, with four pieces of light cannon. Two larger pieces advanced and halted on a line with this tank, cloſe to the bank of the river. Behind theſe poſts 5000 horſe and 7000 foot took their ſtation under the command of Meer Murdeen, and the ſon of Moonlol. The reſt of the army in large columns of horſe and foot extended in a curve from the left of the hillock near their camp, to the ground about 800 yards

eaſt of the ſouthern angle of the grove of Plaſſy: and in this part were the troops of Meer Jaffier, Roydoolub, and Lattee. In all the openings between the columns were interſperſed the artillery, two, three, and four pieces together.

'Colonel Clive, viewing the enemy's array from the top of the hunting-houſe, was ſurpriſed at their numbers, as well as the ſplendor and confidence of their array; but judging, that if his own troops remained in the grove, the enemy would impute the caution to fear, and grow bolder, he drew them up in a line with the hunting-houſe, and facing to the neareſt tank. They were 900 Europeans, of whom 100 were artillery-men, and 50 were ſailors; 100 Topaſſes, and 2100 Sepoys; the artillery were eight field-pieces, all ſix pounders, and two howitz: the Topaſſes were blended in the battalion with the Europeans, the ſailors aſſiſted the artillery-men. The battalion with three field-pieces on the right, and the ſame number on their left, were in the centre; on the right and left of which extended the Sepoys in two equal diviſions. The other two field-pieces and the howitzes were advanced 200 yards in front of the left diviſion of Sepoys, and poſted behind two brick-kilns. This line extended 600 yards beyond the right of the grove; but the diſtance of the enemy in this quarter, prevented any danger of their falling upon the flank before whatſoever troops were ordered could fall back, and range along the eaſt ſide of the grove. The firſt ſhot was fired by the enemy, at eight o'clock, from the tank; it killed one, and wounded another of the grenadier company, which was poſted on the right of the battalion. This, as a ſignal, was followed by the continual fire of the reſt of the Nabob's artillery on the plain. But moſt of their ſhot flew too high. The two advanced field-pieces anſwered the fire from the tank, and thoſe with the battalion acted againſt the different diviſions of heavy artillery on the plain; but firing out of the reach of point-blank ſhot, hit none of the enemy's guns; nevertheleſs, every ſhot took place, either in one or other of the bodies of infantry or cavalry. But ten for one killed, was no advantage in ſuch a diſparity of numbers, and in half an hour the Engliſh loſt 10 Europeans, and 20 Sepoys; on which Colonel Clive ordered the whole army to retire into the grove. The enemy elated by this retreat, advanced their heavy artillery nearer, and fired with greater vivacity than before; but their ſhot only ſtruck the trees; for the troops were ordered to ſit down, whilſt the field-pieces alone anſwered the enemy's cannon from behind the bank. Exploſions of powder were frequently obſerved amongſt their artillery. At eleven o'clock Colonel Clive conſulted his officers at the drum head; and it was reſolved to maintain the cannonade during the day, but at midnight to attack the Nabob's camp. About noon a very heavy ſhower covered the plain, and very ſoon damaged the enemy's powder ſo much, that their fire ſlackened continually; but the Engliſh ammunition ſerved on. The Nabob had remained in his tent out of the reach of danger, continually flattered by his attendants and officers, of whom one half were traitors, with aſſurance of victory; but about noon he was informed, that Meer Murdeen, the beſt and moſt faithful of his generals, was mortally wounded by a cannon-ball. The misfortune diſturbed him to exceſs; he immediately ſent for

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Meer Jaffier; and as ſoon as he entered the tent, flung his turband on the ground, ſaying, "Jaffier, that turband you muſt defend." The other bowed, and with his hands on his breaſt, promiſed his utmoſt ſervices; and returning to his troops and aſſociates immediately diſpatched a letter to Colonel Clive, informing him of what had paſſed, and adviſed him either to puſh forward in the inſtant, or at all events, to attack the Nabob's camp at three the next morning; but the meſſenger was afraid to proceed whilſt the firing continued. In the mean time, the terrors of the Nabob increaſed continually: Roydoolub taking advantage of them, counſelled him to return to his capital: his advice prevailed, and the Nabob ordered the army to retreat into the intrenchments.

'Accordingly, about two o'clock, the enemy ceaſed the cannonade, and were perceived yoking the trains of oxen to their artillery, and as ſoon as theſe were in motion, their whole army turned and proceeded ſlowly towards the camp. But Sinfray with his party and field-pieces ſtill maintained his poſt at the tank. This was a good ſtation to cannonade the enemy from, during their retreat; and Major Kilpatrick impatient to ſeize the opportunity, advanced from the grove with two companies of the battalion, and two field-pieces, marched faſt towards the tank, and ſent information of his intention, and the reaſon of it, to his commander, who chanced at this time to be lying down in the hunting-houſe. Some ſay he was aſleep; which is not improbable, conſidering how little reſt he had had for ſo many hours before; but this is no imputation either againſt his courage or conduct. Starting up, he ran immediately to the detachment, reprimanded Kilpatrick ſharply for making ſuch a motion without his orders, commanded him to return to the grove, and bring up the reſt of the army; and then proceeded himſelf with the detachment to the tank, which Sinfray, ſeeing his party left without ſupport, abandoned; and retreated to the redoubt of the intrenchment, where he planted his field-pieces ready to act again.

'As the main body of the Engliſh troops were advancing to the tank, that part of the Nabob's army, which in the beginning of the action had formed oppoſite to the ſouth eaſt angle of the grove of Plaſſy, lingered in the retreat behind the reſt, and when they had paſſed the parallel of the grove, halted, faced, and advanced towards the north-eaſt angle. Theſe were the troops of Meer Jaffier; but their ſignals not being underſtood, it was ſuppoſed that they intended to fall upon the baggage and boats at the grove, whilſt the Engliſh army were engaged at the tank. Three platoons of the line, whilſt in march, and a field-piece, were detached to oppoſe them, under the command of Captain Grant and Lieutenant Rumbold; and Mr. John Johnſtone, a volunteer, managed the field-piece, the fire of which ſoon ſtopped the approach of the ſuppoſed enemy. Mean while the army being arrived at the tank, got all their field-pieces upon the mound, and from thence began to cannonade into the Nabob's camp; on which many of the troops came again out of the intrenchment, and ſeveral pieces of their artillery were likewiſe preparing to return: on this, Colonel Clive advanced nearer, and poſted half his troops and artillery at the leſſer tank, and the other half at a riſing ground about 200 yards to the left of it. From theſe ſtations the cannonade

was renewed with more efficacy than before, and killed many of the oxen which were drawing the artillery, which threw all the trains that were approaching into diſorder. On the other hand, the Frenchmen with Sinfray plyed their field-pieces from the redoubt; and matchlocks from the intrenchments, from ditches, hollows, and every hole or ſhelter, as alſo from the buſhes on the hillock eaſt of the redoubt, kept up a conſtant although irregular fire, whilſt the cavalry advanced ſeveral times threatening to charge ſword in hand, but were always ſtopped and repulſed by the quick fire of the field-pieces. Nevertheleſs, the Engliſh ſuffered as much in this, as they had during all the former operations of the day. At length the troops of Jaffier appeared moving away from the field of battle, without joining the reſt of the Nabob's army; which convincing Colonel Clive who they were, he determined to make one vigorous effort for victory by attacking at once Sinfray's redoubt, and the eminence to the eaſtward of it, in the cover of which an ambuſcade was ſuſpected. Two diviſions of the army were appointed to the two attacks, and the main body advanced in the centre ready to ſupport both, and to act, as occaſion ſhould offer, of itſelf. The diviſion on the right gained the eminence without firing or receiving a ſingle ſhot. At the ſame time the left marched up to the redoubt, which Sinfray, finding himſelf again deſerted by his allies, quitted without farther reſiſtance, and without carrying off his field-piece. Thus the whole of the Engliſh army entered the camp at five o'clock without other obſtacle than what they met from tents, artillery, baggage, and ſtores, diſperſed around them, and abandoned by an army which out-numbered them ten to one, and were flying before them on all ſides in the utmoſt confuſion.

'The cauſe of this ſudden panic was the flight of the Nabob, who hearing that Meer Jaffier remained inactive on the plain, and that the Engliſh were advancing to ſtorm his camp, mounted a camel, and fled at the utmoſt pace of the animal, accompanied by about 2000 horſemen. The victory was decided, and was confirmed by the arrival of the meſſenger with the letter ſent by Meer Jeffier at noon; ſoon after came another, whom Colonel Clive immediately returned with a note, requeſting Meer Jaffier to meet him the next morning at Daudpore.

The Engliſh ſoldiers being told, that they ſhould receive a donation of money, received the orders to march on to Daudpore with acclamations, nor ſhewed any deſire to ſtop for the plunder which lay ſpread around them. They halted, however, until the commiſſaries had taken poſſeſſion of as many oxen as ſufficed for all the artillery and carriages of the army: their own being much inferior to the Nabob's. A detachment was ſent forward, under Major Coote, to purſue, or rather to obſerve if the enemy rallied; and the whole army arrived at eight o'clock, and reſted at Daudpore. This important victory was gained with little loſs. Only 16 Sepoys were killed, and 36 wounded, many of whom ſlightly: and of the Europeans about 20 were killed and wounded; of which number, ſix of the killed, and ten of the wounded, were of the artillery, as were likewiſe the only two officers who were wounded during the different operations of the day.'——

The

The following narrative of the deſtruction of *Rangarao*, the Polygar of Bobilee, by the French commander, M. Buſſy, is written with pathetic ſimplicity:

'The fort of this name ſtands cloſe to the mountains, about 140 miles N. E. of Vizagapatam; the diſtricts are about twenty ſquare miles. There had long been a deadly hatred between this Polygar and Vizeramrauze, whoſe perſon, how much ſoever he feared his power, Rangarao held in the utmoſt contempt, as of low extraction, and of new note. Diſtricts belonging to Vizeramrauze adjoined to thoſe of Bobilee, whoſe people diverted the water of the rivulets, and made depredations, which Vizeramrauze, for want of better military means, and from the nature of Rangarao's country, could not retaliate. Vizeramrauze uſed his utmoſt influence and arguments to perſuade Mr. Buſſy of the neceſſity of removing this neighbour; and Mr. Buſſy propoſed, that he ſhould quit his hereditary ground of Bobilee, in exchange for other lands of greater extent and value, in another part of the province; but Rangarao treated the propoſal as an inſult. Soon after, it became neceſſary to ſend a detachment of Sepoys to ſome diſtricts at a diſtance, to which the ſhorteſt road lay through ſome part of the woods of Bobilee: permiſſion was obtained; but, either by ſome contrivance of Vizeramrauze, or the predetermination of Rangarao, the detachment was ſharply attacked, and obliged to retire with the loſs of 30 Sepoys killed, and more wounded. Vizeramrauze improved this moment of indignation; and Mr. Buſſy, not foreſeeing the terrible event to which he was proceeding, determined to reduce the whole country, and to expel the Polygar and all his family.

'The province of Chicacole has few extenſive plains, and its hills increaſe in frequency and magnitude, as they approach the vaſt range of mountains that bound this, and the province of Rajahmundrum, to the N. W. The hills, and the narrower bottoms which ſeparate them, are ſuffered to over-run with wood, as the beſt protection to the opener vallies allotted for cultivation. The Polygar, beſides his other towns and forts, has always one ſituated in the moſt difficult part of his country, which is intended as the laſt refuge for himſelf and all of his own blood. The ſingular conſtruction of this fort is adequate to all the intentions of defence amongſt a people unuſed to cannon, or other means of battery. Its out-line is a regular ſquare, which rarely exceeds 200 yards; a large round tower is raiſed at each of the angles, and a ſquare projection in the middle of each of the ſides. The height of the wall is 22 feet, but of the rampart within only 12, which is likewiſe its breadth at top, although it is laid much broader at bottom; the whole is of tempered clay, raiſed in diſtinct layers, of which each is left expoſed to the ſun, until thoroughly hardened, before the next is applied. The parapet riſes 10 feet above the rampart, and is only three feet thick. It is indented five feet down from the top in interſtices ſix inches wide, which are three or four feet aſunder. A foot above the bottom of theſe interſtices and battlements, runs a line of round holes, another two feet lower, and a third within two feet of the rampart. Theſe holes are, as uſual, formed with pipes of baked clay: they ſerve for the

employment of fire-arms, arrows, and lances; and the interſtices for the freer uſe of all theſe arms, inſtead of loop holes, which cannot be inſerted or cut in the clay. The towers, and the ſquare projections in the middle, have the ſame parapet as the reſt of the wall; and in two of the projections, on oppoſite ſides of the fort, are gateways, of which the entrance is not in the front, but on one ſide, from whence it continues through half the maſs, and then turns by a right angle into the place; and, on any alarm, the whole paſſage is choaked up with trees, and the outſide ſurrounded to ſome diſtance with a thick bed of ſtrong brambles. The rampart and parapet is covered by a ſhed of ſtrong thatch, ſupported by poſts; the eaves of this ſhed project over the battlements, but fall ſo near, that a man can ſcarcely ſqueeze his body between: This ſhed is ſhelter both to the rampart and guards againſt the ſun and rain. An area of 500 yards, or more, in every direction round the fort, is preſerved clear, of which the circumference joins the high wood, which is kept thick, three, four, or five miles in breadth around this center. Few of theſe forts permit more than one path through the wood. The entrance of the path from without is defended by a wall, exactly ſimilar in conſtruction and ſtrength to one of the ſides of the fort; having its round towers at the ends, and the ſquare projection with its gateway in the middle. From natural ſagacity, they never raiſe this redoubt on the edge of the wood; but at the bottom of a receſs, cleared on purpoſe, and on each ſide of the receſs, raiſe breaſt-works of earth or hedge, to gall the approach. The path admits only three men abreaſt, winds continually, is every where commanded by breaſt-works in the thicket, and has in its courſe ſeveral redoubts, ſimilar to that of the entrance, and like that flanked by breaſt-works on each hand. Such were the defences of Bobilee; againſt which Mr. Buſſy marched, with 750 Europeans, of whom 250 were horſe, four field-pieces, and 11,000 Peons and Sepoys, the army of Vizeramrauze, who commanded them in perſon.

'Whilſt the field-pieces plied the parapet of the firſt redoubt at the entrance of the wood, detachments entered into the ſide of the receſs with fire and hatchet, and began to make a way, which tended to bring them in the rear of the redoubt; and the guard, as ſoon as convinced of their danger, abandoned their ſtation, and joined thoſe in the poſts behind; the ſame operations continued through the whole path, which was five miles in length, and with the ſame ſucceſs, although not without loſs. When in ſight of the fort, Mr. Buſſy divided his troops into four diviſions, allotting one, with a field-piece, to the attack of each of the towers. Rangarao was here, with all his parentage, 250 men bearing arms, and nearly twice this number of women and children.

'The attack commenced at day-break, on the 24th of January, with the field-pieces againſt the four towers; and the defenders, leſt fire might catch the thatch of the rampart, had pulled it down. By nine o'clock, ſeveral of the battlements were broken, when all the leading parties of the four diviſions advanced at the ſame time, with ſcaling ladders; but, after much endeavour for an hour, not a man had been able to get over the parapet; and many had fallen wounded; other parties followed with as little ſucceſs, until all

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were ſo fatigued, that a ceſſation was ordered, during which the field-pieces having beaten down more of the parapet, gave the ſecond attack more advantage; but the ardour of the defence encreaſed with the danger. The garriſon fought with the indignant ferocity of wild beaſts, defending their dens and families: ſeveral of them ſtood, as in defiance, on the top of the battlements, and endeavoured to grapple with the firſt aſcendants, hoping with them to twiſt the ladders down; and this failing ſtabbed with their lances, but being wholly expoſed themſelves were eaſily ſhot by aim from the rear of the eſcalade. The aſſailants admired, for no Europeans had ever ſeen ſuch exceſs of courage in the natives of Indoſtan, and continually offered quarter, which was always anſwered by the menace and intention of death: not a man had gained the rampart at two o'clock in the afternoon, when another ceſſation of the attack enſued; on which Rangarao aſſembled the principal men, told them there was no hopes of maintaining the fort, and that it was immediately neceſſary to preſerve their wives and children from the violation of Europeans, and the more ignominious authority of Vizeramrauze. A number called without diſtinction were allotted to the work; they proceeded, every man with a torch, his lance, and poinard, to the habitations in the middle of the fort, to which they ſet fire indiſcriminately, plying the flame with ſtraw prepared with pitch and brimſtone, and every man ſtabbed without remorſe, the woman or child, whichſoever attempted to eſcape the flame or ſuffocation. Not the helpleſs infant clinging to the boſom of its mother ſaved the life of either from the hand of the huſband and father. The utmoſt exceſſes whether of revenge or rage were exceeded by the atrocious prejudices which dictated and performed this horrible ſacrifice. The maſſacre being finiſhed, thoſe who accompliſhed it, returned, like men agitated by the furies, to die themſelves on the walls. Mr. Law, who commanded one of the diviſions, obſerved, whilſt looking at the conflagration, that the number of the defenders was conſiderably diminiſhed, and advanced again to the attack: after ſeveral ladders had failed, a few grenadiers got over the parapet, and maintained their footing in the tower until more ſecured the poſſeſſion. Rangarao haſtening to the defence of the tower, was in this inſtant killed by a muſket ball. His fall increaſed, if poſſible, the deſperation of his friends; who, crowding to revenge his death, left the other parts of the ramparts bare; and the other diviſion of the French troops, having advanced likewiſe to their reſpective attacks, numbers on all ſides got over the parapet without oppoſition: nevertheleſs, none of the defenders quitted the rampart, or would accept quarter; but each fell advancing againſt, or ſtruggling with, an antagoniſt; and even when fallen, and in the laſt agony, would reſign his poignard only to death. The ſlaughter of the conflict being completed, another much more dreadful, preſented itſelf in the area below: the tranſport of victory loſt all its joy: all gazed on one another with ſilent aſtoniſhment and remorſe, and the fierceſt could not refuſe a tear to the deplorable deſtruction ſpread before them.'——

We ſhall now, for the preſent, take our leave of this work, after informing our Readers, that a new edition of the

firſt volume is publiſhed, with an exceedingly copious and well digeſted Index.

The tranſactions recorded in the preſent publication, bring the hiſtory down to the month of April, 1761. We have not heard what progreſs the ingenious author may have made in the farther continuation of this valuable work.

[*To be concluded in another Article.*] E.

ART. VII. *A Grammar of the Arabic Language, in which the Rules are illuſtrated from the beſt Writers; principally adapted for the Service of the Honourable Eaſt India Company.* By John Richardſon, Eſq; F. S. A. of the Middle Temple, and of Wadham College, Oxford. 4to. 10s. 6d. Murray. 1776.

THE Arabs are one of the moſt ancient nations in the world; for they inhabited the country they at preſent poſſeſs, very ſoon after the deluge, without intermixing with other nations, or being ſubdued by any foreign power.

The preſent Arabians are, according to their own hiſtorians, ſprung from two ſtocks, viz, Kahtan the ſon of Ickan, the ſon of Heber, and Adnar, deſcended in a direct line from Iſhmael the ſon of Abraham: the poſterity of the former they call العرب العاربة *Al Arab, al Ariba*, that is, the pure and genuine Arabs, and thoſe of the latter متعربة Motarabet, i. e. *inſitious*, or naturalized Arabs. The inhabitants of the peninſula of *Arabia Felix* aſſumed particularly the title of *Al Arab, al Aribah*, to diſtinguiſh themſelves from the mixed nations who took poſſeſſion of *Arabia Petræa* and *Deſerta*, as alſo from thoſe new families who, by marriage, were ingrafted into their ſtock: for while they named the latter *Motarabet*, i. e. Arabized or ingrafted Arabians, they called the inhabitants of *Arabia Deſerta* and *Petræa*, *Al Arab, al Moſtarabet*, i. e. bearing only the name of Arabians.

The name of *Moſtarabet* was however applied afterwards to the African nations who were conquered by the Saracens, and who embraced the Mohammedan religion, and adopted the Arabic language. See SCHULT. *Orat. de Ling. Ar.* P. 12.

Iſhmael having married the daughter of Madad, a deſcendant of Johram, is ſaid to have learnt the language of the Jorahmites, which muſt have been the ſame with the language of Joktan.

There were ſeveral dialects of the Arabic: the moſt remarkable were that ſpoken by *Hamyar*, the grandſon of Yarab or Jaarab, and the other genuine Arabs, and that of the *Koreiſh*.

Some writers pretend that the poſterity of Iſhmael have no claim to be admitted as pure Arabs; their anceſtor being, by origin and language, an Hebrew: but theſe learned men ſeem to forget that Heber was the father of Phaleg, the progenitor of

of the Abrahamic family, as well as that of Joktan, or Kahtan, the father of the Arabians. See Gen. x. 26.

The dialect of the Koreiſh was more pure and elegant than the Hamyaritic: the reaſon of which ſeems to have been that Iſhmael, the father of the Koreiſhites by birth an Hebrew, having entered into alliance with the family of Johram by marriage, improved and poliſhed their language according to the genius of the Hebrew, which was the language of his family. Hence the idiom of the Koreiſh is called by the Arabians عربية المحضة *Arabiah al Mahadhah*, i. e. *Arabiſmus purus & defæcatus*, the pure Arabic, or, as it is called in the Koran, لسان مبين *liſan mobein*, i. e. *lingua perſpicua*, the perſpicuous or pure language.

Mohammed boaſted that he was deſcended from the Koreiſhites, who were the undoubted poſterity of Iſhmael, and who valued themſelves as much for their preſervation of the language of the Joktanidæ, as for the guardianſhip of the Caabah or temple of Mecca.

Jalladin aſcribes the politeneſs and elegance of the dialect of the Koreiſh to their having, from the remoteſt antiquity, the guardianſhip of the Caabah committed to them, and to their dwelling in Mecca, the centre of Arabia. For by this ſituation they had little intercourſe with foreigners, who might have corrupted their language, while they were viſited by the Arabs of the circumjacent country, both on a religious and civil account, from whoſe converſation and verſes they borrowed whatever words and phraſes they judged moſt pure and elegant: by which means the beauties of the whole language were transferred into this dialect.

The Arabs have preſerved their liberty; and this proved to be the great means of preſerving their language; of which few nations can produce ſuch ancient monuments, and ſtriking evidences,—even from the very deluge: for though great armies have been ſent againſt them, all attempts to ſubdue them were unſucceſsful. The Aſſyrian or Median conquerors, even in the moſt powerful ſtate of their empires, never got footing among them.

The Perſian monarchs could never make them tributary; ſo that Cambyſes, in his expedition againſt Egypt, was obliged to aſk their leave to paſs through their territories.

The Arabians ſent no ambaſſadors to Alexander the Great; not even after he had conquered Perſia. Nor did Alexander's ſucceſſors, in Aſia or Egypt, ever make any attempt againſt them.

Nor did the Romans, though they made ſome unſucceſsful attempts, ever conquer the Arabians. The peninſular ſituation

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of Arabia on the one hand, and the *Arabiæ Petrææ* and *Deſertæ*, preſerved the purity of their language, and protected them from foreign invaſions: ſo that the empire, founded by the *Joktanidæ*, or deſcendants of Joktan, in the centre of Arabia, laſted about three thouſand years,—the princes of which were called *Tobbai*, derived from the Arabic word تبع to ſucceed: for the deſcendants of Joktan retained this name, as the kings of Egypt did that of Pharaoh, and the emperors of Rome that of Cæſar. See *Abulpharag.* Hiſt. of Dynaſt. and *Diſſert. de Antiquit. & Util. Ling. Arab. a* J. Robertson, SS. T. D. Edin. 8vo. 1769.

In the ſixth century of the Chriſtian æra, the ſucceſſion of the *Joktanidæ* was interrupted by an invaſion of the Abyſſinians, a little time before the riſe of Mohammed, who overturned the empire of the Homerites or Sabæans; but this revolution had little or no effect on the language of the Arabians, as theſe Ethiopians, or Abyſſinians, were originally deſcendants of Joktan, and ſpoke Arabic; or, as the learned Dr. Schultens thinks, Hebrew, at that time. Beſide, theſe conquerors ruled Arabia by governors who were natives of Arabia only, for a ſhort ſpace of time; and the Arabians having ſhaken off their yoke, Mohammed appeared, who laid the foundation of a new and mighty empire, and diſſeminated the Arabic language through various parts of the world.

Thus the Arabic language proceeded, in the ſecond century after the deluge, into Arabia, from the family of Heber, and remained pure and uncorrupted about three thouſand years; and, in the ſeventh century of the Chriſtian æra, it began to ſpread itſelf through Paleſtine, Syria, Egypt, Chaldea, Meſopotamia, Perſia, Choraſan, and the whole Eaſtern world. Like lightning it alſo penetrated into Spain and Africa, particularly the extenſive kingdom of Morocco, where it continues in uſe to this day.

That the Arabic language travelled in the ſecond century of the deluge into Arabia, under the family of Heber, and remained pure and uncorrupted under the reigns of his deſcendants about three thouſand years, appears from ſome ancient monuments of the Arabic language, which are ſuppoſed to have been written about the time of Solomon, and which were found in Arabia Felix, on marbles, in certain ruined caſtles on the Hadromytten coaſt, near Eden, which plainly ſhews the antiquity of the Arabic language, and its genius and conſtitution, to have been the ſame under the *Joktanidæ* that it was in the days of Mohammed.

The empire of the Saracens laſted three hundred years; and when it was overturned, in conſequence of the rebellion of the governors, who ſeverally took poſſeſſion of their reſpective provinces, the Arabians ſtill continued free, becauſe they were always

ways governed by natives of the country. In fine, the Arabians were a free people in the days of Saladine. Neither the Tartar *Hulaku*, or his ſucceſſor, ever conquered them; and there is no evidence in hiſtory that *Timur* ſubdued them. The Turks never ſubjugated the Arabians, but were rather poliſhed by their neighbourhood; for *Selim*, the moſt renowned Sultan among them, never conquered Arabia. But that which hath contributed moſt to the preſervation of the Arabic, is the Koran's being written in that language only, which therefore is become the learned tongue of all the Mohammedans, and that in which this ſacred book is to be read daily to the people, and expounded by their Doctors.

Though the art of writing was known to the Arabian nations bordering upon Phœnicia, and to the Hamyarites, many centuries before Mohammed, yet the other Arabs, and thoſe of Mecca in particular, ſuch of them as were Jews or Chriſtians, were entirely ignorant of the art of writing till the time of Moramer.

The Hamyaritic character ſeems to have been the moſt ancient, and the learned A. Schultens maintains that the Hamyaritic, Cuffic, and Arabic alphabets were derived from the original Hebrew and Phœnician. This further appears from hence, that the Arabs, in order to help their memory, diſtribute their letters into ſix words, viz. Abjad, Hewaz, Hotai, Colman, Saaphat, and Karſha, wherein the order of the Hebrew alphabet is exactly preſerved.

The Hamyaritic character uſed by them is reckoned the moſt ancient, wherein the letters were not diſtinctly ſeparated, and went by the appellation of ALMOMAD, from the mutual dependancy of its letters, or parts upon one another.

That this character was very ancient, appears from what *Al Firauzabadius* * relates, from *Ebn Haſhem*, who aſſerts that an inſcription in this character was found in Yeman, as old as the time of Joſeph. But whatever may be in this, *Moramer Ebn Morra* of Anbar, a city of Irak, who lived not many years before Mohammed, was the inventor of that Arabic character which was extant in the days of Mohammed, which *Baſhan* the Kendian, who married the ſiſter of *Abu Sofian* is ſaid to have learned from thoſe of Anbar, and to have introduced it at Mecca, a ſhort time before the commencement of Mohammediſm.

It is acknowledged alſo, by the Oriental writers, that Moramer's alphabet differed from the ancient one of the Hamyarites, ſince they diſtinguiſhed the Hamyaritic and Arabic pens.

* Author of the great Arabic Lexicon, entitled, *Kamus*, or, *The Ocean*.

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In the days of Mohammed the alphabet of Moramer had made ſuch ſmall progreſs that no one in Yeman could either write or read. Nay, Mohammed himſelf ſeems to have been ignorant of both, for which reaſon he is called النبي امي the illiterate prophet. The letters of Moramer's alphabet were very rude, being either the ſame with, or much like the Cuffic, which character is ſtill found in inſcriptions and titles of ancient books. Nay, for many years, it was the only one uſed by the Arabs, the Koran itſelf being firſt written in this character, ſome ſpecimens of which are ſtill extant, and publiſhed by Sir John Chardin.

The late learned Orientaliſt, Schultens, ſhews that the Cuffic character bears an evident reſemblance to the Phœnician, which differed very little from the ancient Hebrew character; for the ſimple Phœnician character differed from the ancient Hebrew ſquare character only by ſmall bending ſtrokes or daſhes of the pen. In fine, Schultens thinks that an attentive obſerver may ſtill perceive the primæval lineaments of the ancient Hebrew alphabet in the Phœnician and Chaldee, in the ſquare and round Syriac, and in the ancient and modern Arabic alphabets; and which they have not loſt after the lapſe of ſo many ages.

According to the beſt Arabic hiſtorians, *Abu Alli Ibu Mokla*, Vizier Almoktader, *Al Kaher*, and *Al Radhi*, Caliphs of Bagdad, who lived about three hundred years after Mohammed, in the tenth century of the Chriſtian æra, invented a new and more elegant character, better adapted to the circumſtances of the times. As theſe letters were eaſily joined together they facilitated the carrying on of buſineſs in the increaſing empire of the Saracens. This new method of writing was brought to perfection by *Ali Ebn Bowah*, who lived in the next century, and whoſe name is famous among them on that account.

Some of the beſt writers affirm that Yakut Mortaſemi, the laſt of the Caliphs of the family of *Abas*, gave the finiſhing hand to it; for which reaſon he was ſurnamed الخطاط Alhatat, or the ſcribe.

The elements of the Arabic language are diſtinguiſhed, as in Hebrew, into letters and vowel points. By the former is underſtood the conſonants alone; under the latter, namely the vowel points, are comprehended not only the vowels but alſo all the other marks by which the reading and pronunciation are directed. The Arabic, Hebrew, and other Oriental languages, differ from thoſe of the Europeans, who mark their vowels by letters or characters, which are ſimilar to thoſe by which they mark their conſonants; in conſequence of which no word can be written or underſtood with preciſion without them.

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The Eaſtern languages have a peculiar property, which diſtinguiſhes them from the European and other tongues, that in ordinary and eaſy matters they cannot only be written but alſo underſtood by thoſe who are acquainted with the principles and conſtitution of thoſe languages without always marking the dots or vowel points. Hence the Arabians very ſeldom uſe vowel points in their epiſtolary correſpondence, but ſubjoin them to their poems, and particularly to the Koran; and give this as a reaſon,—leſt the Infidels ſhould corrupt their ſcriptures.

By a conſonant the Arabians and Hebrews underſtood that which we do whenever we attempt to form any ſound, whether it be by conformation of the lips, tongue, or throat, or by the teeth, or by compounding them. According to this principle, the conſonant in nature goes before the vowel, ſince we cannot pronounce any vowel without firſt uſing ſome organical motion in the throat: and although this conformation in the throat in pronouncing the vowels ſeparately, is not ſo obſervable as in pronouncing ſome of the conſonants with the vowels, yet it is as real, and therefore the letter (ا) Eliph, whoſe organical power is a gentle breathing or aſpiration, is a real conſonant, and denotes the exertion of the throat with any of the vowels in the ſame manner as Be (ب) marks the action or formation of the lips with any of the ſame vowels, or Dal (د) is the joint formation or action of the tongue and teeth together, with all or any of the vowels. The Ain (ع) is a ſtrong and rough aſpiration from the bottom of the throat, and is as real a conſonant as any other letter of the alphabet, and therefore muſt have an organical ſound as peculiar to itſelf as any other conſonant, and it really has all the different vowels annexed to it. And it is equally true that neither the Perſians nor Turks can pronounce it with the ſame propriety and eaſe that an Arabian does. The conſonant properly is a vehicle to the ſound of the vowel, without which it cannot proceed diſtinctly out of the mouth, or be diſtinctly conveyed. If we attend therefore to the laws of nature, we ſhall find that the conſonant precedes the vowel, which in the Arabic, and other Eaſtern languages, is a mark or dot, by which a certain ſound, ending in *a*, *e*, *i*, *o*, *u*, either long or ſhort, is pointed out; which vocality of ſound being added to the preceding conſonant, forms ſyllables and words, by which we are able to transfer or communicate to others, in a wonderful manner, our ideas and perceptions by the impulſe of the air.

As there can be no language without vowels, the Eaſtern nations, from the earlieſt ages, appear to have repreſented their vowels by a different character from that of the conſonants contained in their alphabet, with a view to point out more

clearly the root or theme of their verbs, and to ſhew whence their nouns were derived. This ſeems plainly to have been the caſe, not only with reſpect to the Arabic, but alſo with the Hebrew and its dialects.

The Arabians at preſent have only three characters, or rather dots, for repreſenting their vowels, the firſt called Phatah, repreſented by a ſmall oblique line over the letter marking the ſhort *a*, or *e*; the ſecond Caha, repreſented by a ſimilar ſtroke under the letter marking the ſhort *i*; and the third by a ſmall curve like a comma, repreſenting the *o*, and *u*, ſhort.

From this order of forming the ſyllables and words ſprung that primæval, and, as it were, characteriſtical property of the Eaſtern languages, by which they admit of being written and underſtood without ſubjoining vowels, provided that a mark ſhould be placed here and there which ſhould determine the form of the verb or nouns where there was danger of miſtake.

Another property of the Arabic and Eaſtern languages is, that the primitive words or roots are made up of the different combinations of the conſonants by triads or threes; and, as there are twenty-eight letters in the Arabic alphabet, the combination of theſe letters by triads or threes, amounts to more than twenty thouſand radical words, which ſhews at firſt ſight the richneſs of the language. For making allowance for ſome combinations of the guttural letters that were omitted, as being harſh and diſagreeable, there muſt have been about twenty thouſand primitive words, which they called radices or roots, from each of which ſpring a vaſt variety of nouns, derived from the different ſpecies, or, as ſome call them, conjugations, of the verbs. For although the grammarians make thirteen conjugations, yet, in reality, there is properly but one conjugation; and each root, according to the analogy of the language, may be conjugated or inflected through their ſeries of terminations in thirteen ſpecies of the verb.

Hence the Arabians ſay that their language is ſo copious, that no man, without inſpiration, can be fully maſter of it in its utmoſt extent; and yet they tell us, at the ſame time, that a great part of it has been loſt.

Having premiſed theſe particulars relative to the antiquity, hiſtory, character, and conſtitution of the Arabic language, we now proceed more directly to the Grammar before us.

Our learned Author juſtly obſerves in his preface, 'That when, in the eighth, ninth, and ſucceeding centuries, the European world was clouded with barbarity and ignorance, when ſovereign princes and great feudal lords could neither write nor read, the Arabians rivalled the Romans in the Auguſtan age in condition and genius, whilſt, with a more extenſive empire, they excelled them in magnificence. The Caliphs *Al Madi*, *Al*

Al Raſhid, *Al Mamoun*, and other monarchs of the illuſtrious houſe of Abbas, were men of learning, genius, and politeneſs. Learning and genius were found therefore the ſureſt avenues to royal favour; they were, of conſequence, univerſally cultivated; princes, generals, and vizirs being not only munificent patrons of literary merit, but holding themſelves a conſpicuous rank among writers of the moſt diſtinguiſhed claſs.

'The Arabian chiefs (with, it muſt be confeſſed, an alloy of ferocity) were in general brave, liberal, hoſpitable, ingenious, penetrating, fond of learning, of every ſpecies, and carrying to the moſt ſingular exceſs their admiration of poetry and eloquence. With ſuch diſpoſitions and attachments, therefore, it is eaſy to conceive that their language naturally became an important object of their attention. The dialects of their numerous tribes furniſhed them with rich mines; from theſe they freely borrowed; and formed, from the whole, a language, ſublime, comprehenſive, copious, energetic, delicate, majeſtic, adapted equally for the ſoftneſs of love, or the poignancy of ſatire; for the mournfulneſs of elegy, or the grandeur of heroics; for the ſimpleſt tale, or the boldeſt effort of rhetoric.'

Our Author proceeds,—'In every ſtyle of compoſition, therefore, the books in this language are numerous, and many of them of high intrinſic worth. Their books, however, and their language remain ſtill but imperfectly known in Europe; nor can we ever hope, perhaps, for much advancement in this branch of learning, till the formidable fancied difficulties of the ſtudy are removed; till curioſity is ſtimulated by a hope of ſucceſs; till attention is fixed by a conviction of its utility.'

Among many reaſons which may be aſſigned for our limited knowledge of the Arabic, as well as of other languages, Mr. Richardſon very juſtly mentions the *perplexing obſcurity* and *unengaging manner* of grammarians; who, without ſufficiently attending to that ſimplicity and perſpicuity which ought ever to be guides to the uninformed minds of youth, bend their chief efforts to the inveſtigation of trifles, unintereſting definitions, and polemic ſubtleties; involving the whole in ſuch obſcure terms, as often to demand as much time, patience, and penetration to decypher the meaning of the teacher, as would ſuffice to acquire the language itſelf, through a leſs complicated medium.

'Many of our European editors and commentators (continues our Author) have been merely learned in language, with little taſte, or general ſcience, to direct their learning to proper objects: the books they have publiſhed, therefore, have not all been choſen with ſkill; for, whatever motives might invite them to become Arabic editors, inſtruction or entertain-

ment appears by no means to have been always in view; chance more than diſcernment appears often to have ſelected their publications, and an unneceſſary diſplay of learning ſeems the only point of their ambition; while their Latin verſes, without elegance, and often without accuracy, poſſeſs neither the beauty of an ingenious paraphraſe, nor the uſefulneſs of a literal tranſlation.'

With a view, therefore, our Author declares, to lead the way to a more ſimple mode of inſtruction, the preſent grammar has been undertaken. Mr. Jones's *Perſian* Grammar † has been the model which he has endeavoured to follow; and while he has attempted to imitate the perſpicuity with which that learned and ingenious writer explains the difficulties of the ſtudy, he has purſued the ſame method of illuſtrating the different rules, by authorities from various writers; a method which, he obſerves, at the ſame time that it inſtructs, ſoftens the drudgery which is unavoidable in 'a beginning ſtudy,' unites practice with theory, and imperceptibly introduces the learner to 'ſome acquaintance with the genius and manner of ſeveral reſpectable Arabian authors.'

With regard to the public utility of this Grammar, Mr. Richardſon profeſſes to have had, principally, in view the ſervice of gentlemen connected with the Eaſt-India Company. 'Convinced, ſays he, from the opinion of many learned and judicious men, as well as from my own obſervation, how impoſſible it was to acquire an accurate idea of the *Perſian* without ſtudying the genius of the Arabic, upon which it ſo remarkably depends *, I have attempted to reduce the whole to the ſimpleſt principles, by placing what appeared to be of the greateſt real im-

† For a character of Mr. Jones's work, ſee Review, vol. xlvi.

* On a ſuperficial view, it may, as Mr. Richardſon obſerves, be ſuppoſed, that as the genius of the two languages is ſo different, a peruſal of Arabic Grammar can throw no new light on that of the Perſian: but, ſays he, two things eſſentially foreign to each other, may often have a tendency to the ſame point. That, though aſtronomy can never teach the practical method of working a ſhip, yet that ſcience is to the higheſt degree neceſſary to navigation. So Arabic grammar, though not abſolutely teaching the elements of the Perſian, will be found to throw moſt ſatisfactory lights on that ſtudy, eſpecially by enabling the ſtudent to diſcover the roots of thoſe Arabic words which are ſo copiouſly blended with that language: of which being once poſſeſſed, and of the mode of forming from them the derivative inflexions, he may with eaſe fix in his memory twenty words, perhaps, for one that he could acquire without ſuch aſſiſtance.—In reality, nothing is more certain than that not only the *Perſian* but the *Gentoo*, and other Eaſtern languages, are all intimately connected with the Arabic; eſpecially the Perſic.

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portance in the moſt conſpicuous light, and throwing the leſs conſequential into a kind of remoter perſpective, in order to avoid crowding the foreground, and deſtroying the effect of the principal figures.

'As abſtract theoretical diſquiſitions, delivered in an obſcure Latin idiom, though worthy perhaps of the attention of thoſe who make philological learning the ſtudy of life, are by no means calculated for gentlemen, whoſe chief views are neceſſarily directed to commerce, war, and political government,—to whom languages muſt of conſequence be objects merely ſecondary, and the means of acquiſition proportionably the more important, as they tend to promote, without greatly interrupting, their more intereſting purſuits,—I have given Arabic grammar an Engliſh dreſs; I have endeavoured to mark moſt forcibly the great lines, and to clear the avenues of the underwood and thorns of the ſtudy; I have been as literal in the tranſlations as the genius of the languages and my own underſtanding would permit.'

Having concisely explained the plan that he has purſued, in the execution of this Grammar, Mr. Richardſon proceeds to the work itſelf; in which he appears to have ſucceeded in ſuch a manner as cannot fail of being attended with utility to the ſtudent, and reputation to himſelf.

In a ſubſequent Review, we propoſe to lay before our Readers an account of Mr. Richardſon's great work, lately publiſhed, entitled, "*A Dictionary, Perſian, Arabic, and Engliſh:* to which is prefixed, *A Diſſertation* on the Languages, Literature, and Manners of Eaſtern Nations." Large Folio. Printed at Oxford, and ſold by Mr. Murray, in London. G.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ITALY.

ART. I.

IL Clauſtro di St. Michel in Boſco, &c. i. e. *A Deſcription of the Cloiſter of the Convent of St. Michael in Boſco, belonging to the Olivetan Monks of Bologna; painted by* LEWIS CARACCI, *and other eminent Maſters of his School. Accompanied with a Series of all the Paintings, elegantly engraven, and various Illuſtrations relative to them.* Large Folio. Bologna. In this famous work it is well known that LEWIS CARACCI ſurpaſſed his uſual atchievements in painting, and united the beauties that are ſcattered in the productions of the greateſt maſters. He was ambitious of leaving to poſterity ſomething that might vie with the Farneſe gallery at Rome, which has rendered the name of Hannibal Carracci immortal. He choſe for his principal ſubjects the legendary miracles of *St. Benedict* and *St. Cecilia*, which exhibit

exhibit noble and affecting ideas, and intereſting ſituations; and he exerted all the powers of painting to repreſent them happily. But, unfortunately, to avoid the inconveniencies of painting *in freſco*, he not only uſed oil-colours, but painted on a ſhining and poliſhed ground, with which he had covered the walls, and which did not ſufficiently imbibe the colours; ſo that in proceſs of time the pictures were ſo affected by the moiſture of the air, that theſe noble productions of Caracci's pencil ſuffered eſſentially, and were in a great degree effaced. Peſaro and Zani ſucceſſively endeavoured to copy them, but were prevented by death from going any length in the execution of this deſign. They were, nevertheleſs, delineated and engraven by Geoanini, an artiſt of Bologna, under the direction of Count Malviſia, and the greateſt and beſt part of them was publiſhed by that ingenious nobleman, in the year 1694, with an explication of each piece. This collection is become ſo rare, and is, though incomplete, ſo much in requeſt, that an eminent printer at Bologna formed the deſign, ſome years ago, of having the work engraven anew, by artiſts who could bring it to a ſtill higher degree of perfection, by availing themſelves of ſuch of the original figures in the famous cloiſter, as are not yet effaced, and of the ancient engravings, which ſupply what is diſfigured in the original work. The engravings are forty-ſeven in number, and the deſcription and reflexions with which they are accompanied, render the work an agreeable and inſtructive preſent to the lovers of the fine arts.

II. *De Oppido Labici Diſſertatio, quâ Origo etiam atque Compendioſa Hiſtoria Montis Compiti in Latio deſcribitur:* i. e. *A Diſſertation concerning the Town of Labicum, including a compedious Hiſtory of Monte Compito in Latium.* 4to. Rome. 1778. This is a reliſhing bit for critics, topographers, and antiquaries.

III. *Lettere due Sopra l'Arte del Suono, &c.* i. e. *Two Letters concerning* (what the Author calls) *the Art of Sound.* By Count BENEVENUTO of ST. RAPHAEL. Vicenza. 1778. Theſe Letters were written with a view to unfold the general principles of muſic, to a friend who had little or no idea of that art; more eſpecially to deſcribe the nature of the violin, and to point out the parts of that inſtrument (with the manner of their conſtruction) that are adapted to render its ſound agreeable. The Author lays down various precepts and directions relative to the management of the violin, and the muſic appropriated to it. He paſſes in review the different ſchools of *Corelli*, *Tartini*, *Stamitz*, and that which is now in vogue: he examines the different opinions of the two firſt of theſe maſters concerning the bow, and keeps the middle way between the ſentiment of Corelli, who recommended a ſhort bow, and that of Tartini, who preferred a long one.—But this is enough about a fiddle-ſtick.

IV. One of the moſt ignominious perverſions of the rational ſimplicity of the Chriſtian religion, that has been laid to the charge of the Romiſh church in its ſuperſtitious rites and ceremonies, is its having borrowed a conſiderable number of theſe ceremonies from the Pagan temples. This accuſation has been proved with ſuch evidence, and corroborated by ſuch ſtriking examples in the learned and ingenious Dr. Middleton's *Letters from Italy*, that we did not expect to ſee any effort made to refute it: nevertheleſs this bold attempt is made in the following work: *De falſâ Veterum Chriſtianorum Rituum a Ritibus Ethnicorum origine, Diatriba, &c.* i. e. *A Diſſertation, deſigned to prove that the Rites uſed by the Romiſh Church were not derived from the Pagan Worſhip.* Publiſhed under the Protection and auſpicious Patronage of Cardinal Francis Xaverius de Zelada, Superintendent of the College of Rome, by PETER RINALDI, Auditor of Eccleſiaſtical Hiſtory, &c. &c. This piece is neither deſtitute of learning nor art; but neither learning nor art are able to produce any thing more than a feeble, unſatisfactory, nay a pitiful attempt to vindicate the Church of Rome againſt the charge above-mentioned; for, after all, there is no reaſoning againſt glaring reſemblances and palpable facts.

V. *Ragionamento Fiſico-Anatomico, &c.* i. e. *A Phyſico-Anatomical Diſſertation, in which it is demonſtrated that the Undulations of Sound do not enter by the Euſtachian Tube, and in which it is ſhewn how the Facility of Hearing is encreaſed by the Means of this Tube, in Perſons who are afflicted with partial Deafneſs.* By M. LEWIS CONVENTATI of Macera. 8vo. Venice. 1778. It is no proof of the progreſs of anatomical knowledge in Italy that this work has been ſo greatly applauded; for though the ideas of the Author are juſt, they are, nevertheleſs, neither new nor uncommon. It is well known that the reaſon why a perſon troubled *with deafneſs to a certain degree hears more diſtinctly when he opens his mouth*, is not that the ſonorous undulations enter, by that means, into the euſtachian tube, and increaſe the impreſſion of the external air upon that which is contained in the cavity of the tympanum, but that the opening of the mouth, facilitating the opening of the euſtachian tube, the air contained in the cavity of the tympanum yields more eaſily to the vibrations of the membrane. It is in proportion to the facility and vigour with which theſe vibrations in the membrane of the tympanum are performed, that the ſenſe of hearing, or the ſenſation of ſound, is clear and diſtinct; but this membrane cannot oſcillate freely unleſs the air incloſed in the cavity of the tympanum, yielding to the impreſſion made by the ſonorous undulations on the outward part of the ear eſcapes by ſome paſſage from whence it can return again into the ſame cavity. This paſſage is furniſhed by the euſtachian tube; and, to ren-

der ſtill more palpable the meaning of our Author, we may obſerve, that this tube or paſſage is of the ſame uſe with the hole in the ſide of the common military drum; that is, it ſervés to let the air paſs in and out from the tympanum, or barrel of the ear, in order to make its membrane vibrate the better. Hence it comes to paſs that an obſtruction in the euſtachian tube deſtroys intirely the ſenſe of hearing, becauſe the air ſhut up, without any iſſue, in the cavity of the tympanum, is heated, dilated, and thus puſhing the membrane outward, removes all communication between the vibrations of the outward air and the auditory nerve. This is true, but not new, at leaſt to the knowing ones in anatomy.

VI. *La Filoſofia Alleata della Religione, &c.* i. e. *An Alliance between Philoſophy and Religion: A philoſophical and political Diſcourſe, delivered at a public Meeting of the Academy of the Arches at Rome.* By the Abbot S. CHRISTOPHER AMADUZZI, Profeſſor of Greek in the College of *Sapienza*. 8vo. Leghorn. 1778. An alliance between philoſophy and religion? This cannot be a treaty of peace between theſe two guides of life and ſources of felicity, for they had never yet even the appearance of a quarrel. Philoſophy, indeed, has been, and ever will be, at variance with certain repreſentations of religion, as it is with every form of irreligion; but with true religion, with genuine Chriſtianity, true philoſophy is in the moſt compleat harmony. It is to prove and illuſtrate this happy agreement between two things which God has joined, and which fanatics and bigots of all communions have been endeavouring to ſeparate, that the Abbot AMADUZZI employs his logic and eloquence, in this ingenious diſcourſe.

VII. *Specimen inditæ et Hexaplaris Bibliorum Verſionis Syro-Eſtranghelæ, cum ſimplici atque utriuſque fontibus, Græco et Hebræo, Collatæ cum Duplici Latina Verſione et Notis. Edidit, ac Diatribam de rariſſimo Codice Ambroſiano, unde illud hauſtum eſt, præmiſit* JOHANNES BERN. ROSSI, *in Regia Parmenſi Academia Linguarum Orientalium Profeſſor, ac Vice-Præſes Faculi. Theologicæ, Corton. Etruſc. Acad. Sec.* 8vo. Parma. 1778. It is well known that of the two Syriac verſions of the ſcriptures, that which was made from the Greek Septuagint has never yet been publiſhed. It is kept in a rare and curious manuſcript in the Ambroſian library at Milan, of a date as remote as the ſeventh century. To give a ſpecimen of this verſion the Abbot Rossi has here extracted from it the firſt Pſalm of David. This pſalm is printed in ſix columns, the firſt contains the Greek text of the Septuagint, the ſecond the *Syro Eſtrangel* text, the third the Latin text tranſlated from the Septuagint, the fourth the Hebrew text, the fifth the Syriac text, commonly called *ſimple* (a term appropriated to *that* Syriac verſion that was made from

from the Hebrew text) and the ſixth the Latin text tranſlated from this latter verſion. The diſſertation, that precedes this ſpecimen, is every way worthy of the profound erudition of the Abbot ROSSI. From his account of the curious manuſcript already mentioned, it appears to be the ſecond part of a manuſcript in the poſſeſſion of the learned *Maſius*, which was mentioned with great encomiums by Morinus, Walton, Renaudot, Grabe, Le-long, and other eminent critics in Oriental literature. It is not known what became of the manuſcript of Maſius: the Adbot ROSSI fears that it is loſt; perhaps it may, one day, be diſcovered in ſome obſcure corner, where no one would ever think of looking for it. In the mean time there are ſeveral circumſtances which ſeem to concur in proving that it was the firſt part of the Ambroſian manuſcript, now under conſideration, and would almoſt complete the Old Teſtament, were it diſcovered. There are diſcernible in the Ambroſian manuſcript the ſame aſteriſks, *Obeli*, and other marks, which are obſervable in the Hexaples of Origen, as theſe were employed to diſtinguiſh the various readings of the other verſions of Aquila, Symmachus, Theodition, &c. Now Maſius informs us, in his preface to the book of Joſhua, that his manuſcript was written in the *Syro-Eſtrangel* character, which is that of the moſt ancient Syriac manuſcript Bibles—that the Syriac verſion of his manuſcript was made from the Greek Septuagint—that it contained the *Obeli* and other marks of the Hexaples of Origen, and that there was an advertiſement at the end of this manuſcript, ſhewing that it had been literally tranſlated from the Greek copy, corrected by Euſebius, with his own hand, from the books of Origen, which were kept in the library of the church of Cæſarea, and that Pamphilus had aſſiſted Euſebius in this undertaking. This is perfectly conformable to an advertiſement at the end of the Ambroſian manuſcript, by which we learn that it was tranſcribed from a copy of Euſebius and Pamphilus, which theſe two learned men had corrected from the books of Origen. It is farther remarkable, as our Author obſerves, that the books contained in the manuſcript of Maſius were Deuteronomy, Joſhua, Judges, Kings, Chronicles, Ezra, Eſther, and Tobit. Now the manuſcript of the Ambroſian library contains the book of Pſalms, Job, Proverbs, Eccleſiaſtes, the Song of Solomon, the Book of Wiſdom, Eccleſiaſticus, Hoſea, Amos, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi, Jeremiah, Daniel, Ezekiel, and Iſaiah. Thus theſe two manuſcripts would, together, almoſt complete the Old Teſtament: we ſay almoſt, becauſe ſeveral books are wanting.

With reſpect to the Author of this Syriac verſion of the Ambroſian library, the Abbot ROSSI ſeems undetermined. He does not decide whether it is to be attributed to Mar-Abba,

James of Edeſſa, Philoxenus, Paul Biſhop of Tela, or Thomas of Heraclea. The celebrated Aſſemanni looks upon Thomas as the real tranſlator; though other learned men affirm, that he did no more than collate the books of ſcripture. However that may be, our learned Abbot ſhews, by ſeveral citations, that this Syro-Eſtrangel verſion is exactly conformable to the Greek text of the Septuagint, particularly in thoſe paſſages in which it differs from the Hebrew text.

As, from the account which Maſius has given of his manuſcript, it appears to be a part of the ſame work that is contained in the Ambroſian manuſcript, the date of the former muſt agree with that of the latter: now by the date of the manuſcript of Maſius it appears, that it was written at Alexandria 927 years after the reign of Alexander the Great, which anſwers to the year 615 of the Chriſtian era; ſo that it agrees, in this, with the Ambroſian manuſcript, which, as we obſerved above, is of the ſeventh century. We read at the end of this latter, the following words, which are deſigned to indicate the place from which it was brought: *Emptus eſt ex Monaſterio Sta Mariæ Matris Dei in Deſerto Schitin, quod eſt Monaſterium Chaldæorum.*

VIII. *Practica Agraria, &c.* i. e. *Practical Agriculture.* In a Series of Dialogues by the Abbot JOHN BATTARA, Profeſſor of Philoſophy at Rimini. Vols. I. and II. 12mo. Rome. 1778. This work is recommendable for perſpicuity of ſtyle, ſolidity of reaſoning, and ſimplicity of manner and method. It alſo abounds with the moſt uſeful directions and precepts, relative to the labours of the field, in all their various branches.

IX. *Trattato delle Regie Terme Acqueſi, &c.* i. e. *A Treatiſe concerning the Royal Baths of Aqui.* By M. VINCENT MALACARNE of Saluces, Profeſſor of Surgery in the town of Aqui, and Director of the Royal Baths, &c. 8vo. Turin. 1778. In this work the knowing and judicious Author has treated the particular baths of Aqui in a manner worthy of imitation, when the hot ſprings or baths of other countries are examined; and thus his performance may be of uſe even to ſuch as have no immediate concern in the baths or *thermæ* of Aqui. This little town has has been more or leſs famous ſince the time of Pliny, and the virtues of its waters have been celebrated by ſeveral modern phyſicians. Our Author begins his work with an account of the ſituation of theſe baths, their number, their conveniencies, and ſuch of their qualities as are the moſt palpable and ſtriking. From thence he proceeds to take notice of the alterations their waters undergo from the mixture of other ſubſtances with them, and of what they yield by evaporation in the ſun, by fire, &c. He gives alſo an account of the experiments he has made in the mouldineſs, the gelatinous ſubſtances, and the duſt, which are precipitated in the thermal waters not

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long after they are drawn from their ſpring. He enlarges on the different manner of uſing theſe waters, and the improvements of which this Article is ſuſceptible; and concludes by an enumeration of the diſeaſes, in which their efficacy has been aſcertained by eminent phyſicians.

NETHERLANDS.

X. *Tableau hiſtorique et politique de l'Etat ancien et actuel de la Colonie de Surinam, et des Cauſes de ſa Decadence*: i. e. *An hiſtorical and political Deſcription of the ancient and preſent State of the Colony of Surinam, together with an Account of the Cauſes of its Decline.* By PHILIP FIRMIN, M. D. Member of ſeveral Academies. 8vo. Maeſtricht. 1778. This Author publiſhed, ſeveral years ago, a *Natural Hiſtory* and a *Geographical Deſcription* of the country of Surinam; and the work now before us will add conſiderably to the reputation he acquired by that performance. No body could be better qualified for executing a work of this kind than M. FIRMIN, who reſided ten years at Surinam, and ſpared no pains to acquire a perfect knowledge, not only of the natural qualities of the ſoil and climate of that diſtant region, but alſo of the commercial eſtabliſhment and the political adminiſtration of the colony. In a *preliminary diſcourſe*, prefixed to the work, he ſhews how advantageouſly the labours of the coloniſts have changed the face of that country, where, on their arrival, they found only dreary woods, marſhes impregnated with nitre, and plains emitting inceſſantly ſulphureous exhalations, and burning ſands, in which no vegetable production arrived at maturity.

The work is divided into eighteen chapters. Their contents are—The conqueſt of Surinam—the hiſtory of the government and tragical death of *Sommelſdyck*—the principal events which contributed to the riſe and progreſs of that colony—the wars undertaken and carried on by the coloniſts againſt the negro fugitives—the defects in the adminiſtration of Surinam, and the principles on which alone a good government, in that colony, can be founded—the ſituation and limits of the colony, together with the nature and qualities of the ſoil—an account of the city of Paramaribo, of the number of inhabitants in the whole colony, and of its political and military government—the produce of the country—the Dutch trade to Surinam—public and private credit—the commerce in bills of exchange with Surinam—the value of current ſpecie there—the domain of the ſociety or company of Surinam, and that of the country,—the cauſes of the decline of the colony, with reflexions on theſe cauſes—the uſefulneſs of colonies in general—the utility of the colony of Surinam in particular—and laſtly, the peculiar attention which the government in Holland ought to give to the preſent ſtate of that colony.—Such are the contents of

this uſeful, inſtructive, and judicious work, in which the Author appears to be fully maſter of his ſubject

XI. *Memoires de l'Academie Imperiale et Royale de Sciences et des Belles Lettres de Bruxelles:* i. e. *Memoirs of the Imperial and Royal Academy of Sciences and Belles Lettres at Bruſſels.* Vol. I. 4to. Bruſſels. 1777. We have here the firſt fruits of a literary inſtitution, which, whether we conſider the illuſtrious perſons to whom it owes its origin, or the learned men that are concerned in the direction of it, promiſes much toward the advancement of philoſophy and literature. Not to mention the imperial and princely perſonages who have lent their auſpicious protection to this undertaking, the labours of ſeveral learned men, whom the patronage of Prince Staremberg, and the Preſident Nenni, have fixed in the Auſtrian Netherlands, are not a little adapted to raiſe the expectations of the Public with reſpect to the ſucceſs of this new Academy, whoſe firſt meeting was held on the 13th of April, 1773; and whoſe firſt volume, now before us, appeared towards the end of laſt year. The names of *Needham* and *Mann* (the former well known in the republic of letters, and the latter whoſe merit is too conſiderable to lie longer in obſcurity) adorn this volume, and their pens have enriched it with ſome intereſting memoirs. Both theſe learned men are of Britiſh origin. At the head of this volume we find a *Preliminary Diſcourſe concerning the ſtate of literature in the Netherlands, and the erection of the Academy*, in which the Author aſſerts the literary glory of the Belgic provinces, and ſhews that from Charlemagne to the riſe of the civil commotions which ſo long ſubſiſted in thoſe regions, they were always furniſhed with learned men, not inferior to thoſe of other nations. It is certain, that (not to ſpeak of the *Huckbalds*, *Radbods*, and other venerable names of harſh accent, that held up the lamp of erudition in the long and dark night of the ninth and tenth centuries) there have been ſeveral periods, in which the Low Countries have appeared with diſtinction in the annals of literature. At the reſtoration of letters, and under the houſe of Burgundy, *Froiſſard*, *Chaſtellain*, *Monſtrelet*, *Olivier de la Marche*, and above all, *Philip de Commines*, were equal, if not ſuperior to the other hiſtorians of that æra,—the Sciences were honoured, and even cultivated, by the firſt noblemen of the court, and the moſt famous library in Europe was that of the Dukes of Burgundy *. Farther down we find the houſe of Auſtria encouraging letters, as long as they had the blood of Burgundy in their

* This library, which has long lain neglected in an inglorious obſcurity, is now reſtored to its primitive luſtre, and opened for the uſe of the learned by her Imperial Majeſty, through the interceſſion of Prince Staremberg.

veins.

veins. The hiſtorian *Molinet* was librarian to Margaret;—*Agrippa* was Counſellor to the Emperor Charles V. and *Johannes Secundus*, whoſe Latin poetry would have adorned the Auguſtan age, and put Catullus and Propertius out of countenance, was the favourite of that monarch. *Mercator* and *Eraſmus* were of the ſame age and country, as alſo *Arias Montanus*, *Ortelius*, *Juſtus Lipſius*, and the printer *Plantinus*, whom the Belgic Muſes celebrate as one of the moſt eminent promoters of literature and ſcience.

But though literature was in a flouriſhing ſtate in the Netherlands during the civil wars, its proſperity was, nevertheleſs, tranſitory; and (as the Author of this diſcourſe obſerves) the peace of Munſter was the period of its total decline. He acknowledges that there is no compariſon to be made between the Netherlands and other nations after that period, in point of literature; but he diſguiſes a circumſtance, the avowal of which would have done honour to his candour: and that circumſtance is, that, though after the peace of Munſter, learning and ſcience declined in the *Ten* provinces of the Low Countries, which remained under the Spaniſh yoke, yet they flouriſhed with more vigour than ever in the *Seven* that formed the celebrated confederacy of the United Provinces, and made a notable progreſs under the auſpicious ſhade of civil and religious liberty. The illuſtrious names of *Voſſius*, *Gronovius*, *Grævius*, *Heinſius*, *Huygens*, *Spanheim*, *Perizonius*, *Nieuwentyt*, *Ruiſch*, *Boerhaave*, *Bynkerſhoek*, *Schultens*, *s'Graveſande*, *Muſſchenbroek*, *Alberti*, *Albinus*, with a multitude of others, adorned the annals of Dutch literature, through ſucceſſive periods down to the preſent times, while the other ten provinces were covered with monaſtic ignorance, and the univerſities and ſchools were remaining in the barbariſm of the middle age, from whence they have not yet entirely emerged. It may be, that the time of their deliverance is approaching: the preſent inſtitution may let the light into the gloomy retreats of Monkiſh erudition.—So be it.—The contents of the volume, now before us, ſhall be farther made known in our next *Appendix*, as it is in that part of our *Review* that we uſually give an account of academical publications.

GERMANY.

XII. The ſyſtem of the benevolent and fantaſtic *Lavater*, (ſome of the contents of which would have been well received, had they not been mingled with heaps of abſurdities, and *forced* into a *ſyſtem* in ſpite of common ſenſe) has excited much oppoſition in Germany. The ſyſtem is battered from many quarters, and the only circumſtance that can prevent its being knocked in pieces, is, that it hangs in the air. Its unſubſtantial levity may ſupport it *there* for ſome time, eſpecially as it is

buoyed-up (like the gorgeous ſoap-bubbles of the children in a ſunny-day) by the puffs and blaſts of Lavater's enthuſiaſtic votaries. It is, however, keenly attacked in the following work: *Ueber Phyſiognomik, wider die Phyſiognomen, &c.* i. e. *A Treatiſe concerning the Science of Phyſiognomy, againſt thoſe who defend it, as a Means of promoting the Knowledge of human Nature, and the Love of Mankind.* 8vo. Gottingen. 1778. This is the ſecond edition of a work, of which the firſt eſcaped our notice. It is full of acute and judicious reflexions, which totally overturn the *Phyſiognomical Syſtem*, and ſhew that the method of inveſtigating characters by the features of the countenance and other external marks, is uncertain and fallible in the higheſt degree. Our Author juſtly obſerves, that the influence of climate, nouriſhment, diſeaſe, and many other accidental circumſtances may produce, in the countenance, thoſe lines and appearances, which Lavater lays down as the marks or diagnoſtics of vicious paſſions; and thus both charity and truth may be wounded by the raſh and erroneous judgment of the phyſiognomiſt. In ſhort, in this publication its ingenious Author, Profeſſor LICHTENBERG, refutes the *Pernetis* and the *Lavaters* with ſound argument, ſeaſoned with pleaſantry, which will make the reader laugh at their expence.

XIII. D. Jo. GEORG. ROSENMULLERI. *Prof. P. O. in Academia Erlangenſi, Scholia in Novum Teſtamentum:* i. e. *Obſervations on the New Teſtament, by M.* ROSENMULLER, *Profeſſor in the Univerſity of Erlang.* Vol. I. Containing the Goſpels of Matthew and Mark. 8vo. Nuremberg. 1778. This uſeful work conſiſts of a judicious compilation of critical and exegetical illuſtrations of ſcripture, extracted from Eraſmus, Beza, Camerarius, Heinſius, Druſius, Grotius, Lightfoot, Bengelius, and other ſcholiaſts and philologiſts; to which are added, M. ROSENMULLER's own remarks, and thoſe of the moſt ingenious expoſitors among the moderns, who have offered any thing new in the explication of ſcripture texts. Three volumes more will complete this work, which, by being compoſed in Latin is thereby rendered more generally uſeful, eſpecially to ſtudents, who cannot procure, with facility, the voluminous commentators abovementioned.

XIV. *Spoerls Geſchichte Von Corſica, &c.* i. e. *An Hiſtory of Corſica, from the firſt peopling of that Iſland to the Year* 1777. 8vo. Hanover. 1778. M. SPOERL comes ſomewhat late with his hiſtory of an iſland, the annals and revolutions of which have been already related by *Germanes, Cambiagi*, and other writers, whoſe works he does not ſeem to have read;—a circumſtance, however, which gives his hiſtory a greater claim to the merit of an original, than it would otherwiſe have had. It is alſo to be obſerved, that there are ſeveral pieces in Mr. Spoeri's

Spoerl's work that really have the merit of novelty; ſuch are, an explication of ſeveral Corſican laws; a memoir concerning the ſtate of the ſciences in that iſland; the produce, coins, topographical charts and antiquities; a relation of the voyage of Noering, who, when Grimaldi was governor of Corſica, went thither with a body of Germans, and was taken priſoner; an eſſay on the ancient geography of Corſica, and a deſcription of its preſent ſtate.

XV. *Sciagraphia Hiſtoriæ Litterariæ Iſlandicæ, Autorum et Scriptorum tum editorum tum ineditorum Indicem exhibens, cujus delineandæ periculum facit Haldanus Einari, &c.* i. e. *A Sketch of the Literary Hiſtory of Iceland. Containing a Catalogue of the Works, printed or in Manuſcript, that have been compoſed by the Writers of that Country, by* HALDAN. EINARI, Rector of the College of the Cathedral of Hola. 8vo. Copenhagen. 1777. Though ſeveral authors, more eſpecially Harboe in his Daniſh Library, and Johnſen in his Eccleſiaſtical Hiſtory of Iceland, have enlarged upon the progreſs of learning in Iceland, and pointed out the merit of the writers it has produced, Mr. EINARI's work ſtill deſerves a favourable reception. It contains information that is not to be found in any of the former accounts of this country, and the Author has drawn together, in a ſmall compaſs, materials of conſequence that are ſcattered in a great number of volumes. The ancient and modern language of the Icelanders,—their poets before and after the reformation,—their hiſtorians poſterior to that period,—their natural philoſophers, mathematicians, phyſicians, and moraliſts, their writers in political and rural œconomy, their juriſts and theologians, are the ſubjects treated in this work, in ſix chapters. Each chapter is followed by a table, in which the authors are ranged alphabetically, according to their Chriſtian names, as is uſual among the Icelanders. We find alſo in this table the principal circumſtances of the life of each writer, the editions of his works, and ſome anecdotes that are intereſting and well atteſted.

XVI. *Diſpenſatorium Pharmaceuticum, &c.* i. e. *A Diſpenſatory, compoſed by the Order of the Duke of Brunſwick, and recommended to the Apothecaries of that Dutchy by the Supreme College of Phyſicians.* 4to. Brunſwick. 1777. This work has acquired great reputation.

XVII. *Sammlung zur Arzney Wiſſenſchaft, Naturgeſchichte, &c.* i. e. *A Collection of Pieces relative to Medicine and Natural Hiſtory.* 8vo. Berlin. 1778. This is one of the moſt valuable collections relative to the two ſciences mentioned in the title, that is come to our knowledge. It is a kind of journal, which is publiſhed periodically, in numbers, and is replete with curious and intereſting articles, judiciouſly ſelected from

from the beſt productions of modern times. It amounts already to nine volumes.

XVIII. The culture of bees is one of the moſt agreeable and intereſting branches of rural induſtry; and this branch has been carried on of late years, in Germany, to high degrees of improvement. Mr. SCHIRACH (Secretary to the Electoral Oeconomical Society for the Culture of Bees in the Upper Luſatia) enriched this branch of natural ſcience with many new and important diſcoveries in his *Natural Hiſtory of the Queen of the Bees*, which was publiſhed ſeveral years ago. This work excited the attention, and animated the zeal of many learned naturaliſts, and the zeal for this branch of rural improvement has been lately carried ſo far that a Mr. RIEM, *Royal Superintendant of the Bees* (we hope only of the Sileſian bees) has publiſhed at Breſlaw, propoſals for the erection of a company, with a fund for the *education* of theſe elegant inſects. The care of the hives is intruſted with perſons who are qualified by their knowledge and experience for this buſineſs, and the profits will be divided among the ſubſcribers, who are to contribute annually four ducats to the fund. If we are not miſtaken Mr. RIEM is the author of two excellent anonymous treatiſes, publiſhed at Breſlaw, ſome months ago, under the following titles, *Verbeſſerung des Bienenſtandes:* i. e. *Concerning the Improvement of Bee-hives*—and *Phyſicaliſch Oeconom. Bienenbibliothek:* i e. *The Philoſophical and Oeconomical Bee Library.* In the latter of theſe treatiſes the Author paſſes in review, with the ſpirit and knowledge of a true connoiſſeur, almoſt all the conſiderable treatiſes concerning bees that have been publiſhed in Saxony, Cleves, Sileſia, the Palatinate, and Switzerland; and he has ſo judiciouſly extracted the quinteſſence of theſe writings, in paſſing judgment upon them, that even the moſt curious reader need not peruſe them for information, if the preſent work falls into his hands. The treatiſe of Galin, paſtor of Bern, is the piece which our Author eſteems moſt, and he prefers it much before the works that have been publiſhed by Schirac and the Society of Upper Luſatia.

XIX. *Storia della Vita de Bianca Capello, &c.* i. e. *A Hiſtory of the Life and tragical Death of Bianca Capello, a Venetian Damſel, afterwards Grand Ducheſs of Tuſcany.* By Sig. DE SANS-SEVERINO. 8vo. Berlin. 1778. This remarkable ſtory, which, by its intereſting nature, and the affecting events it contains, deſerved to be treated apart, is here well told, and is alſo preceded by a ſummary of the hiſtory of the houſe of Medicis, ſo far down as Francis, Grand Duke of Tuſcany, the huſband of Bianca.

XX. *Materialen zur Ruſſiſchen Geſchichte, &c.* i. e. *Materials for the Hiſtory of Ruſſia, from the Death of Peter the Great.*

Part

Part the First. Beginning with the Year 1725, and ending with 1730. Enriched with Medals. We have here a well connected ſummary of the moſt important events that have happended in the Ruſſian empire, during the period above-mentioned. This firſt part is to be followed by three more, which will carry the work down to the year 1776. In an introduction prefixed to the work, the Author, who is Profeſſor Schmidt of Brunſwick, has given the great lines of the hiſtory of Ruſſia, from Rurick to the death of Peter the Great, which contains a period of 900 years.

XIX. FR. HEINR. WIL. MARTINI *Algemeine Geſchichte der Natur, &c.* i. e. *An Univerſal Dictionary of Natural Hiſtory, by M.* MARTINI. Part IV. 8vo. 708 Pages, with Cuts. Berlin and Stetin. 1778. The great ſucceſs which the Dictionary of M. Valmont de Baumarre, met with, and the improvements it has acquired in paſſing through a variety of rival editions, did not diſcourage the late learned and ingenious M. MARTINI of Berlin from undertaking a work of the ſame kind, in the German language; but he did not live to proceed far in the execution of this laborious deſign, not even to finiſh the ſecond *letter* of the alphabet. He was carried off the ſtage of life and literature ſome time ago, and is greatly regretted by the lovers of learning in general, and of natural hiſtory in particular. If the work be continued on the ſame plan and ſcale, with reſpect to the extent of each article, which were followed by MARTINI, it will be very voluminous; for the article *Auge* (or eye) in this fourth part, occupies, alone, 702 pages. We are informed that Mr. GEORGE FORSTER, who ſailed round the world with Captain Cook, and publiſhed an account of that voyage, is to continue this work. It is to be hoped that when he comes to the article OURANG-OUTANG, he will not inſert in it the ſcandalous and malignant note, which he inconſiderately placed in the part of his work where he ſpeaks of that animal. This note contains the moſt unjuſt and illiberal aſperſions on the able and induſtrious naturaliſt †, who is Director of the Cabinet of Natural Hiſtory of his Serene Highneſs the Prince of Orange, and who, beſides the eſteem due to his moral character, has acquired a well deſerved reputation by the intelligence and capacity he has diſcovered in the arrangement and improvement of that excellent collection.

† Mr. VOSMAR.

M.

MONTHLY CATALOGUE,
For DECEMBER, 1778.

ANTIQUITIES.

Art. 9. *An Account of ſome remarkable Ancient Ruins lately diſcovered in the Highlands, &c. in a Series of Letters to G. C. M. Eſq.* By John Williams, Mineral Engineer. 8vo, 2s. Cadell. 1777.

THE ancient remains here brought to the knowledge of the public, appear to be *uniques* in their kind, being nothing leſs than the ruins of walls, the ſtones compoſing which have not been united together by mortar, or any other cement, but ſeem evidently to have been, by ſome unknown proceſs, melted down into one maſs by means of a heat ſufficient to vitrify and unite them. Each of the vitrified *forts* (for ſuch theſe ruins are ſuppoſed to have been) that the Author has yet ſeen, is ſituated on the top of a hill, and conſiſts of a circular, or oval vitrified wall, ſurrounding a level area, of greater or leſs extent. Where the ſtones have not been perfectly run to glaſs, they are found nevertheleſs to be entirely coated with vitrified matter. The ſtone, of which theſe walls have generally been compoſed, is that called the plumb-pudding ſtone, which is eaſily run down with a ſtrong fire.

In a letter to Lord Kaims, the Author obſerves, that ſince this account was written, he has ſeen and heard of many ſimilar ruins, in many corners of Scotland, but chiefly in the Highlands and Iſles. His Lordſhip, in anſwer, 'gives him leave to ſay to the world, that he has long known him to be an honeſt man, whoſe veracity may be depended upon;' and adds his opinion, that 'his diſcovery of buildings being cemented by means of fire, is a curious fact, that ought to make a figure in the hiſtory of arts;'—and that the vitrified forts muſt have been erected before mortar was known in Scotland; and afford a notable inſtance of the extraordinary ſhifts people were reduced to in the infancy of arts. He thinks too, that the burnt ſtones which have been found in Scotland, and which have been conſidered by ſeveral ingenious Naturaliſts as evidences of ancient volcanos in that country, are nothing more than the ruins of the vitrified forts diſcovered by the Author.

In one of his letters, Mr. Williams throws out ſome hints with reſpect to the manner in which the ancient inhabitants might poſſibly conſtruct, or, if we may uſe the term, *caſt* theſe ſingular walls. But we muſt refer our inquiſitive readers to the pamphlet itſelf; only obſerving, that he ſuppoſes they might raiſe two parallel dykes of earth or turf, incloſing a ſpace equal in width to the thickneſs of the intended wall; and that in this groove, or mould, were placed the fuel and the materials that were to be vitrified. Dr. Black, in a letter to the Author, ſeems inclined to adopt this idea; and adds, that as Scotland contains abundance of thoſe kinds of ſtone that can be melted or ſoftened by fire, to ſuch a degree as to be made to cohere together; and as the greater part of the country was anciently overgrown with wood, it is eaſy to underſtand how thoſe who erected theſe works got the materials neceſſary for their purpoſes.

PHILOSOPHICAL.

Art. 10. *Sonorum Doctrina Rationalis & Experimentalis, &c. Cui præmittitur Diſquiſitio de Aere et Modificationibus Atmoſpheræ: Auctore* Gulielmo Hales, A.M. Col. S.T. Dublin. Socio. 4to 6 s. Wallis. 1778.

In this little tract, the 'Studiorum Primitiæ' of the Author—Mr. Hales has collected, and arranged in a kind of elementary form, the principal affections of *ſound* generally conſidered, and without any particular reference to *muſic*; and the principal properties of the air, conſidered as its vehicle. The Author every where refers to the beſt writers on the ſubject; particularly *Newton, Muſchenbroeck, Euler, Bouguer, Sauveur, De Luc, &c.* The moſt original part of the performance perhaps is, the Author's chapter on the *aerial pulſes*; where he undertakes to explain the difficulties attending the Newtonian doctrine on that ſubject. In the two laſt pages, likewiſe, is given an account, communicated by the Rev. Mr. Philip Skelton, of *an unuſual and wonderful* 'echo,' at *Liſburn*, in the county of *Antrim*; which not only repeats a verſe 'of ten or more ſyllables' three times, but repeats them in a different *meaſure*, or time, from that in which they were pronounced.

After deſcribing the *local* circumſtances, and the firſt *regular* echo, the Author, or rather his correſpondent, adds—'*Paulo poſt, iterata loquela ex ædium ſecunda ſerie incipit, et omnes' (ſyllabas, ſ. c.)* 'ſecundò articulatim reclamabit; ſed pluſquam duplo temporis intervallo a prima ſyllaba ad ultimam, & quaſi cunctabunda. *His binis repercuſſionibus finitis, echo, utpote hic quam alibi loquacior, longe* prolixiore *& aliquantulum ſubmiſſiore ſono, & ut ita dicam, affectato, ex tertio ædium pariete, omnibus iiſdem ſyllabis tibi tertiò reſpondebit.*'

It may be proper to add, that the firſt wall, or line of buildings, from which the echo proceeds, is diſtant about 70 or 80 feet from the ſecond, and that this laſt is at about double that diſtance from the third.

MATHEMATICS.

Art. 11. *A Deſcription of the Lines drawn on Gunter's Scale, as improved by Mr. John Robertſon, late Librarian of the Royal Society; and executed by Meſſrs. Nairne and Blunt, Mathematical Inſtrument Makers, Cornhill, with their Uſe and Application to Practice, &c.* By William Mountain, F.R.S. &c. 8vo. 1 s. 6 d. Nairne. 1778.

The late worthy and ingenious Mr. Robertſon, well known to the mathematical world by his uſeful publications, had, not long before his death, undertaken to inſpect, and to correct the errors that had crept into *Gunter's Scale*, through length of time, and negligence in the fabrication. The new lines propoſed by him to be added to the inſtrument, together with other improvements, were accurately executed under his own inſpection, by Meſſrs. Nairne and Blunt; and he had begun to compoſe a deſcription of the ſcale, in its now improved ſtate, when he was interrupted by death.

In the preſent performance, Mr. Mountain has completed the taſk commenced by his deceaſed friend. He firſt deſcribes the improved inſtrument, which is made 30 inches long, and two inches broad;

broad; one face of which is appropriated to the *natural* numbers; and the other contains the *logarithmic* ſcales, conſiſting of 12 lines, three of which are drawn on a ſliding piece. He then ſhews, by numerous examples, the various and extenſive uſes of this inſtrument; by which, either with or without the *compaſſes*, queſtions or problems may be expeditiouſly ſolved in every caſe where a proportion is neceſſary and can be obtained; and which even in the more nice and difficult caſes, may at leaſt perform the office of a *checque* on the other more accurate and more operoſe modes of working.

The Author's inſtructions and examples of problems ſolved by this ſcale, chiefly reſpect navigation and aſtronomy. With regard to the mechanical and literary merits of the ſcale and this explanation of its uſes; we need not add any thing further than that the plan of the inſtrument has been examined and approved by the Commiſſioners of the Board of Longitude, and that its uſes are ſatisfactorily deſcribed and exemplified in this publication. B.

MISCELLANEOUS.

Art. 12. *A Letter to the Right Honourable the Earl of Sandwich, &c.* From George Forſter, F R. S. 4to. 1 s. Robinſon. 1778.

If ſelf-love has not blinded the writer of this letter, and miſled him with reſpect to the facts ſtated in it, and his mode of repreſenting and *accounting for them*; he and his father ſeem to have ſuffered hard treatment. 'We have been,' he ſays, 'moſt wantonly oppreſſed, and are now undone, *without the ſmalleſt offence on our part.* At the awful moment of public calamity, the misfortunes of a ſingle devoted family may perhaps not be noticed; but the exiſtence of that family is ſo dreadfully precarious, that they muſt run all hazards to be heard. If the cauſe of the oppreſſed ever merited the attention of men who have it in their power to check the oppreſſors, it muſt be when friendleſs foreigners, truſting ſolely to the promiſed rewards of their aſſiduous labour, are cruelly deceived, arbitrarily deprived of their due, and robbed of the means of miniſtering to the wants of ſeveral helpleſs individuals, who depend on them for ſupport.'

The letter writter proceeds to ſtate the promiſes and proſpects, in conſequence of which his father was induced to undertake his late voyage round the world, and the expences, loſſes, and oppreſſions, to which he has ſince been expoſed. The moſt material circumſtances reſpecting the Author's cauſes of complaint are collected, and condenſed, in two affidavits, ſworn in the Court of King's Bench. We cannot undertake, however, to abridge his complicated account of promiſes and *non* performances; and ſhall only detach the following *inſulated* fact from the maſs, which occurs in the Author's detail of expences; which had been ſo great, as nearly to annihilate the whole of the Parliamentary grant of 4000 l. by the time he returned from the voyage.

'At the deſire,' ſays the Author, 'of Mr. Barrington, (who had negociated the terms of Dr. Forſter's appointment) we uſed every poſſible means to collect in the South Seas, and purchaſed at the Cape of Good Hope, a number of living animals, which we had the honour to preſent to her Majeſty, immediately after our return.

This

This expence, together with the price of a large collection of dried ſkins of animals, which we bought at the Cape, and gave to the public, by ſending them to the Britiſh Muſeum, amounted to more than 250 l.'—'I have already obſerved,' he ſays afterwards, 'that we had the honour of preſenting a valuable collection of live animals to her Majeſty, which was moſt graciouſly accepted. I have obſerved too, that the King permitted us to dedicate to him our work, on the plants of the South Sea Iſlands, which we had the honour to preſent at the levee, in November 1775. It is a thing unheard of amongſt civilized nations, that a ſovereign ſhould receive preſents, without returning ſomething more ſubſtantial than *thanks* for them; and it would have been incompatible with the dignity and honour of a Queen, if ſhe had received a preſent of the value of 200 l. from a *poor man*, without intending to make him ample amends.'—So much for the fact:—what follows is the Author's ſurmiſe;—how juſt we know not.

'Fortunately,' the Author adds, 'I have now in my hands a letter from a gentleman, to whom the Queen did the honour to ſpeak on this ſubject, in ſuch terms as do complete juſtice to her character. She was certainly of opinion, my friend writes, that my father's preſents deſerved a retribution; and repeatedly expreſſed a deſire of rewarding him. What then could operate ſo ſtrongly, my Lord, againſt theſe gracious diſpoſitions, as to prevent their having taken effect to this moment? It is not to be doubted, that you have miſrepreſented us to her Majeſty, as well as to the King;—who refuſed, we are told afterwards, even to *ſee* the drawings of curious objects of natural hiſtory, which they had, by Mr. B's direction, employed a skilful painter to copy and finiſh with the utmoſt care, at the heavy expence of an hundred guineas, in order to their being laid before his Majeſty; but which ſtill remain upon their hands.'

Of the merits of this cauſe we cannot pretend to judge, on the *ex parte*, though ſeemingly weighty, evidence of the preſent complainant. We can only expreſs our pity for the diſtreſs, however occaſioned, that produced or provoked this remonſtrance; and add our wiſhes, that the liberality, if not the juſtice, of thoſe concerned, may be excited to relieve it.

Art. 13. *Narciſſus*; or, the Young Man's entertaining Mirror: Containing a humourous Deſcant on Manners; delivered in a plain and familiar Stile, ſhewing him, a genteel, eaſy, and decent Carriage and Behaviour, from Infancy to Years of Maturity, according to the Sentiments and Practice of all well-bred Perſons, whether at Church, at Table; at Home, or Abroad; in company with Superiors, Equals, or Inferiors; in Action, Converſation, Poetry, Muſic, Dancing, Fencing, and all Kinds of genteel Accompliſhments and polite Addreſs: Variouſly interſperſed with Spaniſh Proverbs, applicable to the Subject. Taken from the Spaniſh *Galateo* of Don Lucas Gracian de Antiſco, and adapted to the Manners of the Britiſh Nation. By Charles Wiſeman, N. P. S. T. 12mo. 2 s. 6 d. ſewed. Bew. 1778.

We do not underſtand what Mr. Wiſeman (if ſuch a man there be) means by an *humourous deſcant*. We ſee very little humour in this grave, preceptive performance; which is equally innocent and

dull. The rules, however, which are here laid down, though they may ſeem mean and trifling, becauſe they are obvious, and in general currency, may be uſeful to thoſe who need the inſtruction of books, with regard to moral deportment, and decency in behaviour and converſation.—But Lord Cheſterfield would not have admitted ſo home-ſpun a performance *, as Mr. Wiſeman's tranſlation, into his polite ſyſtem, or *ſchool of the Graces.*

Art. 14. *Notes* on the Tragedies of Æſchylus. 4to. 80 Pages. Dodſley.

We are here happy to find that the amiable and ingenious lady †, to whom theſe notes are inſcribed, concurred with us in thinking, that ſome illuſtrations of the original author were abſolutely requiſite for the information of the Engliſh reader. At her inſtigation, it ſeems, the preſent annotations were written, and, as we are told, they are printed and diſtributed at her expence; a ſpecies of liberality that does her infinite honour. The Commentator, however, ſeems to have ſubmitted to the taſk with ſome degree of reluctance, and while he has in general, diſcharged it rather too drily and ſtiffly, has at the ſame time contrived occaſionally, to debaſe his ſtyle with low expreſſions, and to interlard it with familiar French phraſes. Obſervations on Æſchylus might have included many remarks on the ancient and modern drama, infinitely more entertaining and inſtructive, than adjuſting the difference between Meſſrs. *Pairw* and *Heath*. Theſe notes, however, ſuch as they are, will be of ſome uſe, to the unlearned reader, if he will but have patience enough to glean from the maſs of Greek and French, the inſtruction conveyed in them.

Art. 15. *A Deſcription of Brighthelmſton and the adjacent Country*; or the New Guide for Ladies and Gentlemen, reſorting to that Place of Health and Amuſement. 12mo. 1 s. 6 d. Fielding, &c.

No place ſo delightful and ſalutary as Brighthelmſton.
BRIGHTHELMSTON GUIDE.

No place ſo delightful and ſalutary as Margate.
MARGATE GUIDE.

No place ſo delightful and ſalutary as Scarborough.
SCARBOROUGH GUIDE.

No place ſo delightful and ſalutary as Bath.
BATH GUIDE.

No place ſo delightful and ſalutary as Tunbridge.
TUNBRIDGE GUIDE.

Nae place *ſae ſweet* as Edinborough.
SCOTCHMAN'S GUIDE.

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* By the antiquated and vulgar ſtyle, we have been almoſt led to ſuſpect that the tranſlation was made toward the latter end of the laſt century, and that it is an old book reprinted.

† Mrs. Montagu.

Art. 16. *Letter from an Officer of the Naval Army of France*, to the Hon. Admiral Keppel. Dated on board a French Squadron off Uſhant, 9th of Auguſt 1778. With an *engraved Plan* of the Principal Evolutions of the Fleets, in the Engagement off Uſhant. Tranſlated from the *original**, printed at *Breſt*. With ſome Notes. 8vo. 1 s. Johnſon.

This lively diſputant, who aſſumes the character of a ſea-officer of France, and may poſſibly *be* what he *aſſumes*, contends for the honour of his countrymen, who, he maintains, were victorious over the Engliſh fleet, in the memorable engagement of July 27, 1778. We cannot pretend to enter into the merits of this cauſe; but one thing is clear, that this Author has it—*all to nothing*,—upon paper. His letter conſiſts of rather a flippant commentary upon Mr. Keppel's letter, as publiſhed in our *Gazette Extraordinary*; which he pleaſantly affects to ſuppoſe, could not have been written by the Admiral, but by ſome unknown hand, who has made free with his name, and injured his reputation, by the fallacious and contradictory narrative given in that Gazette.—The copper-plate repreſentation of the principal evolutions of the two fleets, if the *manœuvres* are as faithfully as they ſeem diſtinctly delineated, will ſerve to illuſtrate, and perhaps determine the diſpute.—But the officers and ſailors who were preſent in the action, would be the beſt critics on this *critique*.

Art. 17. M. T. CICERO's *Cato Major*, or Diſcourſe on Old Age. With explanatory Notes. By Benjamin Franklin, LL. D. 8vo. 2 s. Philadelphia printed. London re-printed, for Fielding and Walker. 1778.

This is a new edition of Mr. *Logan*'s tranſlation of Cicero *De Senectute*, firſt printed at Philadelphia, in the year 1744. The book is well known, two editions of it having, formerly, if we miſtake not, been printed in London, one by S. Auſtin, the other by J. Whiſton. We have alſo ſeen a Glaſgow edition, in 12mo, by Urie, in 1751. But in none of theſe (to the beſt of *our* memory) was the name of Benjamin Franklin mentioned, as the *tranſlator* of the work, though he might, for aught we know, have been the Printer of the firſt impreſſion. What authority the preſent Editor hath for the omiſſion of Mr. Logan's name, which ſtood, at length †, in the preface to the original 4to edition, and for ſubſtituting that of Dr. F. we know not. Perhaps it was thought that all advantages were to be taken in war; and that, eſpecially with regard to an American rebel, nothing could be deemed unfair. Or, which is a conjecture equally probable, it was perhaps judged, that the name of FRANKLIN was a better ſounding (i. e. a better *ſelling*) name than that of *Logan*:—taking into conſideration, likewiſe, the high *literary* reputation, of the gentleman who figures ‡ here in the new character.

* The French is printed with the tranſlation. We can, with certainty, pronounce nothing, as to *authenticity*.

† The words of the preface are, 'This verſion of Cicero's tract *De Senectute*, was made ten years ſince, by the honourable and learned Mr. Logan, of this city,'—*Philadelphia*.

‡ This may be ſaid in a double view; for the Editor has given a pretty good engraving of the Doctor, by way of frontiſpiece.

of a *tranſlator*. Poſſibly, however, the Doctor was the author of the ſhort preface to the firſt edition: The concluding paragraph of which ſeems to partake ſomewhat of his manner and ſpirit. It is as follows:

'I ſhall add to theſe few lines my hearty wiſh, that this firſt tranſlation of a claſſic, in this weſtern world, may be followed with many others, performed with equal judgment and ſucceſs; and be an happy omen, that Philadelphia ſhall become the ſeat of the American muſes.'

As to the merit of the tranſlation, it certainly will not bear to ſtand in any degree of competition with that elegant verſion, which has lately been given us by the very ingenious Mr. Melmoth, the tranſlator of Pliny's and Cicero's Letters; and the writer of thoſe admired epiſtles, publiſhed under the aſſumed name of Sir Thomas Fitzoſborne.—The numerous and ample *notes*, however, which accompany Mr. Logan's tranſlation, may, probably, render that work peculiarly acceptable to thoſe who have not a very extenſive acquaintance with the Roman hiſtory, or who are not intimately converſant with the Latin language.

*** On farther recollection, we have ſome idea that the edition ſold by Mr. Whiſton, as above mentioned, was not printed in London, but imported from America; but the circumſtance *is not* material.

Art. 18. *The School Advocate:* being an humble Attempt to clear thoſe Seminaries from unjuſt Aſperſions, and proving their Superiority over every other Mode of juvenile Inſtruction. To which is added, an Addreſs to Youth, while purſuing a Courſe of Study; and on their Conduct after leaving School. By W. Weatherall. 12mo. 1s. Keeble. 1778.

This pamphlet is dedicated to Mr. Betteſworth, maſter of the Academy in Quaker's buildings, Weſt Smithfield. It ſeems to be well intended; it contains ſome proper obſervations and good advice; but nothing that ſhould greatly recommend it to the public notice. H

DRAMATIC.

Art. 19. *The Lady of the Manor*, a Comic Opera: as it is performed at the Theatre Royal in Covent Garden. Written by Dr. Kenrick. The Songs ſet to Muſic by Mr. Hook. 8vo. 1s. 6d. Dilly, &c.

This *occaſional* Dramatiſt being a *profeſſional* Reviewer, we ſhall, in this inſtance, confirm the charge often urged againſt us, and leave the Author to give an account of his own performance, as well as the reader to make his own comment on that account:

'The outline of the following Opera (written about ten years ago, by way of relaxation from ſeverer ſtudies) was taken from the *Country Laſſes* of Mr. *Charles Johnſon*, particularly the pleaſing and romantic epiſode, borrowed from the *Cuſtom of the Country* of *Beaumont and Fletcher*.

'The Author, in accommodating his plan to the preſent taſte, was led, of courſe, to reject the revolting abſurdity of ſuppoſing the cuſtom in queſtion ſtill to ſubſiſt.

'The

'The conſiderable alterations and additions, alſo, which he found it expedient to make, both in the plot and dialogue, have ſo much diverſified the whole, that it has been as *truly* as *ill-naturedly* obſerved, "the piece reſembles a coat, ſtolen a ſecond time from a thief, ſo metamorphoſed, that the very taylor, who firſt cut it out would not know the handy-work of his own ſhears."

'It is no wonder that, in this age of *originality*, ſo many *truly-original* critics, who never play at *rob-thief* themſelves, ſhould ſufficiently rally him on ſo artful and complete a transformation. He cannot help thinking, however, that theſe *very honeſt* gentlemen are a little unreaſonable in expecting him to do ſuch *great things* merely for his *amuſement*, as are done by thoſe who make play-writing their ſerious *occupation*.

'If, therefore, this opera hath hitherto met with an approbation * as general as even the beſt of their moſt elaborate productions; the author cannot but impute it to the excellent acting of the theatrical performers, and the elegant taſte of the muſical compoſer.' C.

Art. 20. *Annette and Lubin*; a Comic Opera, in one Act. As performed at the Theatre-Royal in Covent-Garden. 8vo. 6d. Kearſly. 1778.

What was ſaid of *Roſe and Colin*, and the *Wives Revenged* †, is equally applicable to this performance. C.

Art. 21. *The Invaſion*; or Trip to Brighthelmſtone. A Farce of two Acts. As performed, with univerſal applauſe, at the Theatre-Royal in Covent-Garden. Written by F. Pilon. 8vo. 1s. Kearſly. 1778.

An attempt to make us laugh on a very ſerious ſubject. The piece, however, taken merely as a farce, muſt be allowed to contain much drollery. The ſcenes of the mock-dentiſt, and burleſque review, are particularly ludicrous. C.

ART MILITARY.

Art. 22. *A Military Dictionary*, explaining and deſcribing the technical Terms, Phraſes, Works, and Machines uſed in the Science of War; embelliſhed with Copper-plates of all the common Works uſed in Military Architecture, as well as the Utenſils employed in Attacks and Defence; with an Introduction to *Fortification*. 12mo. 3s. Robinſon, &c. 1778.

There have been various compilements of this kind, on the ſame ſubject;—if the preſent contains any very conſiderable improvements, they have eſcaped our notice. The introduction to fortification is taken, with due acknowledgement, from Marſhal Saxe.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 23. *An Addreſs to the Proprietors of Eaſt India Stock.* In conſequence of the Errors and Miſtakes, in ſome late Publications relative to their Shipping. 8vo. 2s. Nourſe. 1778.

Several publications on this ſubject have lately paſſed through our hands; but where different calculations are oppoſed to each other,

* 'If it afford any conſolation to the profeſſional dramatiſts, who envy him this approbation, they may reſt ſatisfied, he is by no means diſpoſed even to amuſe himſelf any more the ſame way.'

† Vide *dramatic articles* for *October* laſt.

formed on *data* that require, in order to comprehend them, an intimate knowledge of ſhipbuilding, ſtowage, and of the Company's private affairs; the verdict muſt remain with thoſe who are intereſted with the ſtudy. This much may, however, be preſumed, that the frequent and loud complaints of abuſes in the ſhipping-departments, cannot be without ſome cauſe; and that the inveſtigations they have produced, will unfold a ſyſtem hitherto very little underſtood, and of courſe terminate in ſome degree of reformation. The preſent pamphlet is in favour of the uſual mode of hiring ſhips by freight. N.

POLITICAL.

Art. 24. *A full Inveſtigation of the political Negociation between the late Lord Chatham and Lord Bute*,—in which the Charges exhibited againſt Lord B. in various publications, are fully confuted, and the following Propoſition indiſputably eſtabliſhed, viz that the late Earl of Chatham did not only court a political Negociation with the Earl of Bute, but gave all the Overtures ſuppoſed to have been ſent him, his hearty Approbation and Acceptance. 4to. 1s. Fielding.

About it, Goddeſs! and about it.

Art. 25. *An Examination into the Conduct of the preſent Adminiſtration*, from the Year 1774, to the Year 1778. And a Plan of Accommodation *with America*. By a Member of Parliament. 8vo. 1s. 6d. Almon.

This Writer's condemnation of miniſterial meaſures, may claim the greater attention, as he does not appear to be confederated with the preſent oppoſition-party.

His ſcheme for raiſing troops by a certain pariſh quota, is a good hint.

His remark on the unconſtitutional mode of *previouſly* obtaining miniſterial ſecurity, by parliamentary ſanction, points to a matter of the higheſt importance to the ſtate; for what parliamentary cenſure of the miſconduct of miniſters, can be expected, after their plans have been approved in parliament? by which means a meaſure of the miniſter's becomes the meaſure of the legiſlature.

His idea that a change of ſyſtem ought ever to be attended with a change of miniſters, deſerves attention. His obſervations on this head are new, and ſeem to be founded in good policy.

His propoſal for ſtopping the American war, (without acquieſcing, nominally, in the independency of the United States) in order to employ the whole ſtrength and reſources of this country againſt France, is the baſis of his plan for an accommodation with the revolted colonies. France being ſubdued,—of which no doubt is made,—the Americans (our Author concludes), will naturally *propoſe* ſuch terms of union with us, as we may accept, without departing from our natural dignity, or intereſt.—Theſe future terms are predicted and ſtated, by our Author, and we really think that they would prove equally flattering to the ambition of America, and ſubſervient to the permanent welfare of Great Britain.

One conſequence, however, of his ſcheme for withdrawing the troops from America, ſeems to have eſcaped the Author's foreſight. He has, indeed, been fully aware of, perhaps, moſt of the objections that can be made to his propoſal, but it does not appear that he has

duly

duly reflected on the great probability, not to ſay *certainty*, that the revolters would, inſtantly, on finding themſelves freed from the oppoſition of a royal army, attack and conquer the loyal provinces of Florida, Canada, and Nova Scotia. And would not this ſingle circumſtance effectually overturn the whole ſyſtem here recommended to the public?

In fine, we ſee not how it can, in any view, be deemed adviſeable to withdraw the troops from America, without ſuch a previous convention with the Congreſs, as may be thought a proper ſecurity for our remaining colonies in that part of the world.

Art. 26. *A Letter to the People of America*, lately printed at New York; now republiſhed by an American. With a *Poſtſcript*, by the Editor. Addreſſed to Sir W—— H——. 8vo. 1s. 6d. Becket. 1778.

The *Author* earneſtly admoniſhes and exhorts the revolted Americans to *make it up* with us; endeavouring to convince them, by every *popular* argument, that nothing but immediate reconciliation can ſave them from deſtruction.

The *Poſtſcript* may be conſidered as an home-thruſt at the late commander in chief of the Britiſh forces in America; but is it not ungenerous to prejudice the minds of the people againſt a man who expects a legal inquiry into his conduct? The *Editor* anſwers this queſtion, in order to vindicate *his own conduct*, and prove Sir W. H. to be *fair game*, as he *politely* expreſſes it; but for particulars we refer to the pamphlet.

Art. 27. *The Public Welfare: or, an infallible Method of paying off the National Debt of England*; affording a perpetual Supply for every exigence of Government, without levying any Tax; and rendering Men as happy as Riches can make them. Humbly addreſſed to both Houſes of Parliament. By M. D——x. 8vo. 1s. Hookham. 1778.

This pamphlet ſeems to be the production of a well meaning, but miſtaken writer, and the apparent warmth and goodneſs of his heart will, with us at leaſt, make ſome atonement for the defects of his performance. He who has been at the trouble of making the laborious calculations on which this plan is founded, will not expect us to follow him through the whole, or even the greater part of them. It muſt be in the more eaſy and obvious parts of thoſe computations that we can attend him; and if he has ſtumbled here, may we not with ſome reaſon conclude, that he may have done ſo in thoſe which are more troubleſome and intricate; eſpecially when the concluſions point toward ſuch extraordinary objects?

The Author's plan is this: banks are to be erected by the ſtate in all the capital cities of England, to which individuals may ſubſcribe ſuch ſums of money as they think proper; the money thus ſubſcribed, is to be the property of government for twenty years, after which time the ſubſcribers are to receive 30 *per cent. per ann.* for it, during the life of any perſon whom they may think proper to nominate; but if that nominee die before the expiration of the ſaid twenty years, the whole ſum ſubſcribed, is to be the property of the ſtate for ever. This agreement is to be ſubject, nevertheleſs, to this condition, that if any ſubſcriber ſhall, at the end of ten years, find himſelf re-

duced to the neceſſity of doing it, he may demand 2 ½ *per cent.* intereſt for his money for the ten years then elapſed, and have the power of aſſigning the principal over to another perſon, who is then to ſet out on the original terms that he himſelf did, *viz.* of receiving 30 *per cent per ann.* after the expiration of twenty years from the date of the aſſignment, during the life of his nominee, if that nominee ſhould ſurvive the ſaid term of twenty years. The ſtate banks are to make what advantage they can of the money which is ſubſcribed, while it remains in their hands, and which Mr. D——z, calculates at 8 *per cent. per ann.* compound intereſt, and he recommends this ſcheme to the ſtate, as an infallible way of paying off the national debt, and providing for all future contingencies. To the public it is alſo recommended as a moſt excellent mode of providing for daughters and other younger children; or the children of ſuch perſons as may die and leave them otherwiſe in narrow circumſtances.

Mr. D——z ſuppoſes, that out of one hundred perſons who may ſubſcribe to the loan which he recommends, ſixty will die in twenty years; and therefore government would have only to pay annuities to the remaining forty for life: he adds that this ſuppoſition is according to the calculations of Halley, Graunt, Kerſboom, Simpſon, *&c. &c.* Of theſe we have before us the tables of Halley and Simpſon, the former founded on the Breſlaw bills of mortality, the latter on thoſe of London.

We have alſo in view the tables deduced by the truly ingenious and learned Dr. Price, from the Northampton and Norwich bills. According to Halley, if ſix hundred and ſixty one perſons be living at ten years of age, there will be living out of them five hundred and thirty one at the age of thirty; that is, one hundred and thirty will die out of ſix hundred and ſixty one, or ſomewhat leſs than twenty out of one hundred. According to Mr. Simpſon, one hundred and nine will die out of four hundred and ten between thoſe two ages, or ſomewhat more than twenty ſix out of one hundred. By purſuing the ſame ſteps it will appear, that according to the Northampton bills, ſomewhat leſs than twenty four will die out of one hundred; and ſomewhat more than twenty two, according to thoſe of Norwich: the mean of theſe two being twenty three out of one hundred, may properly enough be taken as the probability of life throughout all England between theſe two ages; the greater degree of longevity in the country villages, being in ſome meaſure compenſated by the greater degree of mortality in the city of London, above what it is in thoſe two towns. Hence it appears, that at the expiration of twenty years, the ſtate would have ſeventy ſeven annuitants to pay, inſtead of forty, as our Author ſuppoſes——nearly double the number! It is true, if we were to take an interval of twenty years, from any other period of life, conſiderably diſtant from this, the difference between us would have been leſs; but we choſe this becauſe it is one of our Author's own examples, and becauſe it is the age which moſt people will without doubt adopt,—and with reaſon.

We have moreover two or three other objections to our Author's plan, none of which are amongſt thoſe which he has attempted to obviate.

First,

First, We are so far from viewing his scheme in the very favourable light in which he himself views it, that we think, the adopting it would be fatal to this country, in particular, by the tendency it would have towards damping that spirit of commerce and improvement in arts, which alone can render a nation permanently great. What the Author means by saying that this plan presents us with an opening for a new branch of commerce, we cannot conceive. Does he not know that it is impossible for two men to traffic together, where money alone is the commodity, without one losing as much as the other gains? Commerce would be no longer profitable, if its object were not such articles as form the necessaries, conveniencies, or luxuries of life, and are therefore consumable; and that money can no otherwise be considered as an article of traffic, than as a necessary medium in commercial dealing; gamblers and sharpers are out of the question.

Secondly, We cannot conceive how those state banks are to make 8 *per cent.* compound interest on the original stock subscribed, as our Author computes on, (p. 8.) even in the present flourishing-state of trade; much less will they be able to do so after it is cramped and diminished by providing for so many persons another way, who before had no other resource to fly to.

Many other objections might be urged against this scheme, but we apprehend the above will be sufficient to induce the discerning reader to disapprove it.

POETICAL.

Art. 28. *A Supplement to the Court of Adultery*, addressed to a Maid of Honour. 4to. 1 s. Smith.

Another 'sucker from that rank hot-house plant *The Diaboliad*;' Vid. Review for July last, p. 72, Art. 25. The Author now ventures to elevate his scandal to the heights of royalty.

Art. 29. *An Elegiac Poem*, on the Death of the Rev. Mr. A. M. Toplady, A. B. By John Fellows, Author of *Grace Triumphant*, &c. 8vo. 6 d. Mathews.

BALM for those who are zealous for the doctrines of *Free Grace*, &c. And WORMWOOD for the *Arminians*.

Art. 30. *An Elegy on the Death of Mr. Toplady.* By T. W. 8vo. 6 d. Mathews, &c.

More *balm*, and more *wormwood*.

Art. 31. *The Second Part of Warley*, a Satire; containing a curious Detail of the Operations of the Grand Army during the *Royal Review*: And interspersed with a Variety of fresh Characters. Addressed to the first Artist in Europe. 4to. 1 s. 6 d. Brown.

No—not Anstey*!—It cannot be.—*He* has more delicacy. The rough ridicule of the Warley-satirist really deserves reproof for its general grossness. But the Author has snatched the rod from the critic's hand, and very properly applied it to his own——He would himself, perhaps, close the sentence with the coarsest word that can here be understood: and to his choice we leave it. The lines, how-

* Vid. Review for last Month, p. 394. Art. 41.

ever,

ever, have humour, as hath the whole poem, from which we borrow them.—The Satirift ſuppoſes himſelf thus rebuffed by the *Great Artiſt* †, with whom he had, in ſome preceding lines, invited himſelf to dine:

" Thou bye-blow of Phœbus, whoſe fore-head of braſs is,
Who haſt glean'd from its ſummit the ſcum of Parnaſſus;
Who thy ſavoury hodge-podge of dog'rel haſt haſh'd up,
In the p-ſs pot of Pindus, or Helicon waſh-tub ‡;
To whom crazy Lucian Jove's privy unlocks,
Whom the Muſes have lapt in the tails of their ſmocks;
Whom Reviewers ſhall growl at, and critics ſhall cenſure;
No ſuch pennyleſs varlets with me foul a trencher."

A good dinner, however, will be the ſmalleſt return that Sir Joſhua can make for the liberal praiſe beſtowed on him, in the concluſion of this poem.

Art. 32. *The Enraptur'd Swain*; a Paſtoral Poem. 4to. 1 s. 6d. Wilkie, &c.

We have lately commended ſeveral rhiming gentlemen to the ballad-printer in Stone-cutter-ſtreet; were it not for the apprehenſion that the honeſt manufacturer of *ditties* and *garlands* may be overſtocked with hands, this *enraptured ſwain* ſhould be added to the number.

MEDICAL.

Art. 33. *Obſervations on ſome of the Articles of Diet and Regimen uſually recommended to Valetudinarians.* By William Falconer, M. D. F. R. S. 12mo. 1 s. Dilly. 1778.

While ſo many phyſicians ſurround our tables with their precepts, like Sancho's Doctor with his wand, conjuring off one diſh after another, till they do not leave us even our daily bread to eat, it muſt be ſome conſolation to find one of the faculty ſtanding up boldly againſt this worſe than Egyptian bondage, and pleading the cauſe of the injured and indignant ſtomach.

The purpoſe of the Writer in this little piece is to ſhew the unreaſonableneſs of many of thoſe reſtrictions in diet which it has lately been the faſhion to impoſe univerſally in certain chronical complaints. He begins with conſidering the diſadvantages of a very ſtrict attention to regimen in general; juſtly obſerving that it continually recals the memory of complaints, either real or imaginary, and thus increaſes the low ſpirits of thoſe who are but too apt of themſelves to indulge them. He then goes through the conſideration of ſeveral particular articles of diet; as bread and other vegetable foods, butter and other oily ſubſtances, ſugar, and fermented liquors. With reſpect to theſe laſt, he dwells with much warmth on the baneful ſubſtitution of diluted ſpirituous liquors inſtead of them, and mentions ſome frightful inſtances of unſuſpected exceſs in conſequence of

† Sir Joſhua Reynolds. See title-page.

‡ Thoſe readers who are over ſqueamiſh with reſpect to what ſomebody calls make-ſhift rhimes, will find as much cauſe of quarrel with this Bard, as will thoſe who abominate vulgar expreſſions, and uncleanly ideas.

this

this dietetical rule. The ſmall compaſs of this treatiſe does not allow the Author to enter minutely into thoſe conſiderations on the nature of aliment, on which reaſonings of this kind muſt ultimately depend; but we may obſerve that fewer arguments may ſerve to convince where our natural inſtincts are on their ſide, than where they oppoſe them. A.

Art. 34. *Reports of the Humane Society*, inſtituted in the Year 1774, for the Recovery of Perſons apparently drowned. For the Year 1777. 8vo. 1 s. Rivington, &c. 1778.

This publication contains additional proof of the benefits derived to ſociety from the very humane inſtitution from whence it proceeds. The ſucceſsful caſes related, in number 66, cannot be ſuppoſed to be wholly new, or uncommon; and, indeed, though they give ample encouragement for the uſe of proper means while any hopes remain, yet they offer no ſuch very extraordinary inſtances of ſucceſs, as ſome we have ſeen publiſhed by perſons probably more zealous than accurate. We ſhall juſt enumerate the more ſtriking inſtances of recovery. No. 2. A man who had been *a quarter of an hour* under water, and had no ſigns of life. No. 11. A woman ſuppoſed *a quarter of an hour hanged*, and apparently dead: no ſigns of returning life till above 20 minutes. No. 16. A man apparently drowned, recovered, after a quarter of an hour's unſucceſsful attempt, by a ſtrong ſolution of Tart. Emetic. No. 35. A child nine years old, after being from *fifteen* to *twenty minutes* under water. No. 41. A man after *hanging*, as ſuppoſed, *half an hour*, and apparently dead. No. 17. [of the *communicated caſes*] A woman judged to have been *half an hour* under water. But this, we muſt obſerve, ſeems very improbable, as there were ſome ſmall appearances of life on her being taken out. No. 18. Ditto, A boy, ſeven years of age, after being, as ſuppoſed, *twenty minutes* under water, and apparently lifeleſs. No. 19. Ditto. A child, aged two years, after being, as imagined, *half an hour* under water. It was an hour more before proper means were uſed. The time here too ſeems to be much exaggerated. No. 20. Ditto, A woman after hanging *a quarter of an hour*, to all appearance dead.—The Society's directions are ſubjoined to theſe caſes. A.

Art. 35. *An Attempt to reſtore the primitive natural Conſtitutions of Mankind, and to increaſe Conjugal Procreation.* To which are added, curſory Obſervations on the Gout, together with the Correſpondence between Mr. Hawes and the Author relative to the Interment of the Dead. By W. Renwick, Surgeon. 8vo. 1 s. Bladon. 1778.

This pamphlet is dedicated to Dr. Cadogan, whom the Author particularly compliments on the *conciſeneſs* of his ingenious performances. He has, himſelf, however, far exceeded the Doctor in this uſeful quality (a quality we poor Reviewers have all the reaſon in the world to ſpeak well of) ſince the obſervations which are benevolently deſigned to anſwer ſuch great and truly patriotic purpoſes, as the firſt part of the title imports, are all contained in the compaſs of about *two pages*. The *curſory obſervations* on the Gout could not conſiſtently be much longer; they therefore take up *three pages*: and yet, ſuch is the imperfection of every attempt of human art, we ſhould

ſhould not be ſurpriſed to ſee every thing valuable in both tracts compreſſed, by ſome ſkilful hand, into the bulk of twice as many lines as there are pages. The correſpondence with Mr. Hawes turns upon the advice given by that gentleman in an Addreſs to the Public*, that bodies ſhould not be interred before ſigns of putrefaction appear. This Mr. Renwick oppoſes, as tending to vitiate the air, and occaſion peſtilential diſeaſes. A

Art. 36. *Anatomical Dialogues, or, A Breviary of Anatomy, &c.* &c.—Chiefly compiled for the Uſe of the Young Gentlemen of the Army and Navy. 12mo. 6s. bound. Robinſon. 1778.

The principal purpoſe of the volume before us, is declared, by the Author, to be the furniſhing the ſtudent with a pocket-companion, previous to his examination at Surgeon's Hall, in which he may have, at a ſingle view, a conciſe anatomical deſcription of the ſeveral parts of the human body. It appears to us not ill calculated to anſwer this end; though we do not perceive any peculiar advantage from the dialogue form, and cannot but think a little more attention to method would have rendered it more extenſively uſeful. A

Art. 37. *Experiments ſhewing that the Volatile Alcali Fluor is the moſt efficacious Remedy in the Cure of* Aſphyxies, *or Apparent Death by Drowning, &c.* Tranſlated from the French of M. Sage, by Thomas Brand, Member of the Corporation of Surgeons, London. 8vo. 1s. Bew. 1778.

We have already taken ſufficient notice of the original of this production, in the *Appendix* to our 57th volume, p. 507. To that account we ſhall only add, that M. Sage is nearly as hypothetical in this performance—bulk for bulk—as we have ſhewn him to be in the larger work, noticed in the ſame Appendix. *Fixed air* is undoubtedly an *acid*; though not the acid he ſuppoſes it to be, nor do either his experiments or reaſonings relating to it, *qua acid*, countenance his hypotheſis with reſpect to the true cauſe of the miſchiefs attending the breathing it, and ſtill leſs thoſe produced by the ſuffocation from drowning; nor do they confirm the ſuppoſed agency of the cauſtic volatile alcali, *qua alcali*, in removing the deadly ſymptoms in either of theſe caſes.—In its well known character of an active and penetrating *ſtimulant*, it may, perhaps, perform all that is here aſcribed to it. It is certainly very far from our intention, however, by this remark, to exclude it from a place in the *reviviſying apparatus*, where it is undoubtedly intitled to a very reſpectable rank. R.

CHEMISTRY.

Art. 38. *A Manual of Chemiſtry, or a brief Account of the Operations of Chemiſtry, and their Products.* Tranſlated from the French of M. Beaumé Demonſtrator in Chemiſtry at Paris, &c. 8vo. 4s. bound. Johnſon. 1778.

The public are indebted to the ingenious Mr. Aikin for this tranſlation of a very uſeful work, which contains a ſatisfactory account of the chemical properties of ſubſtances in general, in a

* Vid. Review, vol. lviii. p. 164.

ſmall compaſs, together with a brief deſcription of the proceſſes relating to them, as well as the *rationale* of theſe operations; the whole arranged in ſuch a manner, as to conſtitute a kind of elementary work, well adapted to the uſe of thoſe who are inclined to enter upon the ſtudy of chemiſtry; and of thoſe likewiſe who have made ſome proficiency in the ſcience, to whom it will ſerve as an excellent remembrancer. It may, in ſhort, be conſidered as a judicious abſtract, and at the ſame time an extenſion, of the Author's larger work [*Chymie Experimentale & Raiſonnée*] in three vols. 8vo. which has not yet been tranſlated into our language; nor has the Author indeed completed his plan, having hitherto treated only of the proceſſes and obſervations relating to mineral ſubſtances. The preſent work however comprehends all the three *kingdoms*.

The Tranſlator has occaſionally added a few notes, principally intended to illuſtrate particular proceſſes or appearances, by means of the late diſcoveries relating to *fixed air*, with which M. Beaumé does not appear, from this work, to have been acquainted; though, in his larger performance above referred to, he treats expreſsly of this fluid, and ſhews ſome averſion to the new doctrines relating to it.

B. . . y.

RELIGIOUS.

Art. 39. *A Dialogue on the Subject of Religious Bigotry*, between Candour and Orthodoxy. 12mo. 1 s. Buckland. 1778.

Indifference to religion, or uncharitableneſs towards thoſe of different ſentiments, on that ſubject, are hurtful extremes, into one or other of which men eaſily fall, and it appears ſometimes almoſt impoſſible that they ſhould be preſerved in the due medium. On reading the title of this little pamphlet, we hoped it might have contributed at once to have promoted that piety and charity which are eſſential to the Chriſtian character. We cannot ſay that we have received this ſatisfaction on a peruſal of its contents. *Candour* bears much the ſmalleſt part in this dialogue; and when he delivers a longer ſentence than ordinary, it is remarked, that he *concluded his harangue with an air of triumph, and ſeemed to think he had attacked his antagoniſt with ſuch a phalanx of objections, as it would be out of his power effectually to repel.* But this account certainly belongs to *orthodoxy*, who overpowers his opponent with words, and appears very ſenſible of his own importance. Had he pleaded for the Scriptures, as the ſo'e rule of faith, it had been highly becoming a Chriſtian and a Proteſtant, but when he contends for his own, the Calviniſtic, or what is commonly called the orthodox interpretation of it, which is like any other, a *human* interpretation,—when he pleads for this as eſſential, he loſes himſelf, and forgets his ſubject, though he makes at times ſome ſenſible and proper obſervations. It is pretty clear, that the Author, whoever he is, intended *Mr.* Orthodoxy, as he ſtyles him, ſhould have the advantage. However, a third perſon is introduced to cloſe the debate, in rather a liberal manner. 'I muſt confeſs, ſays he, that freedom of enquiry does and ought to ſuppoſe, that a man muſt be left to judge of the neceſſity and importance of thoſe truths he might have diſcovered; and I am convinced there will be no hurt in all this to ſociety, yea, much good, if a powerful magiſtrate, and haughty ſtate prieſt, never take it into their heads

heads to imagine, that they can make converts to their eſſentials in religion by ſome kind of perſecution.'

SERMONS.

1. The Excellency of the Liturgy of the Church of England; a Sermon at the Church of St. Mary Le Bow, on St. Mark's Day, 1778, purſuant to the Will of Mr. John Hutchin, Citizen of London. To which is annexed an Account of a Catechetical Lecture revived in that Church. By Eaſt Apthorp, D. D. Vicar of Croydon, and Rector of St. Mary Le Bow. 4to. 1 s. Robſon.

In an advertiſement prefixed to this ſermon, we are told, that it is made public, as a ſuitable method of announcing the perpetual eſtabliſhment of the lecture mentioned in the title-page, that it was thought proper to fix the plan of that uſeful inſtitution, by publiſhing the ſeveral particulars agreed on, reſpecting the endowment, the election, ſubjects, and times appointed, for reading a courſe of Lectures in the Pariſh Church of ST. MARY LE BOW, on the Catechiſm of the Church of England, on confirmation, and the evidence of Chriſtianity.

In the ſermon, the Doctor conſiders the uſefulneſs of preſcribed forms of prayer in public worſhip, gives a ſhort hiſtory of the Engliſh Liturgy, and endeavours to ſhew the excellence of it. A principal uſe of a judicious form of public prayer, he ſays, is to include in our moſt ſolemn devotions the eſſentials of Chriſtian faith and duty; which is the moſt effectual method of impreſſing them on the underſtanding and conſcience, and of ſecuring the ſincerity of our profeſſion. The doctrines and duties of the goſpel, he tells us, are ſo interwoven by ſignificant and proper definitions throughout our Liturgy, that the moſt illiterate, if they are pious and attentive, may learn from their prayers the principles of our common ſalvation. The Doctor further obſerves, that its uſe is no leſs important, as a guard and preſervative againſt heretical opinions; that moſt of the depraved doctrines which have corrupted and deformed the purity and beauty of religion, are ſo explicitly condemned in our eſtabliſhed liturgy, that it is ſcarce poſſible for a diſciple of Arius, of Pelagius, of Socinus, or any other Hereſiarch, to ſhelter himſelf under the communion of a national church, which ſo openly condemns their dangerous errors; that to the ſtability of our public forms, we are perhaps indebted for that remarkable freedom from falſe religion, which hath ever diſtinguiſhed the reformed church of England; the evangelic purity of her faith and morals having never been generally ſullied by ſuperſtition, hereſy, enthuſiaſm, or licentiouſneſs.

The Doctor briefly mentions ſome improvements that might be made in our Liturgy, and ſuch improvements might be undertaken, he ſays, with ſafety and ſucceſs, were mens hearts and tempers influenced only by the principles and ſpirit of the goſpel. But when plauſible pretences of reformation would affect the pureſt and moſt eſſential doctrines, we muſt revere, he tells us, and applaud the wiſe and cautious conduct of our church-governors, who, by their exemplary moderation, as well as their ſtedfaſt ſupport of true Chriſtianity, are the fitteſt, as well as the only authoriſed judges of ſuitable amendments in our eſtabliſhed church. Such improvements, how-

ever, he obſerves, are by no means eſſential to the intereſts of VIRTUE and PIETY; both which may be advanced, he ſays, to their higheſt elevation, in the conſcientious uſe of our preſent forms of Common Prayer and Subſcription.—The Three Creeds, we are told, defining the attributes of the ETERNAL TRINITY, ſhould be repeated with the cleareſt and moſt unequivocal ſincerity, as acts of faith and teſts of church communion.

This is ſpeaking out, like a true orthodox ſon of the Church, and we expect ſoon to ſee his pious zeal rewarded with a diſtinguiſhed ſtation among thoſe *wiſe* and *cautious* church governors, *whoſe exemplary moderation, and ſtedfaſt ſupport of true Chriſtianity, render them the fitteſt, as well as the only authoriſed judges of ſuitable amendments in our eſtabliſhed church.*

When the Doctor is advanced to this diſtinguiſhed ſtation, may we be permitted to hint to him, that, if he means to do any eſſential ſervice to the cauſe of piety, virtue, and true religion, he muſt exert his beſt endeavours to promote other improvements in our Liturgy, and Eccleſiaſtical Conſtitution, beſide thoſe he has mentioned; ſince nothing is more certain than that the *ſtedfaſtneſs* of our church-governors in refuſing to make any alterations in the Liturgy, Articles, &c. of our Church, has contributed not a little to the increaſe of that ſcepticiſm and infidelity which are ſo prevalent in the midſt of us, which are ſincerely lamented by every good Chriſtian, by every good citizen; and the fatal influence of which upon public manners muſt ſtrike every diſcerning eye. R.

II. *Popery a perfect Contraſt to the Religion of Chriſt.* Preached at Clapham, Nov. 5, 1758, now republiſhed, with Additions; and addreſſed to Proteſtant Parents. By H. Venn, A.M. Rector of Yelling, and Chaplain to the Earl of Buchan. 8vo. 6d. Crowder. 1778.

In the preface to this ſeaſonable diſcourſe, we are told, its deſign is to prove, that we can with no degree of truth, call the points in diſpute between papiſts and proteſtants, '*ſpeculative points.*' Such, it is added, in a note, 'they were lately ſaid to be, without contradiction, both in the Britiſh and Iriſh Houſe of Commons.' The ſermon is very proper to be read by all ranks of people, at a time when there is reaſon to fear that ignorance greatly prevails, even in this enlightened country, with regard to religious principles; thoſe, eſpecially, on which the Proteſtant ſeparation from the church of Rome is founded. H.

III. *The Death of the Righteous, a public Loſs:* a token of reſpect to the Memory of the Right Hon. Sir Sidney Stafford Smythe, late Lord Chief Baron of the Exchequer, and one of his Majeſty's Moſt Honourable Privy Council. By the Rev. C. De Coetlogon, A.M. 1s. Oliver, &c.

IV. Preached in the Chapel of the Aſylum for Female Orphans, at the Anniverſary Meeting of the Guardians of that Charity, May 19, 1778. By Robert Markham, D.D. Rector of St. Mary's, Whitechapel. 8vo. 1s. Rivington.

A very proper recommendation of the charity in behalf of which this ſermon was preached. H.

V. *The*

V. *The boaſting Phariſee rejected, and the penitent Publican pardoned.* —On the Death of Mr. Robert Seally, at Southampton, Nov. 8, 1778. With ſome Account of the deceaſed. By William Kingſbury, A. M. publiſhed for the Benefit of the Widow. 8vo. 6d. Vallance, &c.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

TO refute the groundleſs charge* of having given an account of a tract, entitled, *A ſhort View of the Tenets of Tritheiſts, Arians*, &c. not yet publiſhed, brought againſt you by *Mirator*, in the Correſpondence of the Review of laſt Month, the Author of that tract begs leave to aſſure Mirator, that he has ſeen it advertiſed in the St. James's Chronicle, one of the Evening Poſts, and in a Country paper, ſome time in July or Auguſt laſt. Whether it has been advertiſed in other papers, Mr. Johnſon in St. Paul's Church-yard can give information. I am, with reſpect, Gentlemen,

Your conſtant Reader,

Newbury, Dec. 22, 1778. D. J.

† Our reſpected Correſpondent, J. B. is very right, with reſpect to Caracatura. We always meant to print it Carícatura; but Aſlips *will* happen.—If J. B. recollects, we formerly took ſome paine to aſcertain, by a critical diſcuſſion, the preciſe meaning of this word †, as originally uſed by the Italians, from whom we have adopted it, and as now applied by the beſt writers in *our* language. We do not, at preſent, recollect the volume or year of the Review, but we ſuppoſe the criticiſms here generally and haſtily referred to, may be found by conſulting the indexes.

*** *Chriſtianus* recommends to our attention a *Paraphraſe on the fifth, ſixth, and ſeventh Chapters of St. Matthew.*—We have inquired concerning the time of its publication, and are informed that it appeared in the year 1764. We cannot pretend to pay off any arrears of ſuch long ſtanding. Poſſibly, too, this article of debt is not, properly, of our own contracting. If the paraphraſe in queſtion was not regularly publiſhed (which we ſuſpect was the caſe) in the uſual mode of *advertiſing*, it could not, in courſe, neceſſarily fall under our notice.

‡*‡ The proffered Correſpondence of *Cantabrigienſis* will be very acceptable.

§||§ Marſhall's Minutes of Agriculture in our next.

* Vid. Review for Nov. laſt page.

† Alſo the French word *outré*.

APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the FIFTY-NINTH.

FOREIGN LITERATURE.

ART. I.

Memoires du Mareschal de Terwick, Ecrits par lui meme, avec une ſuite Abregée depuis 1716, *juſqu' à ſa mort en* 1734, *&c.*—Memoirs of the Marſhal DE BERWICK, written by himſelf, with a compendious Hiſtorical Sequel, from the year 1716 to his Death, which happened in 1734,—to which are prefixed his Portrait compoſed by the late Lord Bolingbroke, and a Sketch of his Hiſtorical Eulogy by the Preſident de Monteſquieu,—the whole terminated by Notes and Letters deſigned to ſerve as Documents of the Campaign of 1708. Two Vols. 12mo. Paris. 1778.

THERE is no nation, in which *Memoir-writing* is ſo much practiſed as in France, and none in which productions of this kind are ſo freely communicated to the public. From whatever circumſtance this proceeds, the public gains by the buſineſs, and the writers of hiſtory, are furniſhed with materials, without trouble or difficulty. The French, however, have not always conſulted the dictates of diſcretion and prudence in publications of this kind.—They often blab *ſecrets*, which both honour and gratitude (if theſe virtues can have any place in perfidious negotiations) ſhould have obliged them to conceal. Of this a palpable inſtance was exhibited a few years ago, when the ſcandalous Memoirs of D'Avaux were printed at Amſterdam, from the original manuſcript in the poſſeſſion of the Marquis de Bonac, then ambaſſador of France at the Hague. In theſe Memoirs the unfair ſecret ſervices rendered to France, by ſeveral men of note in Holland, more eſpecially at Amſterdam, during the ſtadtholderſhip of WILLIAM III. were diſingenuouſly and wantonly unveiled to the view and reproach of

the public, and thus an incurable wound was given to the delicacy of the families and poſterity of the perſons whoſe memories were thus expoſed.

The Memoirs, before us, will wound no body, tho' (notwithſtanding the boaſted integrity of their Author, which did not ſecure him againſt the illuſions of political and popiſh bigotry) they wound truth in more than one inſtance. In the main, the Duke of Berwick was a good man. His moral portrait, drawn by Lord Bolingbroke, who was *no more* than a painter of candour and integrity, may be ſeen in the *Craftſman*, from whence the Editor of theſe Memoirs has taken it. The *Hiſtorical Eulogy* comes from a more reſpectable hand, the excellent Monteſquieu, who, when he painted virtue in others, felt the fair original in his own heart; nevertheleſs, he had too much wit and genius for a mere limner or drawer of portraits;—fancy was ever imperceptibly mixing its pleaſant touches with the colours of truth; and the characters, delineated by this great man were rather *pictures* than portraits. His account, however, of the Duke of Berwick, tho' called a ſketch, is an excellent compoſition, and makes the original appear in a very reſpectable point of view, as a virtuous man, and a military commander of the firſt merit.

The Memoirs, themſelves, are written with modeſty and ſimplicity; they diſcover no trace of vanity or ſelf-ſufficiency; nay the *facts*, which the noble Author declares to be *ſuch*, on his *own* knowledge, may be depended upon; but his deciſions with reſpect to motives and characters, his inductions and concluſions from ſeveral tranſactions, are falſe, and illuſory, in many caſes. He may have been deceived himſelf:—he was too much intereſted in the cauſe of the Stuart family to be proof againſt the ſeduction of prejudice, and he will certainly deceive ſuch as read him with an implicit credulity.

In this extract we ſhall give an account of the part which this eminent man acted on the public theatre of life, and exhibit his account of ſome of the tranſactions of his time, with the reflections they require or at leaſt juſtify.

The great man, then, who is the ſubject and author of theſe *Memoirs*, was born on the 21ſt of Auguſt, 1670. He was the natural ſon of James II. by Miſs Arabella Churchill, ſiſter to the Duke of Marlborough. At the age of ſeven he was ſent to France, to be educated in (what he formally calls) the Catholic, Apoſtolical and Romiſh religion, in the college of the prieſts of the oratory at Jully, from whence he was ſent to that of Pleſſis, and finiſhed his ſtudies at La Fleche, under the care of Father Peters, the famous Jeſuit, well known in Britiſh hiſtory. In the year 1685, he made his firſt campaign, at the ſiege of Buda, carried on by the dukes of Lorrain and Bavaria, who commanded the

the Imperial army. His deſcriptions of this memorable ſiege, where the duke of Lorrain performed ſuch exploits, where the Vizir and the Pacha were killed in the breach, where 12,000 janiſſaries loſt their lives, and the Turks made ſuch an obſtinate, but unſucceſsful reſiſtance, is maſterly in the higheſt degree. After the campaign was finiſhed he ſet out for England, where he paſſed the winter, and, having hitherto been only known by the name of Fitz-James, was created duke of Berwick. The ſpring following he returned to Hungary, where he ſerved anew in the Imperial army, againſt the Turks, at the battle of Mohats, in which they were defeated by the duke of Lorrain. The noble Author's account of this valiant and virtuous prince is highly intereſting; but his modeſty, with reſpect to his own conduct, is remarkable; he only tells us, that, immediately after his return to Vienna, the emperor appointed him *ſergeant-general of Battalia*, a rank equivalent to what the French call Marechal de camp.

In 1687 he returned to England, where he was made governor of Portſmouth, and of the county of Southampton, in the place of Lord Gainſborough. The year following he obtained the troop of life guards, which lord Churchill (his uncle) had left vacant by going over to the prince of Orange. He was one of thoſe who accompanied king James, when he deſerted the throne (on which he was unworthy to ſit), and he was ſent from Boulogne to Verſailles, by that monarch, to aſk, formally, an aſylum from Lewis XIV. His account of the revolution is trivial and miſerable: It contains no relation or anecdote worthy of a writer, who was near enough the objects to be well informed,—perhaps he was too near them; for as at too great a diſtance the ſight is feeble, ſo too near hand it is embarraſſed, confuſed and often dazzled by the proximity of the objects,—there is a certain point of removal between theſe two extremes from whence the view of objects is the moſt diſtinct and the leaſt illuſory. This, indeed, is according to the objects:—but the maxim is generally true in affairs of a political nature. What the marſhal ſays about this matter is confirmed, as the Editor fooliſhly thinks, by ſome *notes* that are ſtuffed in at the end of the firſt volume. Theſe notes are taken from *D'Avaux*'s memoirs, and Mr. *Macpherſon*'s hiſtory and ſtate papers.—We could not help ſmiling at theſe vouchers, not on account of the old proverb, *aſk my brother, if I'm a rogue?* but becauſe we are much more diſpoſed to believe the duke of Berwick, with reſpect to *facts*, than either D'Avaux, Mr. Macpherſon, or even ſome of the *ſtate papers* of the latter, particularly thoſe relating to king William, one of which, (and that the moſt capital one for the Tory cauſe) bears all the characters of a forgery. D'Avaux's memoirs; though the main ſource from whence Mr. Macpherſon has drawn almoſt all his

dark-brown conjectures relative to king William's views and character, is a book of no authority. With reſpect to public affairs it cannot be entirely rejected, becauſe its Author was a public miniſter, and therefore perſonally employed in many of the tranſactions, which he relates *in his way*; but as to the private anecdotes contained in theſe memoirs, they are a ſcandalous compilation of *known* lies, and many of them can be proved to be ſuch, with as much evidence as the nature of the thing will admit. But to return to our narration:

The Earl of Tyrconnel, lord lieutenant of Ireland, having refuſed (as was but natural for a bigot to popery) to ſupport the cauſe of the revolution, king James ſet out for Ireland to join him, and the duke of Berwick, with a conſiderable number of French officers accompanied him thither. The Duke's relation of the military operations in that kingdom is clear and circumſtantial, but little intereſting at this diſtance from the events; and beſide, what he relates is but a very lame part of the tranſactions at which he was preſent, or of which he had an opportunity of being well informed. Among other things he gives an account of the famous ſiege of London-Derry, without mentioning a ſingle word of the inhuman ſcenes of complicated barbarity, that were exhibited before that city by De Roſen, the French general (or rather aſſaſſin), who commanded the army of JAMES II. Never did the blood-hounds of Nero or Caligula, perform ſuch feats of cruelty as this commander did, almoſt under the eye of James; and yet our Author, though perſonally no friend to Roſen, has paſſed over all this in ſilence,—from love to the cauſe.

Though the duke was preſent at the battle of the Boyne, yet he gives a lame and ambiguous deſcription of it, as if he meant to conceal or palliate the circumſtances of that famous day, which was ſo honourable to king William and the troops that fought for liberty. Berwick received a contuſion in this action, which was the only wound he received during his whole life.

When James returned to France, and was followed thither by Tyrconnel, the duke was entruſted with the government of Ireland in his abſence, where he acted feebly, on the defenſive, during a ſhort ſpace of time, and, on Tyrconnel's return, ſet out for France in 1691. He was preſent, as volunteer, at the ſiege of Mons, where he appeared at the breach, and he ſerved in Flanders, as lieutenant-general, in the army commanded by Luxemburg.

In 1694, he ſerved in the army which the Dauphin commanded in Flanders. In the winter following, the duke of Luxemburg died, and we find a ſketch of his character delineated by the pen of our noble Author. 'The marſhal de Luxemburg (ſays he) was ſurpaſſed by none in valour, ſpirit, prudence, and

dexterity; nor was there ever a general in whom the troops placed a greater degree of confidence. But the ſtrange inaction into which he ſunk, after ſeveral of his victories, made many imagine that he had no great deſire of putting an end to the war, as he had no hopes of making ſuch a figure at court, as he did at the head of an hundred thouſand men. When he had an enemy to oppoſe or combat, no general could make a more ſhining figure than he did; but the very moment that the action was over, he ſeemed to conſult nothing but his eaſe, and was more intent on his pleaſures than on the operations of the campaign.'

Berwick ſerved afterwards under Villeroi, who ſucceeded Luxemburg. In 1696, James, under-hand, concerted an inſurrection in England, which was to be ſeconded by a French invaſion; and a conteſt having ariſen between the Jacobites and the French king (the former inſiſting that France ſhould begin and that James ſhould land in England before they roſe in arms, and Lewis obſtinately refuſing to move before the Jacobites had riſen), Berwick was ſent (diſguiſed) into England to convince his father's friends of the SINCERITY of *French promiſes and declarations.* But this miſſion was without ſucceſs.—While the duke was in London, the famous, or rather infamous aſſaſſination-plot was formed againſt king William, by a conſiderable number of conſpirators, whom Mr. Macpherſon mildly calls *inconſiderate and daring men*, epithets, that might be given with juſtice, to a ſet of blunt, honeſt and thoughtleſs fellows, and which are the ſevereſt terms uſed by this hiſtorian, to characterize ſuch profligate aſſaſſins as *Parker*, *Charnock*, *Harriſon*, *Porter*, and their aſſociates. The duke of Berwick, notwithſtanding all his boaſted honour and integrity, was acquainted with this conſpiracy three days after his arrival in London, *and though* (ſays he, in the Memoirs before us) *I did not think the ſucceſs of this plot ſo ſure as they repreſented it, yet I did not think myſelf obliged to diſſuade them from it.* No, really! judge then, reader, of the effects of bigotry and ſuperſtition, whether religious or political, ſince they can make a man of morals and virtue connive at ASSASSINATION.

In 1697, the duke of Berwick ſerved again in Flanders, in the army commanded by Villeroi. About this time, his firſt wife, a daughter of the earl of Clanricard, died. She left him a ſon, born in 1696, to whom he made over, in the year 1716, the duchy of Liria in Spain, which he had obtained as a recompenſe for the ſervices he had done that monarchy in the war of the ſucceſſion. In 1700, at his return from Italy, where with a voyage of pleaſure, he had mingled the negociations of a politician, he married Miſs Bulkeley, maid of honour to the exiled and ex-queen of England.

Speaking of the death of James II. which happened in 1701, he blames the imprudence of that monarch 'for having refuſed a propoſal made to him by Lewis XIV. of leaving the prince of Orange in the undiſturbed poſſeſſion of the throne of England, in order to ſecure it after his death, to his ſon, the (pretended) prince of Wales. *It would ſeem*, continues the marſhal, that this *propoſal* had been a matter previouſly concerted with the prince of Orange.'—We know not who is the *Editor* of theſe Memoirs; nor can we calculate the degree of credit that is due to his fidelity; but we cannot help thinking, that the paſſage now quoted, bears ſtrong preſumptive marks of an interpolation, —an inſtance of unfair dealing often to be met with in Memoirs publiſhed by obſcure and anonymous Editors. It is not improbable, that Lewis XIV. deſirous of peace, might have formed ſuch a plan as is here mentioned by the duke of Berwick; but we ſee, that this duke is far from affirming, that this plan was propoſed or even aſſented to by the prince of Orange; what he has ſaid on this head, was *mere* conjecture:—*Il y a apparence*, ſays he, *que ce qu'il en diſoit avoit eté concerté avec le prince d'Orange*: i. e. *It would ſeem, or it is ſomewhat probable, that what he* (Lewis XIV.) *ſaid on this head had been concerted with the prince of Orange.* The duke then knew much leſs of this matter than Mr. Macpherſon pretends to have done. He had mentioned, ſome pages before*, the conferences between the earl of Portland and marſhal Boufflers, in which, he tells us, the former inſiſted on the removal of king James from the French territories, but never once hints, that the propoſal relating to James his ſon, was one of the matters treated in theſe conferences. Mr. Macpherſon, however, *knew better*: he poſitively affirms†, that this propoſal was not only made in the conferences, but was the *great preliminary*, on whoſe ſettlement all the reſt depended. And where did he learn this? We really know not: he quotes his authority, which is a *Supplemental* piece added to king James's account of his own life, in the manner of Talicotius, who

——from
The brawny part of Porter's bum
Cut SUPPLEMENTAL *noſes out*
That ſerv'd as well as brother ſnout.

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* Memoirs Vol. I. p. 151, 152.

† See Mr. Macpherſon's *Hiſtory of England*, Vol. I. p. 131, 132.—The Editor of Berwick's Memoirs draws from *this* Hiſtory all the Notes which he has ſubjoined to the work, with a view to defame the Revolution, its promoters and the cauſe of liberty both civil and religious. He alſo uſes Mr. Macpherſon's *Hiſtorical Mirror* to diminiſh and modify the odious colours in which *Hiſtorical Truth* muſt ever repreſent the inhuman tyranny of James's reign, and the deſpotic ſpirit and ſyſtem of the congenial courts of Verſailles and St. Germains.

but

but even this ſorry Supplement, though it informs us, that his 'moſt Chriſtian Majeſty had underhand prevailed with the prince of Orange, to conſent that the prince of Wales (ſo called at St. Germains) ſhould ſucceed to the throne of England after his death *;' yet it does not make any mention of this ſubject's having been treated in the conferences between the earl of Portland, and marſhal de Boufflers †. Mr. Macpherſon, therefore, is doubly blameable, firſt, for imputing a mean, ſelfiſh and unworthy proceeding to king William, upon the credit of a deſpicable *Talicotian* interpolation in king James's journal, which carries ſtriking marks of forgery and falſehood, and ſecondly, for drawing concluſions from this ſpurious fragment of ſecret hiſtory, which are not, by any means deducible from it, and which it does not at all authorize.—But we need not enlarge farther on this at preſent, having given our ſentiments of Mr. Macpherſon's manner of writing hiſtory, in our extracts of his work when it appeared.

From the death of James, the Memoirs of our noble Author become more ample and circumſtantial: for from the year 1702, he began to note down regularly all that paſſed within his knowledge. There are curious details, for the military reader, in his accounts of the ſeveral actions, ſieges and battles that diſtinguiſhed the ſucceſſion-war, yet we ſhall confine our extract to what relates more or leſs to the perſonal hiſtory of the duke of Berwick. We are the more inclined to this, that though his military relations diſcover the able and intelligent officer, yet they are charged with marks of partiality, with omiſſions of circumſtances that are neceſſary to our forming a true judgment of

* See the *Stuart and Hanover Papers* (publiſhed by Mr. Macpherſon), Vol. I. p. 261.

† The Author of this Extract has ſeen Minutes of theſe *famous conferences*, which have occaſioned the falſe and malignant conjectures or rather aſſertions of Mr. Macpherſon. He ſaw them in the hands of Doctor Maclaine, at the Hague, who communicated them, as we are informed, to the Earl of HARDWICKE, that learned, candid and diſcerning collector and judge of the pure and valuable materials of true and genuine hiſtory. The Doctor copied them from an original paper, the hand-writing of the grand penſionary HEINSIUS, to whom the Earl of PORTLAND, at King WILLIAM's deſire, communicated the contents and reſult of his conferences with Marſhal BOUFLERS. Theſe Minutes ſhew that Mr. MACPHERSON, with all his authentic Papers, knew very little or nothing of the nature of the conferences in queſtion, and that nothing can equal the diſingenuous temerity, with which he has aſſerted without any ſhadow of proof or probability, that King WILLIAM *ſolemnly engaged to procure the repeal of the* ACT OF SETTLEMENT, *and to declare by* ANOTHER, *the Prince of Wales*, (as he courteouſly calls him) *his Succeſſor to the Throne.* See Mr. Macpherſon's Hiſtory, Vol. I. p. 131, 132.

the conduct of the commanders on both ſides. The famous retreat to Nimeguen, in 1702, by which the earl of Athlone with inferior numbers baffled all the projects of the French army, commanded by Boufflers, and animated by the preſence of the duke of Burgundy, is *enviouſly* related (if we may uſe that expreſſion) by our noble Author. It would ſeem as if he was unwilling to do juſtice to that generous, intelligent, and intrepid commander Goddart Ginkle (whoſe name the ſiege of Athlone, and the battle of Aghrim have rendered immortal), becauſe he ſerved in ſupport of the Revolution againſt the Iriſh Jacobites.

In 1704, the Emperor having declared his ſecond ſon, king of Spain, the duke of Berwick was appointed to the command of the troops, which were ſent by Lewis XIV. to maintain his grandſon the duke of Anjou in the poſſeſſion of that monarchy. He arrived at Madrid on the 15th of February, and was raiſed by that Prince to the rank of Captain General, or Commander in Chief, of his forces. It was here that he began to make a conſiderable figure in the military line, after having ſet out with great political prudence, amidſt the factions and cabals, which the ambition and rivalſhip of the princeſs d' Urſins and the Abbé d'Eſtrées (who both aim'd at the government of the young crown'd heads), excited at the court of Madrid. His firſt campaign was in Portugal, which had declared for the Arch-duke; and he gives here an ample detail of the places he took, of his manner of taking them, and of the blunders and failures of the prince of Tzerclaes, who by not executing *his* part of the plan of operations, prevented the campaigns being ſo ſucceſsful, as it might otherwiſe have been. It appears evident to us even from *theſe* Memoirs, that all the ſucceſs of Berwick and the French arms in Portugal, during this firſt campaign, was owing to the abſurd diſtribution, which Schomberg and the other generals of the alliance made of their troops before the opening of the campaign, and the cowardice of the governors of the Portugueze garriſons. The troops were poſted here and there, North and South of the Tagus, without even a bridge of boats to facilitate their junction, when the circumſtances required it; and one of the Portugueze commanders threw all the powder and ammunition into the well of the garriſon to prevent the Engliſh ſoldiers from defending the place. The Duke ſhewed, in this campaign, the firmneſs of his character: for, on ſome occaſions, he diſobeyed the orders of the court of Spain, which were dictated by the French ambaſſador, the duke de Grammont, ſucceſſor to d' Eſtrées, and by this, as it appears from his relation, he prevented the army of the Allies from marching to Madrid. He was, however, recalled by the influence of a Cabal, that was formed againſt him at the Spaniſh court, and, when his ſucceſſor, the marſhal de Teſſé, aſked the Queen, why ſhe had contributed to the Duke's removal,

removal, her Majeſty anſwered that *he was a great, dry devil of an Engliſhman, who always went on in a ſtraight line with an inflexible obſtinacy.* She, however, ſpoke of him as a man of parts and merit, in other reſpects.

In 1705, the Duke was ſent to command the troops (the booted Apoſtles of tyranny and perſecution) in Languedoc, and there he ſignalized his zeal by burning alive and breaking upon the wheel, the Proteſtants and their miniſters, known by the titles of Hugonots and Camiſards. He pretends, that the ſeverity of his juſtice fell only on ſuch miſcreants, as were become odious by their rebellion, *ſacrilege*, and the moſt ſhocking inſtances of licentiouſneſs and diſorder; but we are too well acquainted with the particulars of this ſanguinary expedition, to give unlimited credit to his accounts of this matter; and were we leſs acquainted with this branch of hiſtory, the notorious ſuperſtition and bigotry of this, otherwiſe, honeſt man, would be ſufficient to ſuggeſt circumſpection in peruſing this part of his Memoirs.

During his reſidence in Languedoc, he had intelligence of the deſigns of the Allies on Catalonia, of which he informed, to no purpoſe, that weak and incapable miniſter, Chamillard. His predictions were accompliſhed: Barcelona was taken: that whole Province and the kingdom of Valentia declared for the Arch-duke, and the grandſon of Lewis XIV. was on the point of being dethroned.

In 1706, the Duke made himſelf maſter of Nice, was created Marſhal of France, and, when the duke of Anjou went in perſon to lay ſiege to Barcelona, Berwick was appointed to the command of the army on the frontiers of Portugal. Here we find him encamping and decamping, and ſtill retiring before the Allies, whoſe affairs, after raiſing the ſiege of Barcelona, took ſuch a favourable turn, that their army marched to Madrid, and ſent from thence a detachment to Toledo, where the Queen Dowager had her nephew, the Arch-duke, proclaimed King. The relation of the motions of the two armies is circumſtantial and intereſting, and is much more remarkable for its perſpicuity than military journals generally are to *un*-military readers. This campaign, which began with ſuch a promiſing aſpect for the Allies, and ended ſo much to their diſadvantage by the groſs blunders committed by their generals, was very ſingular in this particular circumſtance, that the two armies made almoſt the whole *tour* of Spain: they began their marches and encampments near Badajos, and after having paſſed the two Caſtiles, ended the campaign in the kingdoms of Valentia and Murcia, one hundred and fifty leagues from their ſetting out.

At the end of his relation of this campaign, the Duke mentions a ſingular ſtory of the information he had of the motions of the

the allied army from a general officer, a Portugueze, who had a conſiderable rank in their ſervice: but we were ſtill more ſurprized at what he relates of the infidelity of an Engliſh miniſter, who acquainted him with every ſtep that was taken in the preparations that were made in England for a deſcent in France. This deſcent was to be made in Guyenne, and the troops to be employed in that expedition were to be commanded by the earl of Rivers. The Duke obſerves, that contrary winds prevented the execution of this plan; but it is ſingular enough that he makes no mention of the perſon by whom the plan was formed. This perſon was the Abbé *de la Bourlie*, brother to the Count de Guiſcard, lieutenant-general in the French army, and governor of Namur, when taken by king William. Burnet gives a circumſtantial account of the reaſons that engaged the Abbé to project this expedition, and alſo of the reaſons that prevented its execution. The duke of Berwick ſays poſitively, that he had full information of the ſteps taken in this intended deſcent *from a miniſter who had the whole management of this buſineſs*. Who now was this miniſter? It could be no other than St. John, afterwards lord Bolingbroke, who was at this time Secretary of War, who was an intimate friend of the Abbé de la Bourlie, and lived in the cloſeſt connection with him for many years after. Thus we ſee how early this *great* man was a *traitor* to his country.

It was in the Spaniſh campaign of 1707, that the duke of Berwick acquired the greateſt reputation by the victory of Almanza, the conqueſt of the kingdoms of Valentia and Arragon, and the taking of Lerida. He was rewarded for his eminent ſervices in this campaign by a royal grant of the cities of Liria and Xerica, which were erected into a Duchy, and accompanied with the honours of a Grandee of the firſt claſs for himſelf and his deſcendants. There is a ſingular circumſtance mentioned by our Author, which happened between the battle of Almanza and the ſiege of Lerida, and which we ſhall here relate, as it belongs to the hiſtory of the human mind. When the duke of Orleans was marching to join Berwick with a reinforcement, and to take the command of the army, the Count de Puebla, who held Saragoſſa for the Arch-duke, perſuaded the inhabitants of that city, that the approach of a new army, under the duke of Orleans, was a viſionary tale, deſtitute of reality: and when the people continued to believe in this viſion, nay ſaw, at a diſtance, the troops draw near, the Count *perſuaded* them, that what they ſaw, was no more than a phantom, produced by magic art; and this engaged the clergy to march in proceſſion along the ramparts, with a view to exorciſe, by their prayers, and ſpells, the pretended ſpectres. The credulous people remained under the power of this illuſion until the next day

day, when a body of Huſſars, from the army of the duke of Orleans, purſued to the gates of Saragoſſa one of the out-poſts of Puebla, and cut off ſeveral heads, to break the enchantment. Sarragoſſa was always famous for blind credulity.

The ſecond volume of theſe Memoirs begins with the year 1708, when the duke of Berwick was appointed to the command of the French army in Dauphiny, in the place of marſhal de Teſſé. He was afterwards ſent into Flanders, where he had much contradiction to ſuffer from the duke de Vendome, who had a ſtrong perſonal diſlike to him. He was ſtrangely toſſed about from place to place; for, as he remarks himſelf, in the ſpace of four months he was at the head of the French armies in Spain, on the Rhine, on the Moſelle, in Flanders and in Dauphiny. In 1709, he was ſent with an army to the frontiers of Piedmont. He began his operations here by laying his hands on the public money, which the managers of the French revenues had been juſt collecting, and when Deſmarets, the comptroller of the finances wrote to him a warm letter in which he complained of a proceeding ſo irregular, the Duke anſwered, that it would have been much more *irregular* to have ſpared the King's money, and thus ſuffered the army, that was oppoſing the entrance of the King's enemies into France, to die of hunger. The plan of defence which he formed on this occaſion, extended from Antibes to the lake of Geneva, a ſpace of ſixty leagues, through rugged Alpine hills; and which diſcovered great talents, and a very uncommon acquaintance with military ſcience. He was again ordered to Flanders after the defeat of the French at Malplaquet, where he did nothing very remarkable; his eſtate of Warty was, however, created a Duchy, for him and his heirs male of the ſecond marriage (his ſon by the firſt being duke of Liria in Spain), and the name of Warty was changed into that of Fitz-James.

In 1710, after having begun the campaign in Flanders, under the marſhal de Villars, he was ordered to his poſt in Dauphiny, where he diſconcerted ſome plans of the allies, and made ſecret propoſals of peace to the court of Turin; in which, though they proved unſucceſsful, he diſcovered the prudence and talents of an able negociator. His operations in Piedmont, during the two following years, exhibit nothing remarkable.

The peace of Utrecht, in 1713, brought the Duke back with his troops; but he did not enjoy from it the leiſure and tranquillity he expected. He was ſent into Spain to perſuade Philip to ſign the treaty with the United Provinces; which that monarch had refuſed to do, before a principality in the Low Countries was ſettled on the princeſs d' Urſins. He was afterwards intruſted with the ſiege of Barcelona, in 1714, at which he gave ſignal proofs of his genius and abilities; as the place

was

was admirably defended by the intrepidity of the governor, the zeal of the poor Catalans, and the enthuſiaſtic efforts made by ſome Spaniſh noblemen, who were averſe to a French government. Ten thouſand of his troops fell in this ſiege, and ſix thouſand of the beſieged met the ſame fate. The Marſhal prudently draws a veil over all the conſequences of this ſiege; and it is pretty remarkable, in the courſe of theſe memoirs, that many objects are thrown into a ſhade in this political tablature. This will excite ſome ſuſpicions, or at leaſt miſgivings, with reſpect to the Editor, until we are better acquainted with him.

The king of Spain, after the taking of Barcelona, had a very ſtrong deſire of retaining the duke of Berwick in his ſervice. He even offered to make him commander in chief of the armies of Spain; but the Duke did not reliſh this propoſal; and he preferred returning into France, which was become *his* country, by the honours and advantages he enjoyed in it. He accordingly returned to Paris, and reſumed the direction of the affairs of the Pretender, which had been the object of his peculiar attention, from the year 1708. There is nothing abſolutely new in his account of the attempts, that were made in England and France, to place the Pretender on the Britiſh throne. He gives an ample account of the ſecret negociations of the Abbé Gautier; who, from a ſtate of indigence and obſcurity, became the firſt, and one of the principal movers of the ſprings, that brought about the peace of Utrecht; and who was employed by lord Oxford to treat with Berwick concerning the intereſts of the Pretender. The propoſal of Oxford was, that the crown ſhould devolve, after the death of queen Anne, to her brother, on condition of his engaging to maintain the eſtabliſhed religion, and the liberties of the kingdom. But our noble Author obſerves, that Oxford was not ſincere in this propoſal; and that he only amuſed him and the Abbé, until he had obtained his end, which was the concluſion of a general peace. This, indeed, ſeems to have been the caſe. It has alſo been ſaid, that Bolingbroke acted a double part with the Jacobites and the Pretender: and it is certain that the latter was not ſatisfied with his conduct, ſince, as we learn in theſe memoirs, he turned him out of his poſt of ſecretary of ſtate, in the moſt diſagreeable manner, *de la maniere la plus offenſante*; this is the expreſſion of the duke of Berwick, who defends Bolingbroke warmly, maintains that he was all zeal and fidelity to King James (the Pretender); and aſſerts that the latter was guilty of an enormous fault, in removing from his councils the only Engliſhman that was capable of conducting his affairs. The pretext for his diſgrace was, his having neglected to ſend into Scotland, the ſuccours in arms, money, and troops, that

that he was ordered to ſolicit; and to this neglect the Pretender attributed the bad ſucceſs of the rebellion of 1715. But the duke of Berwick inſinuates, that James was not unwilling to place to the account of Bolingbroke, the unfortunate iſſue of that expedition, which had been imputed to his own miſconduct. He obſerves, moreover, that the diſgrace of Bolingbroke (if a fall *from the ground* can be ſo termed) was partly owing to the jealous eye with which the duke of Ormond (of whom our Author ſpeaks frequently with contempt) beheld the ſuperior talents and genius of that great man, partly to a number of ſubaltern politicians, who endeavoured to render him odious, that Ormond (under whom they expected to enjoy more credit) might be placed at the helm; and alſo to the Earl of Mar, who deſired to be prime miniſter, and to govern without a rival. The noble Author alſo informs us, that the Pretender made Bolingbroke return all his letters. Marr likewiſe deſiring to take copies of the letters *he* had written to that Peer, obtained the originals, on this pretext, and never returned them.

After the death of Lewis XIV. the duke of Orleans began his regency by the eſtabliſhment of ſeveral councils. On this occaſion he offered the duke of Berwick a place in the council of war; but as the firſt place had been given to the Marſhal de Villars, and the reſt of the members were only lieutenant-generals, the Duke rejected the Regent's offer. This is the only inſtance of the Duke's punctilioufneſs that we ſhall mention; but there are many more to be found in theſe Memoirs, which are leſs excuſable.

It appears, notwithſtanding the inſinuations of the Abbé Millot, that the Regent had a very high eſteem for the duke of Berwick. It is true, the gravity of this nobleman, which bordered upon auſterity, and the ſtrict regularity of his morals, were not in uniſon with the propenſities and amuſements of the duke of Orleans; but this did not prevent an intimate connexion between them, ſecured by bonds more ſolid than convivial pleaſures. The Regent appointed him to the government of Guienne; and it is here that the Marſhal concludes his Memoirs.

The anonymous Editor of this work has carried on the Memoirs to the death of the duke of Berwick. Hitherto the Duke was no farther advanced in age than his 44th year, and had nevertheleſs made 26 campaigns. After this he diſplayed his capacity, for ſome time, in a different line of conduct; when the romantic ambition of cardinal Alberoni threatened new commotions in Europe. The plans of this hot-headed prieſt were diſconcerted one after another; and Philip V. perceiving the precipice, to the brink of which his miniſter had brought him, diſmiſſed him from his councils, and peace was reſtored; to

which

which the duke of Berwick, no doubt, contributed a good deal. He was afterwards admitted to the counſel of regency, which place he held jointly with the adminiſtration of the government of Guienne; where he was, for a ſecond time, engaged in parliamentary conteſts. In 1723, when the duke de Bourbon became prime miniſter, the provincial governments were ſuppreſſed, in conſequence of a new plan of political œconomy; and on this occaſion the duke of Berwick retired with his family and a few friends, from the buſtle of the world, and exchanged the public theatre of buſineſs, for the mild and peaceful occupations of the rural ſcene. Here he improved and adorned his country-ſeat, with true taſte; enjoyed leiſure with dignity, and ſeemed to ſpend his days in contentment and peace.

He was, however, called from this happy ſituation in the year 1733, and placed at the head of an army, which was aſſembled on the banks of the Rhine; for as Lewis XV. could not ſend troops into Poland, to ſupport the election of his father-in-law Staniſlaus, he formed the deſign of attacking the Emperor on the Rhine, and in Italy. The duke of Berwick was entruſted with the direction of the campaign in Germany; and in order to open a paſſage into the empire, he inveſted and took Kell. In the campaign following, he undertook the ſiege of Philipſburg; and one day, as he was viſiting the works, he loſt his life by a cannon-ball; probably from one of the French batteries, perhaps from that of the ~~Spaniards~~ Germans, for he had imprudently placed himſelf between the two; which, firing at the ſame time, it was impoſſible to know from which ſide the ball came.

The relation, which the *continuator* gives of theſe military operations of the duke of Berwick, in Spain and Germany, is very intereſting, compoſed with the ſpirit and intelligence of an officer, and reſembles ſurpriſingly the ſtile of the duke himſelf. The portrait he draws of the characters, talents, and virtues of this eminent man, is alſo maſterly; rather, however, too pompous in the expreſſion, and too brilliant in the colouring, but, after all, adapted to excite an high degree of reſpect for the original.

Before we conclude this extract, we cannot omit a particular mention of an anecdote we meet with in theſe Memoirs, relative to the famous duke of Marlborough; and we have reſerved this for the end, that it might not make too great a digreſſion in the rapid and compendious analyſis we have given of theſe Memoirs.—The anecdote is as follows:

'While I was at Saulſoy (ſays the Duke), I received ſecretly a letter from the duke of Marlborough (in the year 1708), who took notice, that the preſent juncture was every

that he was ordered to ſolicit; and to this neglect the Pretender attributed the bad ſucceſs of the rebellion of 1715. But the duke of Berwick inſinuates, that James was not unwilling to place to the account of Bolingbroke, the unfortunate iſſue of that expedition, which had been imputed to his own miſconduct. He obſerves, moreover, that the diſgrace of Bolingbroke (if a fall *from the ground* can be ſo termed) was partly owing to the jealous eye with which the duke of Ormond (of whom our Author ſpeaks frequently with contempt) beheld the ſuperior talents and genius of that great man, partly to a number of ſubaltern politicians, who endeavoured to render him odious, that Ormond (under whom they expected to enjoy more credit) might be placed at the helm; and alſo to the Earl of Mar, who deſired to be prime miniſter, and to govern without a rival. The noble Author alſo informs us, that the Pretender made Bolingbroke return all his letters. Marr likewiſe deſiring to take copies of the letters *he* had written to that Peer, obtained the originals, on this pretext, and never returned them.

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ſult ceaſes to be exact. In order to find out the true method of calculating this complicated and unſtable quantity, our Author conſiders, in five chapters, the various ſources that can yield information on this difficult ſubject, ſuch as the number of pariſhes, of houſes, of hearths, &c. but, above all, the regiſters of births, marriages, and deaths. Mr. MOHEAU is ſenſible that theſe objects, conſidered ſeparately, are not ſufficient to produce ſuch an eſtimate of population as may be entirely depended upon; but by combining and comparing theſe various ſources of information, he thinks the matter may be ſet in a light little ſhort of evidence. His manner of employing this method of inveſtigation is certainly ingenious: by repeated experiments he thinks himſelf authorized to conclude, that the number of births is to the number of inhabitants, as 26 to 1, and thus, eſtimating the number of births throughout the kingdom, at a mean proportion, at 928,918, he reckons in France between 23 and 24 million of inhabitants. Marriages, in the proportion of 114 inhabitants to 1 marriage, and deaths, in the proportion of 30 inhabitants to 1 death, yield pretty nearly the ſame reſults. Theſe reſults are farther confirmed by other calculations, for which we refer the curious Reader to the work itſelf, and to the tables, which are neceſſary to prove their accuracy, and to render them palpable. The labour and exertion of ſpirit employed in the compoſition of theſe tables muſt have been prodigious.

Our Author affirms that there are 17 women in France to 16 men; that of the latter 1,110,000 (i.e. the one-and-twentieth part of the nation) are capable of bearing arms; that the nobility conſtitute the three-hundred-and-forty-fourth part of the nation, excluſive of magiſtrates and eccleſiaſtics; and domeſtics, of both ſexes, the twelfth; and that the French clergy amouut to 130,000 ſouls, including thoſe, male and female, who have devoted themſelves to a monaſtic life. As to the fecundity of the French women, it is very conſiderable if we give credit to this Author: of 13 women, including unmarried, married, and widows, *one* is annually brought to-bed—in the number of 50 families there is *one* that furniſhes population with ſix or more living children,—but in 27,000 families there are only two which produce *twelve*, and only one which produces thirteen. After comparing the number of marriages with the number of births, Mr. M. finds that five marriages produce 24 children, and that the ſpring, the ſeaſon of univerſal vegetation, is the epocha to which the greateſt part of mankind owe their exiſtence.

Mortality and emigrations are the next objects which are reviewed, calculated, and compared, by this laborious Author. His obſervations on the courſe, forms, and inſtruments of mortality

tality in France, compared with other countries—in one province of France compared with another,—in different ſexes, ages, ranks, &c. are intereſting; but it is not poſſible to render them intelligible without the tables here employed to illuſtrate and confirm them. As to the emigration of the natives, and the entrance of foreigners, they bear no proportion to each other, if Mr. MOHEAU's guides calculate juſtly. Theſe guides ſuppoſe that *one* inhabitant of 2000, annually leaves the kingdom, and that this emigration is far from being compenſated by the ſettlement of ſtrangers in France. About fifteen or twenty years ago, ſay theſe guides, the number of French ſettled at London amounted to 3000. They ſuppoſe the number of thoſe that have ſettled in Spain to be 8000, in Italy 15,000, while they ſeem perſuaded, and may juſtly be ſo, that there are not 800 Spaniards, or 2000 Italians, in the kingdom of France.

Our Author is of opinion, that population is rather increaſed than diminiſhed in France: and this he undertakes to prove by comparing the ancient ſtate of that kingdom with its preſent ſituation. This calculation ſeems to be made with attention and accuracy, as far as a matter ſo difficult to reduce to an exact eſtimation can be ſo. The great difficulty in this matter ariſes from the variety of circumſtances unknown that increaſe or diminiſh population in different periods, where the length of the periods is the ſame, and the more ſtriking events, ſuch as peace, war, epidemical maladies, &c. alſo pretty much the ſame. Our Author obſerves, that the computation of the inhabitants in the fifteen communities of Auvergne, made at a diſtance of fifteen years, comprehending the war of 1755, yielded an augmentation of about $\frac{2}{17}$. Now, ſays he, *if* we might judge of the whole kingdom by theſe fifteen communities, which are not among thoſe that have been the moſt remarkable for an increaſing population, and *if* the ſtate and circumſtances of the nation continued *always the ſame* as in the period above mentioned, then in leſs than two centuries and an half population would be doubled. Theſe *ifs* are great drawbacks on the certitude of this eſtimate; and, upon the whole, ſuch calculations are vague and uncertain; they are always defective in ſome of the elements that form the only ſolid baſis on which they can reſt. Suppoſing the proportion of births to the number of individuals preciſely determined, it will ſtill be neceſſary to know the number of births throughout the kingdom, in order to have all the terms of the proportion, from whence the total eſtimate muſt be derived; but the enumeration of births has been confined to a ſmall number of cities and diſtricts, and Mr. MOHEAU, like all his predeceſſors in this line of inquiry, has ſupplied this defect by arbitrary ſuppoſi-

tions, which mark his inductions and results with a character of uncertainty, of which he himself appears more or less sensible. It is true, he has perceived the difficulties that embarrass his subject; and, in order to surmount them, he has, with great labour and dexterity, endeavoured to fill up the chasms, and, combining the extremes of abundance and deficiency, has always proceeded by the method of compensation. But, after all, this method is insufficient to direct the political operations of a minister, though it may entertain a speculative philosopher, whose only object is to satisfy curiosity. A vague estimate founded on mere compensations is not a sufficient basis to proceed upon either in the article of taxation, or in any other important regulation of political œconomy.

The second book of this work presents to the Reader truths of a more palpable and interesting kind. It is divided into two parts. The Author considers, in the first, the physical causes of the progress or decline of population, such as the air, winds, mountains, woods, waters, aliments, active or unactive life, riches, indigence, habit, trades and professions destructive of health, &c. The *second* comprehends the political, civil, and moral causes that have an influence on population; such as religion, government, laws, marriage, rights and privileges of seniority and male heirs, substitutions, capital punishments, manners, customs, luxury, taxes, war, marine colonies. In the conclusion of this part are several excellent considerations on the means that may be employed, with the greatest prospect of efficacy, to fix in a country not only its natives, but the foreigners who have taken up their residence in it, and to prevent emigrations. His observations also, here, concerning the connexion between population and the means of subsistence, the settlements and regulations of political œconomy which tend to increase the inhabitants of a nation, as also concerning the influence of government on all the causes that can diminish the decline of population, are judicious, and every way worthy of attention. But there are few passages in this work that pleased us more than what our Author proposes in order to prevent emigrations,—not on account of any thing new or uncommonly ingenious that is contained in his ideas on this head, but because they breathe a spirit of goodness and humanity. And, indeed, they are, at the same time, solid and judicious; for, after all, no methods of keeping people *at home* are so likely to succeed as those which render *home* agreeable; and these, undoubtedly, are, the possession of property; a facility of procuring the conveniencies of life; the credit and advantages attached to marriage; and a freedom from the oppressions and terrors of arbitrary government: but these blessings, with the other articles of reformation proposed by our Author, though

devoutly

devoutly to be wiſhed for, can ſcarcely be the objects of expectation and hope, in this iron age of political frenzy, and determined profligacy in principle and manners. And, therefore, among the many curious queſtions diſcuſſed in his work, we think he ought to have ſet out with this preliminary one, *Whether, in effect, it would be adviſeable or advantageous to promote and increaſe population in France?* A greater number of inhabitants would require an augmentation of the means and ſources of ſubſiſtence: at preſent its cities contain more tradeſmen than can be employed, and the country ſwarms with more wretches than its productions can feed: there is a ſuperfluity of number in every order, which is one of the principal cauſes of thoſe emigrations of which our Author complains. The ſwarms of beggars and banditti that infeſt the provinces, diſcover rather an exceſs than a defect of population, and while the miſery of the inhabitants of that kingdom is ſo great, it does not ſeem adviſeable to take any ſteps for increaſing their number. It is well known that during ten years paſt, the quantity of corn imported into France has exceeded the exports of that commodity; how many uſeleſs hands muſt there, of conſequence, be in that nation, if 23 millions of inhabitants, and its extenſive and fertile territories are inſufficient to furniſh this neceſſary article of ſubſiſtence? The American commerce will, *perhaps*, pour new ſources of abundance into that kingdom; but when we conſider the enormous expences they are at in fitting out fleets, in the midſt of their bankrupt indigence, to execute their commercial plans (formed ſo perfidiouſly, with a profligate contempt of all honour and principle) we have ſome reaſon to hope that their American acquiſitions will verify, in the iſſue, the old maxim, *Penny wiſe and pound fooliſh.*

ART. III.

Synonymes Latins et leurs differentes Significations, avec des Exemples tirés des meilleurs Auteurs, &c.—The SYNONIMOUS Terms of the Latin Language, and their different Significations, illuſtrated by Examples, taken from the beſt Authors, in imitation of the *Synonimes François*, of the Abbè GIRARD, by M. GARDIN DUMESNIL, Profeſſor of Rhetoric in the Univerſity of Paris, &c. 8vo. Paris. 1777.

THE very learned and ſtill more ingenious Abbé GIRARD, undertook to prove, that the ſynonimous terms of the French language, have each their reſpective mark of diſtinction, though they are bound, in a cloſe affinity, by ſome idea that is common to them all. We muſt not imagine, ſays that writer, that the terms, which we call *ſynonimous*, are *ſuch*, rigorouſly ſpeaking, and bear all the minute characters of a perfect reſemblance, or that there is the ſame uniformity in their ſignifi-

cation, which we find in the drops of water that come from the ſame ſpring: for, if we examine the matter attentively, we ſhall find, that this reſemblance only conſiſts in a general idea, which *all* the ſynonymous terms announce, but which each modifies by ſome acceſſory idea, ſome tint (if we may uſe the expreſſion), that diverſifies or ſhades the colour of the thought, and gives, thus, each word its diſtinct and peculiar expreſſion. The phenomena of colours, and the vaſt, and ſometimes imperceptible variety in the ſhades of each colour, may illuſtrate the hypotheſis of the Abbé Girard, who ſeems to be of opinion, that there are no two words in the French language that have preciſely the ſame ſignification. He has laboured to prove this point in his ingenious work: We ſay *laboured*, for the compoſition of the *Synonymes François*, diſcovers immenſe reading, and deep thinking. Beſides, many of his diſtinctions are wire-drawn, and ſeem rather elaborate and ingenious, than palpable and ſolid. But notwithſtanding this, the book is excellent: it abounds with the knowledge of things as well as of words, and opens a rich ſource of valuable and elegant inſtruction.—We wiſh, that ſomething of this kind were attempted for the improvement of the Engliſh language, in accuracy and preciſion of expreſſion: we want it greatly.

The work, now before us, is compoſed for the Latin language on the ſame plan, which Girard ſo happily formed and executed for the French: but our Author's undertaking was neceſſarily attended with greater difficulties, than that of his predeceſſor and model. A critic, whoſe labours are employed upon his native language, has, at hand, ample ſuccours, which are not attainable by thoſe who treat of either an ancient or a foreign tongue. He can every moment conſult men of letters, examine their deciſions, with reſpect to the real ſignification of words, and he may even appeal from their deciſions to cuſtom, which, according to Horace, is the *jus et norma loquendi*. Whereas, in order to enter into the ſpirit of a dead language, and determine the true ſignification of the terms that compoſe it, a critic muſt ſtudy, with the deepeſt attention, the various authors who have written in that language: He muſt analyſe, combine, and compare them, with the greateſt efforts of ſagacity and application, in order to perceive the different ſignifications of words, that ſeem to expreſs the ſame idea. Patience, however neceſſary, is not ſufficient to enſure ſucceſs in this difficult undertaking: he muſt have a thorough acquaintance with the authors, be habituated to their general tone of expreſſion, and keep in mind the peculiar ſtyle and manner of *each*.

Theſe qualities ſeem eminently to diſtinguiſh the Abbé GARDIN from the Burmans, and other *word-catchers*, of that pedantic

pedantic tribe of Latiniſts who *live on ſyllables*, and neglect ideas; who feed on the huſks of literature, fatten their heads and ſwell their volumes with *ſcholia*, and *various readings*, and leave out of their inquiries, the very purpoſes which words and language were intended to anſwer. Accordingly, his work, notwithſtanding ſome defect ariſing from diſtinctions, ſometimes too ſubtile and refined, and the obſcurity they muſt naturally occaſion, bears ſtriking characters of judgment and preciſion, and muſt be of great uſe, not only to the youth who ſtudy the Latin language, but alſo to the maſters, who teach it; nay, even to thoſe maſters, whoſe abilities are conſiderable in that line, but whoſe knowledge is rather the mechanical effect of habit, than the reſult of reflexion and a philoſophical ſpirit.

To give our readers an idea of the plan of our Author, and the manner in which he has executed it, we ſhall lay before them ſome articles, taken at random from the work; which is digeſted into an alphabetical order.

Abeſſe, Diſtare:

ABESSE is employed to denote things, which may be removed from or brought nigh to, each other, whereas DISTARE is applied to things that are fixed and immoveable, or which are conſidered as ſuch. The *former* term ſuppoſes only *one* fixed point, from whence one is removed, the *latter* exhibits *two* reſpectively: *Foro nimium diſtare carinas jam grandis natu queritur*, Horat. It would be improper to ſay *abeſſe*. *Abeſſe a domo pauliſper maluit.* Cic. It would be improper to ſay *diſtare.*—Again, *Abeſſe* is more peculiarly and properly applied to perſons: as *abſentem qui rodit amicum.* Horat. *Diſtantem* would not be proper here.

Abſtinens, Continens, Modeſtus, Moderatus, Temperans, Temperatus.

ABSTINENS, from *abs* and *tenere*, who abſtains: the term has a reference to thoſe things that are without us, and more eſpecially to the goods and property of others, *Ab alienis mentes, oculos, manus abſtinere.* Cic.—CONTINENS has a reference to our appetites and natural powers, as the Author ſhews by examples.—MODESTUS, (quaſi) *in modo ſtans*, ſignifies moderate, reaſonable, from habit, and in the general character.—MODERATUS, ſignifies moderate, in ſome given circumſtance, and from ſome peculiar conſideration. *Contumeliis impetitus moderatum ſe præbuit.* Cic.—TEMPERANS, taken as an active participle, ſignifies, the ſoftening of what is ſtrong, rude, and violent, by ſomething that ſweetens and calms, *Vinum aqua temperare.* Hor.—employed as an *Adjective*, it implies, the wiſe government of our appetites, even in the uſe and enjoyment of things that are lawful. This is true: but the example that our Author alledges in ſupport of this ſignification, is not juſt,

Temperantia eſt rationis in libidinem, atque in alios non rectos impetus animi firma, et moderata dominatio, for the *impetus non recti*, are not lawful appetites, and in as far as they are *non recti*, they have already got rid of the reins of government, but natural and lawful appetites are governed, when they are yet *recti*, and are kept within their proper bounds.—TEMPERATUS is the paſſive of *temperans*, and therefore, we need not mention what our Author ſays of it. He concludes this article, by obſerving, that *Rapax* is the oppoſite of *Abſtinens*,—*Luxurioſus* of *Continens*,—*Petulans* of *Modeſtus*,—*Effrenatus* of *Moderatus*, and *Libidinoſus* of *Temperans*.

Acervus, Cumulus, Congeries, Strues, Agger.

ACERVUS, is a heap or aggregate of things of the ſame kind, from ἀγείρω congrego, *acervus pecuniæ*. Cic. *Acervus frumenti*. Cic. *Ut acervus ex ſui generis granis, ſic beata vita ex ſui ſimilibus partibus effici debet*. Cic. CUMULUS, a conſiderable heap or maſs, without any other diſtinctive character, *Aquarum cumulus*. Ovid.—CONGERIES, a heap of things brought together at the ſame time, from *cum* and *gerere*. *Silvæ Congeries*. Ovid. *Copiarum Congeries*. Tacit. STRUES, is properly a heap of wood, *Lignorum Strues*. Liv.—AGGER, is more particularly employed to denote a maſs or heap of earth. *Foſſas aggere complent*. Virg.—The Author illuſtrates the diſtinctive ſignifications of theſe five words, by the following ſentence: *Cum obſidione premerentur, collatis in medium farcinis, et quotquot erant apud ditiores non modo frumenti, ſed etiam pecuniæ* acervis, *facta* congeries *in* cumulum *ingentem excrevit, cui defoſſa circum humo et lignorum* ſtruc, *perpetuum circumdederunt* aggerem. This is all well: but uſe often confounds theſe diſtinctions, as appears even from ſome of the examples alleged by our Author in this article; for the *Strati Gallorum Cumuli*, ſhew that *cumulus* is employed to denote an aggregate of beings of the ſame kind, as well as *acervus*; and we may add to this, that when Horace ſays of the ant, *ore trahit*, quodcumque *poteſt*, *atque addit acervo*, the *quodcumque* here ſhews, that the ant's *acervus* was not a collection of things of the ſame kind. Virgil alſo ſays, *Confuſæ ſtragis acervum*. Æn. Lib. vi.

But here comes an article, that will ſerve as a trial of the Abbé GARDIN's talent, at diſtinguiſhing terms that appear ſynonymous:

Ægritudo, moleſtia, dolor, labor, angor, anxietas, ſollicitudo, cura, moeror, triſtitia, afflictatio.—We think *labor* might have been left out here, as being not over ſynonimous with the reſt: though the Author may defend himſelf by the authority of Cicero in this reſpect.—ÆGRITUDO, a diſorder of the ſoul. *Ægritudo eſt perturbatio animi*. Cic.—*Turbidi animorum motus important ægritudines anxias atque acerbas*. Cic. The word is alſo

alſo peculiarly applied to a preſent evil. *Eſt enim ægritudo opinio recens mali præſentis.* Cic.—MOLESTIA, is that perplexity and embarraſſment, that vex us and follow us every where. *Moleſtia eſt ægritudo permanens.* Cic.—DOLOR, ſignifies a painful ſtate of body or of mind. *Dolor eſt ægritudo crucians.* Cic. —*Aſper motus in corpore.* Cic.—LABOR, *Labour*, (or as we think he ought to have tranſlated it) a painful effort of the powers of the mind or body. *Intereſt aliquid inter* laborem *et* dolorem: *Sunt finitima omnino; ſed tamen differt aliquid: labor eſt functio quædam vel animi, vel corporis gravioris operis et muneris; dolor autem motus aſper in corpore.* Cic.—ANGOR, anguiſh, diſtreſs, from ἄγχω, to ſqueeze, ſtrain, *Angor eſt ægritudo premens.* Cic. ANXIETAS, is the character of a reſtleſs mind; it is, as it were, a fund of uneaſineſs. *Anxietas prona ad luctum et mœrens, ſemper ipſa ſe ſollicitans.* Cic. *Eſtque aliud iracundum eſſe aliud iratum, ut differt anxietas ab angore.* Cic.—SOLLICITUDO, mental pain, agitation, (we think, according to the examples he gives, that our Author ſhould rather have tranſlated it by the term *Souci*, which expreſſes an *uneaſineſs* attended with *thoughtfulneſs*; and this latter, we take to be the real mark of diſtinction between *ſollicitudo* and *anxietas*, nay, perhaps, alſo between *ſollicitudo* and *cura*). *Sollicitudo eſt ægritudo cum cogitatione.* Cic. *Sollicitudo conſcientiæ vexat impios.* Cic.—CURA, care, (quaſi) *cor urens*, is a great mental pain, *gravi jamdudum ſaucia curâ.* Virg.—The Author, we think, expreſſes happily enough the diſtinctions that may be made between the four laſt of theſe *ſynonymes*, viz. angor, anxietas, ſollicitudo, and cura, in the following Latin ſentence: *adverſo caſu perculſum premit* angor; *ſuperſtitioſum et animi ſuſpenſum diſcruciat* anxietas; *patremfamilias obſident* ſollicitudines; *cupidituti ſervientem, aut periculis et difficultatibus impeditum* curæ *torquent.* As to the three remaining terms, he diſtinguiſhes them thus: *Mœror et mœſtitia*, a ſtate *of habitual*, or permanent affliction; *Mœror ægritudo flebilis.* Cic. We believe the word *flebilis* has been inſerted here, by a miſtake, inſtead of *ſtabilis*, which alone proves, that the idea of permanence belongs to *mœror*. The following examples alſo from Cicero, confirm this interpretation, *Mœrorem minui, dolorem non potui.—jacet in mœrore frater meus.*—TRISTITIA, ſorrow, which diſcovers itſelf by external marks, *Lacrymis et triſtitiæ te tradidiſti.* Cic. We doubt of the ſolidity of this diſtinction; the example here alleged is ambiguous, and the others made uſe of by our Author, are nothing to the purpoſe.

Comes, Socius, Sodalis.

COMES, is properly what the French call *un compagnon de voyage*, i. e. a fellow-traveller, from *cum* and *ire.—Ipſe comes Niſo graditur.* Virg. SOCIUS, *is a compagnon de fortune*, i. e.

the partaker of our fortune, *cujus fugientis comes, rempublicam recuperantis ſocius eſſe debes.* Cic. *Periculorum ſocius.* Cic.—SODALIS, *un compagnon de plaiſirs*, i. e. a bottle-table companion, a comrade, *epulabar cum ſodalibus omnino modicè.* Cic.

There are certainly many articles in which the diſtinction of the *ſynonymas* are marked with too much obſcurity, ariſing from ſubtilty and refinement: The following one is not in that claſs:

Crimen, Culpa, Peccatum, Delictum, Vitium, Noxa, Facinus, Nequitia, Scelus, Flagitium, Maleficium, Nefas, Malitia.

CRIMEN, is properly an accuſation, or reproach, *falſum crimen in aliquem jacere.* Cic. It, however, ſometimes, (more eſpecially in the Poets,) ſignifies a crime.—CULPA, a fault of a light kind, ariſing from weakneſs: *eſt ſi aliquâ culpa tenemur erroris humani, a ſcelere certè liberati ſumus.*—It is alſo ſometimes uſed to denote licentiouſneſs, impunity, *fœcunda culpæ ſecula*, &c. Hor.—PECCATUM, is the tranſgreſſion of a law or order: *Peccare eſt quaſi tranſire lineas.* Cic.—DELICTUM, is an omiſſion, from *de* and *linquere.*—*Neceſſe eſt eum, qui velit peccare, aliquando primum delinquere.* Cic—VITIUM, a blameable action, proceeding from inward corruption, a vice, *Quod per ſe ipſum vituperabile eſt, id ea ipſo vitium nominatum puto.* Cic.—NOXA, from *noceo*, is a light fault, that is detrimental to ſome perſon. FACINUS, is a bold, daring, action, and taken, alone, it denotes a bad action, but aſſumes a contrary ſenſe, when joined to an epithet, as *præclarum facinus.*—NEQUITIA, diſſoluteneſs, effeminacy, *Nequitia ab eo quod nequicquam eſt in tali viro, ex quo idem nihili dicitur.* Cic.—SCELUS, an enormous crime, an action, which ſavours of cruelty and impiety. *Deteſtabile ſcelus.* Cic—FLAGITIUM, is applied to thoſe crimes, that have a more peculiar character of ſhamefulneſs. *Stupra et adulteria, et omne tale flagitium.*—MALEFICIUM, is applied in general to every bad action. *Exercitus tranſit ſine maleficio.* Cic.—NEFAS, an action prohibited by the divine laws: numerous examples.—MALITIA, malice, wickedneſs, (the Author ought to have added) malevolence, *craft and cunning. Malitia perverſitatem ſonat, cum aliquis, datâ operâ, malè agit.* Eraſm. *Malitia eſt verſuta et callida nocendi ratio.* Cic.

All theſe diſtinctions are elegantly expreſſed in the following ſentence, compoſed by our Author to ſet them off, *Crimen* anſam nocendi præbet malevolis: *Culpam* omnem vitare ne vir quidem honeſtiſſimus uſque poteſt: nullum eſt intra juſti rectique fines *peccatum*:—omne *delictum* fugit vir diligens et officiorum memor:—nihil in ſe *vitii* potitur religioſus, bonæque famæ cupidus:—alieniſſimus eſt ab omni *noxâ* vir prudens et benevolus;—longè abhorret a *nequitia* modeſtus et temperans:—audentis eſt quodcunque *facinus*:—verſuti et perfidi *malitia*:—improbi et violenti *maleficium*; *flagitium* corruptioris, aut ignavi

ignavi ac timidi:—*ſcelus* atrocis ac jamdudum perverſi;—*nefas* impii et ſacrilegi.

Coruſcare, lucere, rutilare, micare, ſcintillare, fulgurare.

CORUSCARE from κορυς, *a helmet*, to glitter, or gleam. *Flamma inter nubes coruſcat.* Cic. Actively, *haſtamque coruſcat* (brandiſhes). Virg.—LUCERE to ſhine, to give light, from *lux. Luna, quæ lucet aliena luce.* Cic.—RUTILARE, to exhibit a ſplendor or brightneſs like that of gold. *Aurum rutilat.* Plin. *Comæ promiſſæ et rutilatæ.* Liv.—MICARE, to ſhine at ſhort intervals, from *micæ*, which ſignify thoſe little ſplendid grains, that are obſerved in ſand: *Crebris micat ignibus æther.* Virg. *Micare* ſignifies alſo to ſpring; *jam vero venæ et arteriæ micare non deſinunt.* Cic. *Micare digitis*, is uſed by Cicero to expreſs an Italian play with the fingers.—SCINTILLARE to emit ſparks. *Cum teſtâ ardente viderent ſcintillare oleum.* Plin. *Ut oculi ſcintillant vide.* (See how her eyes ſparkle!) Plaut.—FULGURARE to ſend forth lightnings. *Jove tonante et fulgurante.* Cic.

We ſhall give but one example more of our Author's plan, and his manner of executing it.

Clemens, mitis, dulcis, lenis, ſuavis, comis, humanus, blandus, facilis, manſuetus, miſericors, placidus, indulgens.

CLEMENS, is a perſon, who does not ſubmit to the impulſe of ſudden guſts of anger, but poſſeſſes an habitual tranquillity of mind. *Etſi ſatis clemens ſum diſputando, tamen, interdum ſoleo ſubiraſci.* Cic. *Clementia eſt, per quam animi, temerè in odium alicujus concitati, comitate retinentur.* Cic.—MITIS, is properly applied to ripe fruit, *vindemia mitis.* Virg. And figuratively to mildneſs of character and ſoftening of pain, *mitis ſapientia Læli.* Hor. *Patientia mitiorem dolorem facit.* Cic.—DULCIS regards taſte, or the palate: *Dulcior melle:* Ovid. *Muſtum dulce.* Virg. Figuratively, *Dulciſſima epiſtola.* Cic.—LENIS, is, in its original ſenſe, applicable to the touch, from λανος wool. It is oppoſed to *aſper: apra lenis.* Ovid. Figuratively, *habe animum lenem.* Teren. *Concilium lene.* Hor.—SUAVIS relates to the ſmell: *Odor ſuavis et jucundus.* Cic. Figuratively, *ſuavis homo*, Ter.—COMIS, polite, civil, *comis erga alios.* (This example proves nothing.)—HUMANUS, humane. The examples here alledged are palpable and numerous.—BLANDUS, inſinuating, ſmooth, engaging: *Ut pueris dant cruſtula blandi doctores.* Hor. *Blandus* is ſometimes taken in an unfavourable ſenſe: *Blandæ mendacia linguæ.* Ovid.—FACILIS, yielding, who grants a thing with eaſe, who makes no difficulties; *ſi faciles nos habuerint ad concedendum.* Cic. *Antonius in cauſis recipiendis facilis erat.* Cic.—MANSUETUS, tractable, gentle, *(quaſi) manu aſſuetus. Quæſo cur tam ſubito manſuetus in ſenatu fuerit, cum in edictis tam fuiſſet ferus.*—MISERICORS is one who

is affected and moved at a view of the misery of others: *Misericordia est ægritudo rebus adversis.*—PLACIDUS, peaceable, placable, from *placare: cum fervet maximè tum placidum ut ovem reddo.* Ter. *Aliquem iratum, placidum ac mollem reddere.* Cic. *Placida ac lenis senectus* Cic. *Somnus deorum placidissimus.* Ovid.—INDULGENS indulgent, a person who refuses nothing: *Pater nimis indulgens quicquid, ego astrinxi, relaxat.* Cic.—The Author concludes this article by the following *opposites.* The opposite of clemens is *iracundus, vindictæ cupidus*: the opposite of mitis is *acerbus*, of lenis, *asper, crudelis*—of suavis, *graveolens*—of comis, *agrestis, trux*—of humanus, *immanis*—of blandus, *molestus, contumelioſus*,—of dulcis, *amarus* in the figurative sense, *injucundus, invisus*: of facilis, *difficilis*: of mansuetus, *ferus*: of placidus, *agitatus, procelloſus*; and in another sense, *adversus, infestus*, because placidus signifies also favourable: *Adsis ô, placidusque juves.* Virg.—And lastly, the opposite of indulgens is *severus.*

These specimens are sufficient to shew the design, tendency, and merit of this useful work; which, in the compass of 520 pages, conveys a real treasure of latin erudition, and renders *words*, by elegant and judicious illustrations, the instruments of unfolding the knowledge of *things.* The philosopher will receive as much pleasure from the labours of the Abbé GARDIN, as the grammarian;—and the man of taste will not find it destitute of entertainment.

ART. IV.

Bref Rorande en Resa til Island, &c.—Letters containing an Account of a Voyage to Iceland, in the Year 1772. 8vo. Upsal. 1777. With thirteen Plates.

OF the multitude of publications to which the little, cold, dreary territory of Iceland has given rise, there is none so exempt from the qualities of *little, cold*, and *dreary*, as that now before us. These letters were written by MUNO VAN TROIL, court-preacher at Stockholm; who undertook the voyage of Iceland in the year 1772, in company with Messrs. Banks and Solander. Each letter treats of a particular subject; so that the whole of the collection seems to be no more than the observations of the Author, digested from his journal into an epistolary form, and thus addressed to several of his friends. And, indeed, they are an agreeable and elegant present; We did not think that the frigid uniformity, which we have always supposed in this dusky region (Hecla excepted) could have furnished our Author with that variety of description, which pleases so much in these letters; and which is agreeably set off with a warm and rapid style, and a considerable number of reflexions, which discover both judgment and taste.

The ſubjects, treated in theſe letters, are ſo much the more worthy of attention, that they form, together, a compleat hiſtory of Iceland. Materials have not been wanting; for Mr. TROIL, beſides the knowledge, derived from his own obſervations, ſeems to have acquired much alſo from the legion of authors who have written concerning this iſland. He has placed at the head of his work, a liſt of an hundred and five books, which contain accounts of it, more or leſs ample. His own account of Iceland exhibits to us ſucceſſively the following objects—the effects of fire in that region—the nature of its territory—the arrival of the Normans—the laws, policy, and politicks of the Icelanders—the ſtate of their churches—their taſte, propenſities, cuſtoms, dreſs, buildings, food, occupations, and method of meaſuring time—their diſeaſes—their cattle, hunting and fiſhing—their commerce, literature, language, and printing-preſſes—their ancient monuments and remains, their poetry, their vulcanos, and their warm ſprings.

The ſummit of Mount Hecla was the principal object of the philoſophical ambition of our Author and his company; and they travelled over between fifty and ſixty miles of *lava* to obtain their end. No travellers, before them, had ventured ſo high; and therefore the deſcription our Author gives of this famous volcano, may naturally be ſuppoſed more accurate than any one hitherto given. The eruption had ceaſed only ten days before their arrival. Before they had got half way in their aſcent, they perceived the ſummit without ſnow; and the thermometer, which ſtood at 24 degrees in the open air, roſe to 153 when they approached the volcano.

Our Author conſiders the whole of Iceland, as the production of fire; whoſe activity, during a courſe of ages, has thrown up, by ſucceſſive eruptions, a great number of rocks; whoſe ſummits, united by new exploſions, form the baſis of this iſland. To ſupport this hypotheſis (which the late diſcoveries with reſpect to the nature and effects of volcanos ſingularly favour) the ingenious Author enumerates, circumſtantially, the effects of fiery eruptions on ſeveral parts of the iſland, for 800 years paſt. The ſummit of the higheſt mountain in that region, which forms the middle of the iſland, is 5000 feet above the level of the ſea, according to an experiment made with Ramsden's barometer. The hot ſprings are unequal in warmth, from 189 to 213 degrees of Farenheit's thermometer. Theſe ſprings are often perceived even on mountains of ice. As to the *form* and *matter* of theſe rocks, *both* teſtify, that they (the rocks) are the production or effect of a ſubterraneous fire, and they reſemble exactly, in many places (with reſpect to the ſubſtance of which they are compoſed) the Baſaltic rocks of

Staffa

Staffa in Scotland. The hot ſprings, according to our Author, are very numerous in the neighbourhood of Hecla; there are between forty and fifty, of various colours and different degrees of limpidneſs. The principal of theſe is the *Geyſer*, which runs through a canal of ninety feet diameter, and a grotto of fifty-ſix. The earth, in the neighbourhood of this ſpring, is in a ſtate of agitation; its tremulous motion is perceived at the diſtance of 500 fathoms, and a ſubterraneous noiſe is heard, which has ſome reſemblance to the report of a cannon. It is not ſurpriſing that the ſuperſtition of the people has placed here the entrance of hell.

The Icelander, ſays our Author, is naturally ſerious, and is ſeldom ſeen to laugh. His greateſt entertainment is to hear the recital of ancient hiſtory. He is honeſt, credulous, ſuperſtitious and obſtinate. The houſes of the iſlanders are built of the wood which is often caſt on their ſhores from different regions; ſuch as northern Tartary, Virginia, and Carolina; ſome are built of lava, and they are all covered with a kind of turf. Their nouriſhment is poor enough; conſiſting ordinarily of dried fiſh, rank butter, milk and water, ſome fleſh, and a kind of pap made of moſs. They have no corn of their own growth; and the Daniſh company ſends them ſo little, that there is no peaſant, who is furniſhed with a quantity ſufficient for four months in the year, generally ſpeaking. The greateſt part of their large cattle have no horns: the horſes and ſheep paſs the winter in liberty, as the inhabitants formerly did the whole year. They have no foreſts; and trees are at preſent very rare in that country; though, ſays the Author, if we judge by the ligneous ſemi-petrifications that are frequently dug up, they muſt have been formerly in great abundance. This is not a neceſſary concluſion from the fact, whence it is deduced; ſince the wood carried by the winds and waves from Northern Tartary, Virginia, and Carolina to the coaſts of Iceland, from time immemorial, may have imperceptibly ſunk, in conſiderable quantities, into the earth; and thus have occaſioned the petrifactions in queſtion. One of theſe hypotheſes is as probable as the other. Certain it is, and our Author expreſsly acknowledges it, that the pines and firs, that are planted in Iceland, do not grow above three foot high. Sheep, according to his account, ſucceed perfectly well in Iceland. There are peaſants, whoſe flocks amount to two, three, nay ſometimes to four hundred. The Iceland ſheep have often five or ſix horns: their ears are erect, and their tails ſhort; they furniſh excellent wool, which is never ſhorn, as the Icelanders let the fleeces remain almoſt till they fall of themſelves, and then, taking them off all at once, they perceive a new fleece ſpringing, or rather peeping forth, under

under the cover of the old. They are fond of the herb *cochlearia*; which fattens them conſiderably. The floating plains of ice that ſometimes arrive from Greenland on the coaſts of Iceland, occaſion, by a bitter acceſſion of cold, the death of many animals; and the bears, that are ſometimes carried thither on theſe floating plains, exerciſe the activity of the natives, who attack them with pikes, immediately on their arrival.

The diſeaſe, which our Author calls the *ſchaarbock*, ſeems to be no other than the leproſy; as is proved in a memoir ſubjoined to theſe letters, by Mr. BACK, a phyſician of note. The rickets (which on the Continent is ſo abſurdly and generally called the *Engliſh malady*) has manifeſted itſelf among the Icelanders of late years; as alſo the venereal diſeaſe, which was unknown there before the year 1753. Their hot ſprings are, however, ſalutary, and perform a multitude of ſurpriſing cures, both in the laſt mentioned and other complaints.

The ancient Swediſh language is ſtill ſpoken in the internal parts of the iſland; but its purity has been greatly corrupted on the coaſts, where they have occaſion to trade with the Danes. Some taſte for literature is kept up among the better ſort, by learned men, who have ſtudied at Copenhagen. The firſt printing-preſs known in that iſland was brought thither by a Swede, in the year 1520: and our Author has in his poſſeſſion a folio bible, printed in Iceland, in the vulgar tongue, in 1584. The Swedes and Danes have carried off ſo many manuſcripts from this iſland, that, at preſent, there are few to be met with in it. Our Author examines and compares together their traditions and their annals, and gives his opinion of their poetry; which appears to him, generally ſpeaking, inſipid and obſcure; though he acknowledges that there are exceptions to this general eſtimate; and obſerves that ſome of the poetical productions of the Icelanders are remarkable for elevation both of thought and expreſſion, and for ſtriking images and happy compariſons *. The bards of this frozen and volcanic region, are pompous in their eulogies, and keen in their ſatires.

* For ſome ſpecimens of the Icelandic poetry, we may refer our Readers to the 53d volume of our Review, p. 493 of the Appendix; in which we gave an account of two curious Daniſh publications, relative to the ancient and modern hiſtory of that iſland.

ART. V.

Memoires de l'Academie Imperiale et Royale des Sciences et Belles Lettres de Bruxelles, &c.—Memoirs of the Imperial and Royal Academy of Sciences and Belles Lettres of Bruſſels. Volume I *.

AS this volume is rich in materials, and contains a great number of intereſting *Memoirs*, we ſhall confine ourſelves at preſent to theſe latter, without mentioning the tranſactions of the Academy at their different aſſemblies, from the 5th of May, 1769, to the 4th of December 1776, contained in a journal, where we find *queſtions propoſed*, and extracts of diſcourſes publicly read by the members, or preſented by candidates for the prizes, &c.

The firſt *Memoir* in this volume exhibits the firſt aſtronomical obſervations that have been made in the Auſtrian Netherlands, and for which the Academy is indebted to Mr. PIGOT, an Engliſh gentleman, who has undertaken this taſk in order to rectify the geographical maps of theſe Provinces, which are exceſſively inaccurate.

MEMOIR II. *Concerning the Proportions of Caſks, and a univerſal Standard to be uſed in Gauging*, by the Abbé MARCI.

MEMOIR III. *Concerning the advantages that might be obtained by naturalizing the Vigon in the Low Countries, and particularly in the Province of Luxemburg*, by the Abbé NELIS. The Vigon, which the Spaniards call *Vicunas*, and which the writers of natural hiſtory diſtinguiſh by the denomination of *Camelus Laniger*, is an animal of Peru. It is a kind of middle ſpecies between the ſheep and the goat, and ſeems to partake of the nature of both. It is a moſt uſeful quadruped, is fed without any expence, and is employed by the Peruvians to carry their goods. The wool of theſe animals is highly eſteemed, and is wrought into hats, bonnets, gloves, handkerchiefs, and carpets remarkable for their beauty. As they inhabit the cold and mountainous regions of Peru, and are numerous in the diſtricts that lie contiguous to the ſtreights of Magellan, the Author of this Memoir ſhews the analogy between theſe parts of America and the province of Luxemburg, and the great advantages that muſt accrue to the manufactures of that country from the naturalization of theſe animals, in the ſingle article of the improvement of wool. He propoſes alſo the introduction of ſheep from Barbary and Spain, for the ſame purpoſe.

In the fourth MEMOIR, Don MANN, the very learned and ingenious Prior of the Engliſh Carthuſian monaſtery at Nieuport, gives a curious account of the *antient ſtate* of the *maritime parts of Flanders*, the ſucceſſive changes they have undergone,

* See our notice of this work—Rev. December laſt, p. 456.

and

and the cauſes which produced them; as alſo of the tides on that coaſt, compared with the height of the different parts of the adjacent country. He proves, by ſeveral plauſible arguments, that the ſtrait, which ſeparates Calais from Dover, was formerly an iſthmus, that was waſhed away by extraordinary tides, acting in different directions, and that a part of the Belgic provinces was covered by the waters of the ocean, whoſe ancient coaſt or boundary was formed by a chain of mountains, which commenced at Dunkirk and extended as far as Dantzic. He mentions the different inundations, that have ſubmerged, in part, ſeveral towns of Flanders in later times; and obſerves, that there are ſtill in that province, ſeveral diſtricts, which are yet below the level of the tides. Such are the low lands about Calais, Dunkirk, and other places, which are eight or nine feet below the level of the high tides, and more eſpecially ſeven or eight thouſand acres of ground between Furnes and Bergues, which are thirteen feet below the high tides, and are not, perhaps, ſix hours in the day, above the actual ſurface of the ſea. After a deſcription of theſe diſtricts, that would certainly be adapted to inſpire terror into their inhabitants, if cuſtom did not render the moſt perilous ſituations familiar, the ingenious Academician lays down a plan for the formation and reparation of dikes, in order to ward off theſe dangers. For an adequate idea of this plan we muſt refer the reader to the work at large.

MEMOIR V. contains *Philoſophical Obſervations* made chiefly in the Province of Luxemburg. By Mr. NEEDHAM. Theſe obſervations were made during the learned Abbé's aſtronomical excurſion with Mr. Pigott, and relate principally to the beſt method of improving lands to which nature has not granted a rich vein of fertility. This Memoir is worthy of the attention of intelligent huſbandmen, who will ſee here an attempt to evince the abſurdity of burning land, which, Mr. NEEDHAM, contends, is only the ſource of a temporary profit, attended with pernicious conſequences.

MEMOIR VI. *Concerning Electricity, conſidered as a moving or active Fluid, in Plants and in the human Body.* By the Abbé d' EVERLANGE DE VITRY. There are ſome new appearances of the efficacy of electricity in this paper; but they appear to us too hypothetical to be adopted, before experience has more palpably ſet her ſeal to them,

The ſeventh MEMOIR, compoſed by M. ROBERT DE LIMBOURG, relates to the *Natural Hiſtory* of that part of ancient *Belgium*, which comprehends the diſtricts of the dutchies of Limbourg and Luxemburg, of Stavelot and Liege, which are ſituated between the Maeſe and the Rhine, and extend to the confines of the Netherlands. The Author inquires how far the ocean, ſubterraneous eruptions, currents, and meteors, may have contributed

to

to form the inequalities, that diſtinguiſh theſe diſtricts from the country on the other ſide of the Maeſe, and that towards Holland: he conſiders the different kinds of ſurfaces that are viſible in this country, as alſo its precipices, ſprings, mountains, and caves. He deſcribes circumſtantially the vegetable productions, foſſils, clays, ſtones, marbles, which are to be found there in all ſorts of ſituations, and enters with ſagacity into a detail of the phyſical cauſes of each object.

The ſubject of the eighth MEMOIR is a diſorder ſometimes occaſioned by the eating of muſcles. The hiſtory of that diſorder, the natural hiſtory of muſcles, and of a ſort of *Stella Marina* which is ſuppoſed by the Author of this Memoir (M. BRUNIE, Phyſician at Antwerp), to be the cauſe of the diſorder in queſtion, are largely treated here, and deſerve the attention of naturaliſts, phyſicians, and muſcle-eaters.—It is well known, that very diſagreeable accidents ſometimes, though indeed, but very rarely, have attended the eating of muſcles, ſuch as eryſipelatous inflammation, cutaneous eruptions, inſupportable itching over all the body, great reſtleſsneſs and agitation; and though theſe are eaſily removed by oil, milk, and emetics, and never have been known to prove mortal (as far as we are informed), yet they have an alarming aſpect, and make the patient ſuffer grievouſly. Some authors have pretended, that theſe noxious effects of the ſhell-fiſh under conſideration, never take place, but between the Vernal and Autumnal Equinox, and our Academician ſeems more or leſs inclined to adopt this opinion, for he recommends abſtinence from muſcles during the months of May, June, July and Auguſt.

The cauſe of theſe noxious effects in the muſcle, is, according to our Author, totally accidental. They are occaſioned by a kind of *Stella Marina*, a little ſea inſect, pretty common about the mouth of the Scheld, which ſometimes lodges itſelf in the muſcle, in queſt of food, and whoſe ſpawn is ſo cauſtic and inflammatory, that, even when applied outwardly to the ſkin, it produces itching and ſwellings, that are painful and diſagreeable in a high degree. The itching occaſioned by touching the ſpawn of the *Stella Marina* is removed by vinegar: and this known fact induced Dr. BRUNIE to preſcribe the internal uſe of vinegar, after bleeding, evacuations, and emetics. His method conſiſts in recommending a large quantity of refreſhing beverage, and every hour, three ounces of vinegar diluted with water. This remedy ſeems to us more adapted to the hypotheſis of theſe medical gueſſers, who impute the diſorder in queſtion to an unperceived commencement of putrefaction in the muſcle, than to the opinion of our Academician. Vinegar is a powerful antiſeptic, and there is no ſort of putrefaction more noxious and offenſive than that of fiſh.

The

The ninth MEMOIR, by the Abbé VITRI, treats of the *Mineral Waters of Sauchoir*, and the

Tenth, by Dr. GODDART, contains an explication of the void ſpaces that are obſervable in holes under ſurfaces of ice, on bad roads. Theſe holes are dry, under the ice, during the night and in the morning,—and the water returns in the courſe of the day. The Author accounts for this, by the cold's condenſing the air in the pores of the earth, and thus leaving, in theſe pores a void ſpace into which the weight of the atmoſphere preſſes the water in the night—whereas the dilatation of the above-mentioned air, by the heat, during the day, fills the pores and makes the water return.

In the eleventh MEMOIR, Don MANN points out the methods of arriving at a complete theory of meteorological ſcience. This ingenious paper contains ſeveral curious directions and obſervations; but are they reducible to practice? *That* is the queſtion. When he recommends a ſtrict uniformity in the manner of compoſing regiſters of obſervations, that thoſe of different nations, academies, and philoſophers, may the more eaſily be compared together, he gives good advice, which may be followed with more or leſs accuracy. Again—when he propoſes, that the obſervers of nature ſhould determine, before-hand, the *phenomena*, which are to be reſpectively the objects of their attention, and of their combining powers, his propoſal is rational, and not impracticable; and if he had added ſome directions with reſpect to the manner of placing the obſervers, ſo as that the ſame phenomenon might be contemplated in different parts of the globe, all this might be carried into execution: It is in effect the eaſieſt part of the buſineſs.—What follows, is *altioris indaginis*, and muſt be attended with more difficulties.—To analyſe the ſubſtance of each meteor, ſo as to ſeparate the four elements that compoſe it, and calculate the preciſe quantity of power and activity, that each, in particular, contributes towards its formation and finiſhing; this is an arduous undertaking, nor is it leſs ſo to take into conſideration not only the influence of the elements, but alſo the effects of the electrical fluid and phlogiſton. This latter, according to our learned Prior, is the principal agent in the material world, the main ſpring of almoſt all the phenomena of nature, and is, accordingly, in different quantities, diffuſed through and combined with, all material ſubſtances; and therefore it is a moſt important object of attention in meteorological obſervations. The electrometer is one of the principal inſtruments that muſt be employed in theſe reſearches, as by it we may aſcertain, at all times, the quantity of the electrical fluid, that is actually in the atmoſphere.—This ſagacious inquirer has, from a variety of obſervations, been led to think (and he is not the firſt that has hit upon this ſcent) that the variations of the

load-ſtone depend much upon the modifications of the electrical fluid, nay, that they are often its direct and immediate effect. He has ſeveral times obſerved theſe irregular magnetic variations during the great Northern lights (*auroræ Boreales*) more eſpecially in the year 1767. He therefore is of opinion, that this magnetic phenomenon (which he would willingly denominate *electrical attractions*, and *irregular*, *momentary*, *magnetic vibrations*) is to be almoſt wholly attributed to a quantity of phlogiſton, largely impregnated with metallic particles, which it raiſes with itſelf from the boſom of the earth, and with which nevertheleſs, it is irregularly loaded, more on one ſide than on another. Hence the learned Academician concludes, that theſe irregular *magnetic vibrations* will furniſh certain principles or *criteria* to diſtinguiſh and determine the phlogiſtic and metallic ſubſtances, that enter into the formation of igneous meteors, and to aſcertain, by a proper analyſis, their reſpective quantities in the effects that are produced: and he alſo obſerves, that the *magnetometer*, invented by Mr. Needham, will be of great uſe in this analyſis.

Another thing, which our Academician recommends to the meteorological obſerver, is to aſcertain, by the uſe of proper inſtruments, the qualities of the air, ſuch as heat, cold, weight, dryneſs and moiſture. From hence he takes occaſion to ſhew, why the mercury riſes in the barometer, when the air is pure and diſengaged from humid vapours, and conſequently is grown lighter, and deſcends when the air is moiſt and heavy. His explication of this appearance is derived from the elaſticity of the air, which he conſiders as the cauſe of the variations of the riſing and falling of the mercury, and not the different degrees of the weight of the atmoſphere, as hath been generally imagined. When the weight of the atmoſphere increaſes, ſays he, its elaſticity is diminiſhed; and when its weight is diminiſhed, its elaſticity is proportionably increaſed.—This is not a new diſcovery: it has been preſented under ſeveral intereſting aſpects by the Academicians of Berlin, as we have had occaſion to ſhew in one of our former Appendixes.

After having pointed out the method of forming a complete meteorological theory, and the inſtruments that muſt be employed for this purpoſe, our Academician lays down the following general rules, which are proper to direct the obſerver of nature: 1. Thoſe combinations of the elements of the atmoſphere, that are the ſame, in their kind and in their degree, combined with the climate and ſeaſon, will produce the ſame effects, the ſame meteorological phenomena.—2. The ſame variation of one or more of theſe cauſes, in the ſame circumſtances, will always produce effects, different in proportion to the variation of the cauſes—3. The ſame combination of cauſes in different circumſtances will always produce a diverſity in the effects, proportioned

tioned to the combination and the diverſity of circumſtances.—4. The non-exiſtence or abſence of one or more of theſe elements, in the combination of cauſes, will always diminiſh, in the effects, whatever has been proved, by a long ſeries of obſervations, to be the reſult of thoſe particular cauſes which are wanting.—5. Cauſes directly oppoſite, either wholly or in part, will produce effects directly contrary in whole or in part, in proportion to the cauſes, &c. This *Memoir* is terminated by an enumeration of the objects, which ought to be principally attended to in a ſeries of meteorological obſervations, and with a table containing the plan or form of a regiſter for complete obſervations.

In the twelfth MEMOIR, the ſame ingenious Academician, makes ſeveral obſervations on the congelation of ſea-water, which he ſhews to be a fact aſcertained by repeated experiments, and deducible even from the jarring relations of travellers, when they are properly examined.

The thirteenth MEMOIR is thus entitled, *De la formation d'une formule Generale pour l'integration et la ſommation d'une ſuite de puiſſances quelconques dont les racines forment une progreſſion arithmetique à differencés finies quelconques.* By Mr. BOURNONS.

MEMOIR XIV. *Concerning the Nature of the common Salt*, uſed by the ancient Gauls and Germans, by M. RONDEAU.—MEMOIR XV. by M. de LIMBOURG, junior, relates to the *Natural Hiſtory of Foſſils in the Netherlands.*

The three following *Memoirs* are of an hiſtorical kind. The firſt treats *of the Religion of the Inhabitants of ancient Belgium*; and in it the Author, M. DE ROCHES, undertakes to prove, that the religion of this people was plain, and conformable to the dictates of reaſon, and the primitive notions of a Supreme Being, until, by their mixture with the Gauls and Romans, their worſhip was corrupted with the various abſurdities and ſuperſtitions of *Druidiſm* and Polytheiſm:—The ſecond contains the Reflections of the Abbé NELIS, upon an ancient Monument in the diſtrict of Tournay, commonly called, *the Stone of Brunehaut*:—The third exhibits an examination of this queſtion—*Has the Tuſcan Language any analogy to the Belgic?*—and the fourth contains the explication of a very difficult letter in the epiſtolary collection of St. Boniface, together with Reflections on the ancient Poetry of the Belgic nations.—Theſe two laſt and the concluding Memoir, *concerning the Origin of Printing*, are the productions of M. DE ROCHES, and do honour to his learning and induſtry, though they may not prove generally intereſting. At the end of this volume we find an extract of the meteorological obſervations, made at Bruſſels and in Hainault, between the years 1763 and 1772.

We learn by the account given in this volume of the papers read at the different ſittings of the Academy, that all have not

been printed, not even all of thoſe that were compoſed by the members of that learned aſſembly. Such are the *reflections* of the Abbé MARCI *on Academies and Univerſities*,—An Account of *the State of the ſeventeen Provinces of the Netherlands, from the earlieſt Period of their Hiſtory to the Treaty of Rheims, in the year* 980, by the Abbé CAUSSIN—Mr. NEEDHAM'S *Report concerning the Light-houſe which has been lately conſtructed at Oſtend*—Don MANN'S Latin *Diſſertation concerning the uſefulneſs and neceſſity of an acquaintance with the learned Languages,—as alſo concerning the true Signification of the* TETRAGRAMMATON, *and the right and genuine manner of pronouncing it*—A Memoir *concerning the Aerial Tides, or the Effects produced on the Earth's Atmoſphere by the combined action of the Sun and the Moon*, by Don MANN. We are given to expect the publication of this laſt Memoir, in a ſubſequent volume; we ſhould alſo be glad to ſee the preceding one, however *Cabaliſtical* its aſpect may be.—D. MANN is an original genius, an intereſting mixture of Spaniſh fervor and Engliſh ſolidity, both accompanied with extenſive learning and adorned with a liberal and generous turn of mind. There are ſeveral other *Memoirs* of this ingenious Academician, mentioned here as deſigned for the ſecond volume; and we hope the following (with reſpect to which we have no promiſe of that kind, and which have alſo been read to the Academy) will not be omitted—viz.—His *Memoir concerning the Soil, Climate and Atmoſphere of Maritime Flanders, the Meteorological Phenomena, that reign in that Country, and the influence of all theſe on the genius, conſtitution and health of the Inhabitants, and alſo upon the Animals in that Diſtrict.—Memoir concerning the Natural Hiſtory of the Northern Ocean and its Fiſheries.—Memoir concerning the new Lands and Iſlands, which have riſen ſucceſſively above the Surface of the Ocean, together with an Inquiry into the Phyſical Cauſes of their Formation.—An Examination of the Effects and Phenomena, produced by pouring different kinds of Oil into Water, either calm or in motion; founded upon a Series of Experiments made on that Subject.*—We hope alſo to ſee, in the ſecond or ſome ſubſequent volume, among other Memoirs of the Abbé NEEDHAM (that have been read and promiſed to the public) his *New Reſearches concerning the Nature and Oeconomy of Bees, accompanied with ſome practical Inſtructions, adapted to perfect this Branch of rural improvement and induſtry.* The *Obſervations* of M. MORAND, *concerning the danger of the purgative and emetic properties of certain Medicinal Plants*, were read to the Academy, and deſerve to be communicated to the public. The root of *Bryony* and the ſeeds of the vulgar *Geniſta* or *Broom*, are the plants whoſe dangerous effects are diſcuſſed in this Memoir. The Academy, from a regard to public utility had determined to publiſh ſeparately the excellent Memoir of Don MANN *concerning the different Methods hitherto invented to preſerve*

Houſes

Houſes from the dreadful effects of Fire, and the Reader will poſſibly find an account of it in this preſent Appendix.

ART. VI.

Memoire ſur la meilleure maniere de conſtruire les Alembics et Fourneaux propres à la Diſtillation des Vins, pour en tirer les Eaux-de Vie.— A Memoir concerning the beſt Method of conſtructing Alembics and Furnaces proper for diſtilling Wines, in order to draw from them Spirituous Liquors: By Mr. BEAUMÉ, Member of the College of Pharmacy at Paris, of the Royal Academy of Sciences, &c. Paris. 8vo. 1778.

THIS Memoir, which obtained the prize propoſed by the Company, called the *Free Society of Emulation*, was impatiently expected by the Public, both on account of its own merit, and the great and well-deſerved reputation of its author. Thus ſeveral deficient and faulty copies of it were ſpread abroad, to ſatisfy the avidity of chemiſts and diſtillers: but the edition now before us, publiſhed by *Didot*, the bookſeller, is the genuine and unmutilated work of Mr. BEAUMÉ; ample and circumſtantial, full of curious obſervations and new deſcriptions; which ſhew the uncommon ſagacity, with which this ingenious Author has treated the important ſubject of alembics and furnaces. We find here a minute detail of every thing which relates to their conſtruction, their different kinds, their uſes, the precautions they require, and the methods of employing them. At the end of this Memoir Mr. BEAUMÉ has given us a ſeries of obſervations concerning the *nature* of *wine*, which contain a comfortable hint to the patriotic and Anti-gallican wine-bibbers in Britain, who would be glad to drink claret without purchaſing it from the Gauls. For this great chemiſt tells us, that there is but *one kind* of wine in Nature; and that the only ſubſtance, in Nature, which produces wine, is *ſugar*. He aſſures us, that by the proper uſe of ſugar, a perfect imitation may be made of the beſt wines in France, and in other countries; and that ſpirits, equal to the beſt, that are diſtilled from wine, may be obtained from ſugar; nay, that it is impoſſible, even by a chemical analyſis, to diſtinguiſh the one kind from the other. Mr. BEAUMÉ obſerves farther, that ſugar may be employed, with the greateſt ſucceſs, to promote vinous fermentation, in thoſe years, wherein it is deficient, on account of the grapes not having arrived at full maturity. He gives a Receipt for this purpoſe; the efficacy of which has been confirmed by a multitude of experiments, and a ſucceſsful practice, during the ſpace of ten years. Two ſmall Treatiſes are ſubjoined to this Memoir: the *firſt*, exhibits the *areometer* (as our Author calls it) or the comparative method of determining the weight of liquids, in order to diſcern the degrees of the rectification

fication of ſpirits: The *Second* contains reſearches and experiments, relative to ſeveral ſingular phenomena which water exhibits at the inſtant of congelation. All theſe diſquiſitions are new proofs of the accuracy and penetration of this excellent chemiſt.

ART. VII.

Voyage pittoreſque de Toute la Grece, &c.—Travels through all the different Parts of Greece, repreſented in a ſeries of Engravings. Number II. Large Folio. Paris. 1778.

IN the firſt article of our laſt *Appendix*, we gave an account of the general plan of this truly elegant and magnificent work, which does ſuch honour to the taſte, talents, and learning of the Count de CHOISEUL GOUTTIER, the noble Traveller, to whom the Public is indebted for it; and we mentioned the contents of the firſt chapter or Number. The ſecond is now before us, which contains the tenth, and following plates, to the twentieth incluſive. Their contents are ſtill more intereſting than thoſe of the firſt Number; and nothing can ſurpaſs the elegance and grace, with which the groupes of figures, and the romantic views of that beautiful country are delineated, nor the maſterly and exquiſite workmanſhip of the artiſts by whom they are engraved. The deſcriptions that accompany them, have proportionable merit, and do equal honour to the knowledge, taſte, erudition, and philoſophical ſagacity of the Author.

The firſt thing we meet with in this Number, is an excellent map of ancient Greece; which, in the beauty of the engraving, exceeds any thing *we* have ſeen of the kind. The eleventh plate exhibits a view of the town of *Nio*, the *Ios* of the Ancients. This iſland derives its name from a colony of Ionians, who were its firſt inhabitants. 'It is diſtinguiſhed, ſays our Author, by no other circumſtance, than the death of *Homer*: Five cities claimed the honour of his birth; but none has pretended to diſpute with the iſle of *Ios*, that of containing his aſhes. He had juſt added to his other works, poetical eulogies on ſome Grecian cities; and was on his way to Athens, with a deſign to preſent them to the inhabitants of that place, when death arreſted him at *Ios*, and thus deprived that immortal bard of the honours that awaited him, and Athens of the pleaſure of conferring them. The inhabitants of Ios, when they found their ſuccours inſufficient to prolong his days, reſolved, at leaſt, to immortalize their concern for his death. They erected a ſepulchral monument, without any inſcription; and a long period of time elapſed before it became neceſſary to atteſt to poſterity, the revered remains which were depoſited under it.' This monument has ſunk under the ruins of time, and no traces of it remain.

remain. A Dutch officer, in the Ruſſian ſervice, having landed at Nio, brought from thence ſome fragments of marble, and gave out, that he had diſcovered the tomb of Homer: but the profound ſilence he has ſince obſerved on that head, perſuades our Author, that he has found out his error, and renounced his pretenſions to this intereſting diſcovery.

The twelfth plate repreſents the dreſs of the women of Nio, which is not ungraceful. A plain jacket marks their ſhape, without conſtraining its natural contours; their petticoats are very ſhort, without the leaſt encroachment on decency, ~~and evidently indicate the purity of their manners~~. The Count de Choiſeul takes pleaſure in recollecting the manner in which they received him, which called up to his imagination, a faithful and affecting repreſentation of the hoſpitality of ancient times.

The thirteenth plate is ſingularly curious. It exhibits a view of the gulph of Santorino, and of the iſles that have been there formed by volcanos. Theſe awful eruptions, that agitate, and torment theſe iſlands, amidſt the ſhocks of which ſome diſappear, and new ones ariſe above the ſurface of the waters, are by our Author deſcribed in the moſt intereſting manner. The laſt of theſe eruptions, which happened in 1707, continued a whole year, was accompanied with the moſt terrible effects, and produced a new iſland between the great and the little *Cammeni*. Its firſt appearance above the ſurface of the gulph, reſembled the ſhattered remains of a ſhipwreck; and the inhabitants of the coaſt of Santorino, conſidering it in this light, ſet off in boats in queſt of the advantages it might yield; but to their inexpreſſible aſtoniſhment, they only found a maſs of rocks, which aroſe from the deep and ſpread themſelves along its ſurface, while the waters around them were almoſt boiling hot. The ſurface of this new iſland was covered with a ſtony ſubſtance, remarkably white and ſoft, on which a great quantity of freſh oyſters were found, which are ſeldom or never ſeen at Santorino. In a few days the iſland was obſerved to riſe twenty feet in heighth, and almoſt forty in breadth. During the ſpace of two months it acquired new acceſſions of heighth and breadth, ſome of which vaniſhed almoſt as ſoon as they had appeared. During the courſe of ten years the furnace of the volcano ſent forth exploſions; but it is, at preſent, ſeemingly in a ſtate of inactivity, which perhaps is only the preſage of new eruptions. The water about it is no where warm, nor is there any appearance even of exhalations. The only thing obſervable is a great quantity of ſulphur and bitumen; which iſſues from the ſides of the volcano, and ſwims upon the ſurface of the water. The noble Author makes ſome conjectural reflexions on the procedure of Nature in the formation of theſe iſlands, and the revolutions they have undergone; and theſe conjectures exhibit

ingenious and probable views of the ſubject. They are pretty much the ſame with thoſe, which we find in the reſearches of ſome late learned Naturaliſts, who have opened new and intereſting paths in this line of philoſophical inveſtigation.

The fourteenth plate exhibits a view of the volcanic iſlands of Santorino, from the caſtle of *Scaro*, from whence the eye takes in the whole gulph.—The fifteenth preſents a view of the little town of *San Nicolo*; which is ſituated on the point of Santorino, on enormous rocks, that bear the marks of tremendous revolutions, and appear every where to have been burſt, burnt, and calcined. In the ſixteenth plate, we have a beautiful view of the coaſt of Santorino, and the caſtle of Scaro. This coaſt bears the awful veſtiges of deſtruction and calcination, and the ſituation of the caſtle inſpires terror. The number of the inhabitants of the iſland of Santorino, is computed to be about eight thouſand, of which ſeven hundred only are Roman catholics. In the ſeventeenth, eighteenth, nineteenth, and twentieth plates, which conclude this ſecond number, we have a repreſentation of the *dreſs of the women of Santorino*—a *view taken at the village of Nebrio in that iſland*—a view of *the mountain of St. Stephen*,—and ſome fragments of ancient architecture and ſtatues, found near that mountain. The mountain of St. Stephen exhibits, on its ſummit, ſome ruins, which atteſt the former exiſtence of a magnificent city, whoſe founder, according to Herodotus, Pauſanias, and Strabo, was *Theras*, uncle and guardian of Procles and Euriſthenes, kings of Lacedemon, who came there with a colony of Spartans. Thera was ſo conſiderable a city, that it ſent a colony into Lybia, which founded Cyrene; and it remained in a flouriſhing ſtate until the time of the Antonines.—In the *tail-piece**, which is at the end of this ſecond number, our Author has placed two medals of the city of Thera. The firſt, exhibits, on one ſide, the prow of a ſhip, and on the other, a cluſter of grapes, and a vaſe.—The ſecond has, on one ſide, the ſun, and on the reverſe three fiſhes. This is agreeable to the cuſtom of the Grecian cities, which, before their ſubjection to the Romans, repreſented on their coins, only ſome plain ſymbols, relative to the deities they worſhipped, the produce of their territories, their commerce, marine, ſituation, or ſome other local circumſtances. Theſe two medals are in the French king's cabinet. They are here accompanied by a buſt of Homer, of exquiſite beauty, every way worthy, by its expreſſion of grace and ſublimity, of the immortal bard.

* We want a more elegant term, in Engliſh, for theſe ornamental appendages.

ART.

ART. VIII.

Memoirs concernant l'Hiſtoire, les Sciences, les Moeurs, les Uſages et des Chinois, &c.—Memoirs concerning the Hiſtory, Science, Arts, Manners, and Cuſtoms, of the Chineſe. By the Miſſionaries of Pe-kin. Vol. III *. 4to. Paris. 1778.

WE cannot ſay, that this work, in its progreſs, anſwers entirely the expectations it excited, on the publication of the firſt volume. That which is now before us, contains *fifty-two Portraits* of illuſtrious perſonages, among the Chineſe, *two Relations* of the conqueſt of *Miao-tſee* in 1775, and an *Account* of the conſtruction and management of hot-houſes in China; with ſeveral plants and trees, cultivated in that country.

As to the portraits, they are all drawn in colours in the manuſcript of the Miſſionaries, from whence this volume is printed; but, of the fifty-two, there are only ſix engraven here, and we have nothing of the reſt, but a ſhort account of the reſpective lives and characters of the perſons they repreſent, which is for the moſt part *un*-entertaining and inſipid. The editor or editors tell us, that they have only given engravings of the moſt intereſting among the portraits;—now, if the ſix here before us, be really the moſt intereſting of the whole number, the reſt muſt be monſters of deformity, unparalleled in any former exhibition of human nature: for, if except the portrait of a learned lady, with a tolerable countenance, and even a face, and air, that might do in Europe, theſe ſix are ugly and baboonish, to a degree of abſurdity, difficult to expreſs. The collection of portraits begins with that of *Fou-hi*, who, as he is here repreſented, has ſcarcely the aſpect of a human creature; and we cannot ſay, that the account of the perſonage, which is annexed to his portrait, is either inſtructive or ſatisfactory: but for this, the Miſſionaries are not to be blamed, as fabulous tradition is, perhaps, the only ſource of information which exiſts, relative to that ſuppoſed founder of the Chineſe empire. All that we learn of him, in this account, is, that he was repreſented (no doubt ſymbolically) with the head of a man and the body of a ſerpent,—that he was the inventor of fiſhing-nets,—that he taught men the art of boiling and dreſſing their victuals,—that his virtue was *like that of the heaven and the earth*, and that it was aſcertained by the appearance of a phœnix and winged horſe, under his reign, (about which the cabbaliſts throw out a quantity of unintelligible jargon)—that he was the inventor of letters, marriage, and muſic, ſoftened the barbarous manners of men, formed them into civil aſſociations, reigned 115 years, and lived and died,—the Lord knows *when*.

* For an account of the *firſt* volume. See Review vol. 55. p. 530. *Appendix*.

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The following deſcriptive portraits or eulogies contain accounts of emperors, miniſters of ſtate, philoſophers, ſome men of letters, and the learned lady already mentioned. Until we come to this lady and her works (and that does not happen before the 361ſt page) we find nothing that deſerves particular notice. The eulogy of *Hoang-ti*, one of the moſt eminent of the Chineſe Emperors, is very ſhort: it tells us no more, than that he was a great legiſlator; that his Empreſs *Si-ling-Chi*, ſpent a conſiderable part of her time in the management of ſilk-worms, and the culture of mulberry-trees; that the ſciences and arts flouriſhed under his reign; and that he died in the 121ſt year of his age, 2598 years before the Chriſtian æra. We ſhould be glad to know from what authority the Miſſionaries give us their accounts of theſe great perſonages; for, barren and brief as they are (for the moſt part), we meet now and then with relations, that deſerve attention. We read, for example, with pleaſure of a *Tcheou-Ou-ouange*, founder of the *third* Dynaſty, who filled the throne of China, encouraging virtue, and the arts of peace, by the moſt ſplendid diſtinctions, forming eſtabliſhments honourable to humanity, particularly one in favour of three claſſes of old men, whom he ſupported comfortably, and ſerved perſonally, with his ſleeves, tucked up, at an annual feaſt, in preſence of the tributary kings and grandees of the empire, to whom he thus gave an affecting example of beneficence and humanity. This prince died, in the year 1116 before Chriſt, about five years after the commencement of the reign of Saul over the Jews, and not long before the Trojan war. He invented ſolemn and majeſtic ceremonies for the worſhip of his anceſtors, compoſed a new muſic, and changed the order of the kalendar ſo, as that the eleventh moon of the year, became the firſt.—His firſt miniſter, was his younger brother *Tcheou-Koung*, whoſe eulogy follows his, and who, ſeems by the account of our Miſſionaries, to have been one of the greateſt men, that China has produced, and moſt eminently diſtinguiſhed by his wiſdom, fidelity, diſintereſtedneſs, learning, and zeal for the public good. He was, ſays our Authors, a famous general, an able ſtateſman, a faithful ſubject, a wiſe legiſlator, and even a great mathematician and aſtrononmer—for the time in which he lived. The whole empire went in mourning for his death, and the people lamented him as a father.—It is a pity, that the life of ſuch a man has not furniſhed our Miſſionaries with more materials, than barely to fill four pages.

There is, however, a ſtill more provoking brevity in the eulogy or portrait (if theſe words are to be proſtituted to ſuch a ſorry ſcrap) of Confucius. It occupies a ſingle page. All we learn from it is, that this great man's name is *Koung-tſſe*, though,

hough, ſay the Miſſionaries, *our* Europeans *are pleaſed* to call him Confucius,—that he was born and died, at periods well known, and that he was a good man. All this we knew already, and ſomething more. The portrait of *Mong-tſee* is more intereſting: the character of this philoſopher was excellent: he revived the doctrine of Confucius, taught morality with perſpicuity and judgment, and exhibited, in his conduct, that probity, candour, and diſintereſted benevolence, which form a noble and worthy character. In the following eulogies, we meet with a great number of ambiguous relations, inſipid maxims, tedious mythology, fairy tales, and a variety of other ſtuff, ſet off by French eloquence, and ſmooth Jeſuitical jargon. We find here alſo, the moſt abſurd and romantic enterprizes carried on in the reigns, and by the orders, of thoſe Emperors, that were the moſt admired for their wiſdom and genius.—The hiſtory of *Ché, hoang-ti*, (who was ſo famous for his ſeverity and abilities, and who was ridiculous enough to ſeek for a beverage that conferred immortality, and to believe the fools who affirmed its exiſtence) is long and circumſtantial, and takes up a conſiderable part of this volume. It was this Emperor, who perſecuted the *literati*, and was called *Incendiary*, from his having ordered the works of the learned, throughout the empire, to be committed to the flames. This ſeries of portraits is concluded by the moſt intereſting of them all, we will not even except Confucius, and that is,

The eulogy of *Pan-Hoei-Pan*, the learned lady, who ſeems to have been the Mrs. *Chapone*, or the Mrs. *Barbauld*, or the *Hannah More* of China. Elegant knowledge and virtuous ſentiments, flowing without formality, affectation, or palpable vanity, from a female pen, head, and heart, are moſt pleaſing objects to a well-*tuned* mind. Be that as it may, we have read the hiſtory of Lady *Pan-hoei-pan* with a great deal of pleaſure, and if we may give credit to the Miſſionaries (who, being Jeſuits, may be looked upon as the leaſt partial of the monaſtic orders in favour the ſex) ſhe deſerves a high rank among thoſe females, who have been ornaments to the age and country in which they lived. She was of a good family, and was ſiſter to the hiſtorian *Pan-kou*. She received an education ſuitable to her birth, and made an extraordinary progreſs in knowledge, which, in her, was adorned with the moſt amiable modeſty, candour, and ſimplicity of manners, and with a ſcrupulous attachment to the duties of her various relations, as daughter, wife, and mother. She was the comfort of her parents, the delight of her huſband, and received the moſt grateful marks of tenderneſs and affection from her children, to whom ſhe was a model, a friend, and a guide. She loſt her huſband early in life, and then took up her reſidence with her brother, whom ſhe aſſiſted in his literary and

philoſophical compoſitions; and thus in the tranquility of a learned retirement, ſhe leſſened by ſtudy, the weight of a loſs, which ſhe was determined never to repair. The works of *Pan-hou*, hindered the merit of his ſiſter from remaining in obſcurity; for it was known, that ſhe had greatly contributed to their perfection, and he was generous enough to acknowledge this publickly, and more eſpecially to the Emperor. The *Han-chou*, among others, greatly encreaſed the reputation of this Lady. It is certainly one of the moſt curious and entertaining publications, that has ever appeared in China. It contains the hiſtory of twelve Emperors, from *Kao-tſow*, the founder of that Dynaſty, to the death of the uſurper *Ouang-máng*, that is to ſay, an account of the moſt intereſting events, that have happened in the Chineſe empire, during the ſpace of two hundred and thirty years. The publication of this work procured her the eſteem of the Emperor, who brought her to Court, appointed her to inſtruct the young Empreſs in poetry, eloquence, and hiſtory, and annexed to this ſtation, diſtinctions of the moſt honourable kind in favour of *Pan-hoei-pan*. Accordingly, if we may believe the Miſſionaries, this woman changed the whole face of the Court; and gave it the aſpect of an academy. The Emperor and Empreſs, the maids of honour, and the gentlemen of the Court, began to read and think, inſtead of diſcuſſing always the *important* ſubjects of the dreſſing-room and toilet, and giving their whole attention to the intrigues and cabals of women and eunuchs. Points of elegant literature became topics of converſation, and the *great Lady (for ſo Pan-hoei-pan* was called) was the oracle that decided the agreeable controverſies which aroſe on theſe ſubjects.

This would have turned the head of an ordinary woman, or at leaſt would have rendered her a pedant: but it had no ſuch effect on *Pan-hoei*, whoſe meekneſs and modeſty ſeemed to increaſe in proportion to her growing reputation, and the honours that were ſucceſſively accumulated on her head. Though ſhe poſſeſſed all the qualities that conſtitute a firſt-rate author, erudition, taſte, imagination, and eloquence, ſhe choſe rather to employ her time and talents, in improving the productions of others, than in compoſing works of her own. She publiſhed, nevertheleſs, under her own name, a work which ſhe had drawn up for the uſe and inſtruction of the female ſex. It is divided into ſeven articles; the titles of which are as follows:

1. *The State of a Woman, an abject ſtate of weakneſs and humiliation.*—2. *The general Duties of Women, when ſubjected to the marital power.*—3. *Of the unlimited reſpect which a Wife owes to her Huſband, and of the continual attention She ought to pay to her own conduct.*—4. *Of the qualities that render a Woman amiable.*—5. *Of the inviolable attachment which a Woman ought to have*

for

for her Huſband (PAN-HOEI was happy in a huſband worthy of herſelf).—6. *Of the obedience due from a Wife to her Huſband, and to the Parents of her Huſband.*—7. *Of the good underſtanding which a Woman ought to keep up with her Brothers and Siſters-in-Law.*—The moral leſſons, conveyed under theſe different articles, do honour, in general, to the ſentiments of this Lady.—In ſome places they are chargeable with exaggeration, and, in many, they form a ſtriking contraſt with European manners, particularly in high life.

After theſe portraits, we find a letter of Father AMIOT, a Chineſe Miſſionary, containing an Account of the *reduction of the Miao tſée*, in 1775, by *Kien-long*, the preſent Emperor of China. The *Miao-tſée* are Tartars, who inhabited the Great and Leſſer *Kin-tchouen*,—two little ſtates, not larger than Lorrain, on the frontiers of *Se-tchuen* and *Kouei-tcheou*. They lived in a ſtate of ſavage liberty and independence, made incurſions on the territories of the empire, were conquered by a celebrated Chineſe General called *Akoui*, and were diſperſed, in ſmall bands, into the different provinces of the empire to work for the public, and to paſs the remainder of their lives in ſervitude. Father Amiot's letter is a compilation of the Chineſe Gazettes, relating to this expedition: there are in it ſome curious accounts of the military ceremonial of the Chineſe in the celebration of victory over rebellious provinces.

The next piece contained in the volume before us, is, an *Account of the Chineſe Hot-houſes*. The winters at Peking are long and rigorous, and begin as early as in the Northern provinces of France; though that city is in the fortieth degree of latitude, and thus lies as far South as Naples and Madrid. It is alſo to be obſerved, that the thermometer often deſcends in winter thirteen degrees below the freezing point, and ſometimes remains fixed, for whole months, between ſeven and ten. Scarcely a winter paſſes, that there is not ice a foot and a half thick, to be found at Peking; and, as not one drop of rain falls there, from the end of Autumn till near the middle of Spring, the dryneſs is exceſſive in that region. Theſe two circumſtances ſhew the neceſſity of forming ſtoves or hot-houſes in China; and theſe artificial inſtruments of vegetation muſt be carried there to a conſiderable degree of perfection, ſince they are ſufficient to hold out againſt ſuch long winters and ſuch exceſſive cold. For a circumſtantial account of theſe hot-houſes, we muſt refer the Reader to the work itſelf:—only obſerving, that the theory of their conſtruction may be reduced to the following particulars:—1. A pit is to be dug in the ground, of the ſame dimenſions that are to be given to the hot-houſe, its length, in a direction from Eaſt to Weſt, is to be greater than its breadth, and it is to be ſurrounded with walls of a conſiderable ſtrength and thickneſs.

Their

Their being thus ſunk in the ground, and their form, gives them the temperature of air that we find in cellars, and in this their principal merit ſeems to conſiſt.—2. The walls are to be raiſed perpendicularly to the height of from twelve to fifteen feet, without any glaſſes, windows or openings, and they are only to incloſe three ſides of the hot-houſe.—3. The ſide that lies to the South, is to be all glaſs, and to form one great window, with ſome columns and pillars, that are only deſigned to ſupport the roof.—4. One or more *kang*, or ſtoves in the Chineſe manner, are to be conſtructed, ſo as to anſwer to the length of the hot-houſe, and to produce the temperature of air, that is deſired.—5. Shelves are to be placed from the level of the ground to the bottom of the hot-houſe, and to go all around it, and contain the vaſes, in which the trees or plants are placed.—6. The windows on the South-ſide are to be covered both without and within, with mats and layers of ſtraw, quilted between pieces of canvaſs, which may be raiſed or let down at pleaſure. As to the detail into which our Miſſionaries enter with reſpect to the management of the hot-houſes, we think it upon the whole trivial and verboſe, pointing out, with an air of importance, things that are practiſed in all countries, where hot-houſes are uſed, and indeed, things which common ſenſe dictates. There is, here, nevertheleſs, ſome inſtruction to be picked up, even by the knowing ones. One ſingularity we cannot omit, becauſe it ſhews the *prodigious* progreſs, which the *profound* and *learned* Chineſe have made in natural philoſophy, and this ſingularity is, that they have no thermometer: We ſhall tranſlate the paſſage, that we may not be ſuſpected of foul play, for really the thing is incredible.—As the Chineſe, ſay our Miſſionaries, have no thermometers, they place a veſſel full of water near the windows of the hot-houſe, and do not heat their ſtoves until this water freezes. The ſame water ſerves to regulate the warmth of the hot-houſe, and the quantity of fire in the ſtoves; for when it does not freeze or freezes but very little, this is all they require.——The Chineſe have a notion, that even the mildeſt fire which burns, without interruption, in a hot-houſe or chamber of any kind, dries the air by its permanence, and communicates to it noxious qualities. Theſe they prevent, by veſſels of water placed in different parts of the incloſures or apartments, where fire is perpetually uſed, and alſo by the means of valves or ſuckers, in ſeveral of the panes of their windows (which are all of paper) to let the air in and out.—Our gardeners will be ſurpriſed to hear that the Chineſe carry into their hot-houſes veſſels full of boiling water, and agitate gently the vapour exhaling from it, that it may ſpread itſelf on every ſide, and form a kind of dew; the Miſſionaries leave it to thoſe who are ſkilful in gardening, to judge of this method of proceeding; and they only obſerve, that it

ſeems

ſeems to be juſtified by the effect: ſince the Chineſe gardeners have, during the Winter, and particularly at the commencement of the year, an immenſe number of fruit-trees in full bloom and verdure, with all ſorts of herbs and odoriferous plants.

The moſt curious part of this volume is that which relates to the thirteen vegetables of which our Authors point out the kinds, the culture, the uſes and properties. Theſe are the *Nenuphar* or water-lilly—the *Yu-lan*—the flower called *Tſieou-hai-tang*—the *Mo-li-hoa*, which ſeems to be a kind of Jaſmin, the *Water Cheſnut-tree* (for the Chineſe plant in lakes, ponds, and other pieces of water, and find greatly their account in it) —the *Lien-kien* or *Kiteou*—the *Kiu-hoa*—the *Moutan*—the *Yé-hiang hoa*—the *Pe-ge-hong*—the *Jujubes*—the *Oak*—the *Cheſnut-tree*—and the Wild-Quince engrafted on the Orange-tree.

The accounts given of theſe trees, ſhrubs or flowers, by our Miſſionaries, are ſo much the more curious, in that ſome of them are unknown among us, and others have properties entirely different from thoſe of the ſame or of a ſimilar ſpecies in Europe. The Botaniſts will therefore read this part of the work with more pleaſure, than the other claſſes of Readers will derive from the long, tedious patch-work fragments of the Chineſe erudition, politics, morals and philoſophy, that are gathered together in theſe volumes.—We muſt leave untouched theſe deſcriptions; but we think it may be uſeful to communicate to our Readers the following notice, which may open intereſting views towards the improvement of gardening. The Chineſe, as we learn from our Compilers, engraft the Wild-Quince-tree on the Orange-tree, from whence they obtain an oblong fruit, of the ſize of a ſmall Melon, whoſe colour, ſubſtance, pippins, flavour, taſte, and water, partake of the nature of the two kinds, the Quince and the Orange. It is ſufficient to have thrown out this hint to the curious, who may, if they think proper, make the experiment themſelves. This experiment may open a way to new diſcoveries and improvements, which may increaſe the riches of our gardens, ſay the Miſſionaries, in fruits of all kinds: for ſince the Quince may be engrafted on the Orange, the Pear and Plumb, may be engrafted on the ſame ſtock. If the pippins are a deciſive indication of one and the ſame kind or *genus*, which is univerſally allowed, the ſtones may indicate a relation to a ſecond kind; and by proceeding thus, on notices of affinity, from one kind to another, attempts may be made to engraft the Cheſnut-tree on the Oak, the Oak on the Beech, and ſo on. A country may thus increaſe its riches from its own productions. The examples and ſucceſs of the Chineſe ſeem to confirm this idea. Beſides, this method of proceeding is eaſier, more expeditious and more ſure, than the naturalization of foreign

reign plants; which, however, ought neither to be diſcouraged nor neglected.

This volume is terminated by a requeſt preſented to the Emperor, relative to the ceremony of tillage, annually performed, by that Prince and the Grandees of the empire. This is one of the moſt ancient and ſolemn ceremonies in uſe among the Chineſe, and the Emperors of the preſent Dynaſty have reſtored it to its primitive luſtre. When our Miſſionaries come to treat of the ſtate of agriculture in China, they propoſe giving a circumſtantial account of every thing relative to the origin, hiſtory, end, and apparatus of this famous ceremony.

ART. IX.

Theorie des Senſations.—The Theory of Senſations. By the Abbé ROSSIGNOL. 8vo. Paris. 1778.

THIS little work, which treats of one of the moſt intricate ſubjects that has hitherto exerciſed the human underſtanding, is worthy of its ingenious Author, to whoſe philoſophical merit we have more than once endeavoured to do juſtice. It is compoſed with preciſion, and with as much perſpicuity as the ſubject will admit; but ſtill the philoſophical analyſis muſt ſtop ſhort at the very point which is the main object of inquiry, *viz.* the connexion between impreſſed motion and mental perception. This point the Metaphyſicians have been labouring at for many ages; and, inſtead of getting at it, they have only been turning *about it* and *about it*, without advancing a ſingle ſtep. They call in the power of Deity, and indeed the caſe requires it; *dignus vindice nodus*; but this does not explain the matter.

The Abbé ROSSIGNOL recurs to this, at laſt, as well as his predeceſſors. After following, more or leſs, the method of inveſtigation employed by *Condillac*, he arrives, in his analyſis, at the *innate ideas* of Deſcartes and Mallebranche; and, if we miſtake not, the time is approaching when *innate ideas* will come up again in the wheel of philoſophy, which, in many things, is not unlike the wheel of fortune. Our Abbé, making uſe of a philoſophical piece of machinery to expreſs his ideas, repreſents the Deity employing ſeven days (as in the creation of the earth) in forming a ſtatue, organizing it, joining to it a mind or ſoul, which is placed in the *corpus calloſum*, in the middle of the brain, and in bringing the ſtatue ſtep by ſtep to ſtill farther degrees of perfection, ſo that it has an intimate, experimental, and conſcious ſenſe of its mental part, and of the ſenſations it feels, —You ſee here, gentle reader, the inaccuracy of expreſſions, when they are applied to objects concerning which we have inadequate or confuſed ideas.—For what does the Abbé mean by the ſtatue's having a conſcious ſenſe of its ſoul or mental part?

The ſtatue conſidered abſtractedly from *that* ſoul cannot perceive, for it is no more than matter and organization; and theſe two *ſtupid* entities though they have lately been ſet up anew as Pretenders to the Throne of intelligence, are not likely to obtain either a *lawful* or *peaceable* poſſeſſion of it.—The Author's expreſſion is ſtill more exceptionable, if literally tranſlated, than in the manner we here repreſent it, for he ſays, the *ſtatue knows its own ſoul*; by this, however, he only meant, that the ſtatue conſiſting of matter and ſpirit is conſcious of its exiſtence, perceptions and ſenſations. This is a fact, and (if the Author of this article is not much miſtaken) the reflex act by which the mind is conſcious of its own nature, faculties, ſenſations and ideas, is one of the moſt ſurpriſing phenomena in the ſphere of Pneumatics, and furniſhes a ſtriking argument in favour of the immateriality of the *thinking ſubſtance.*

According to our Author (and a man who did not think deeply would not be expoſed to meet with theſe difficulties), the ſoul of the ſtatue, lodged in an obſcure and ſolitary retreat, neither has nor can acquire any ideas of extenſion and ſpace, and therefore can never, by the means of its ſenſations, arrive at the knowledge of bodies; and he pretends to prove, that even the *touch* or ſenſe of touching, cannot produce this knowledge, notwithſtanding the aſſertions of Mr. Locke, and ſeveral of his moſt eminent diſciples, and the ſtill more accurate and ſpecious reaſonings of the Abbé Condillac on this ſubject. This part of his work is ſingularly intereſting, and is treated in a very maſterly manner, with clearneſs and ſimplicity. The great difficulty however remains: for how does the ſoul, thus conſtituted and placed, acquire the knowledge of bodies? Here our Abbé cuts the more than Gordian knot, and tells us, that it is, by a ſort of infuſed knowledge, by an immediate communication of the Deity, independent on any exertion of reaſon, that the ſoul perceives, and thus that the ſenſations, which vary its mode of exiſtence, proceed from an external cauſe, from a principle diſtinct from its own eſſence. Now it is by this *revealed* perception of the external origin of its ſenſations, that the mind comes gradually to acquire a notion of the exiſtence of bodies. The Author points out, in a very ingenious manner, the gradations or ſteps, by which the mind proceeds in the acquiſition and improvement of this knowledge; and the metaphyſical reader, though he will not derive an entire ſatisfaction from the theory of our Author, will, nevertheleſs, be much entertained in the peruſal of his performance, which is compoſed in a ſpirited and lively manner. It is, indeed, a kind of revival of the fanciful hypotheſis of Malebranche, which reſembles, when cloſely examined, the pre-eſtabliſhed harmony of Leibnitz,—

which reſembles the giant that had his foot on the ground and his head in the clouds.

ART. X.

Additions aux IX *Volumes de Recueils de Medailles de Rois, de Villes, &c.*—*Additions* to the Nine Volumes of M. PELLERIN's Collection of Medals of Kings, Cities, &c. that were publiſhed in the years 1762, 3, 5, 7, 8, and 1770, together with *Remarks* on ſome of the Medals, already publiſhed. 4to. Paris. 1778.

M. PELLERIN, is one of the moſt intelligent and laborious collectors of medals, of our times; and his ſagacity and erudition in explaining them, are equal to his induſtry in collecting them. His collection of ancient medals, which had employed him during the ſpace of fifty years, was added, by purchaſe, to that of the King of France, about two years ago. It was divided into ſeveral ſeries, and contained thirty-two thouſand pieces of different ſizes, in gold, ſilver or bronze. The deſcription and illuſtrations of theſe medals, in *nine Quarto Volumes*, publiſhed at different periods, have, in a great variety of inſtances, diſpelled the perplexity and darkneſs, that ſo often render uncertain the chronology, hiſtory, geography, and mythology of ancient times. Nor did M. PELLERIN only collect and explain a great number of medals, that had been omitted in the collections and publications of *Vaillant* and other antiquaries, who had gone before him in this line of erudition; he has alſo corrected their miſtakes, and ſupplied many things that were wanting, even in their moſt accurate deſcriptions.

In the ſmall additional volume now before us, this perſevering Antiquary exhibits a new diſcovery of *twenty medals*, hitherto unknown; and, afterwards, paſſing in review thoſe of which he had formerly given an account, he replies to the critical remarks which the latter had occaſioned, particularly to thoſe of Mr. Eckel, in a Treatiſe publiſhed in 1775 at Vienna, under the title of *Nummi Veteres Anecdoti*. He concludes the volume with a ſmall *Supplement*, in which he deſcribes three curious medals, one of which more particularly deſerves to be mentioned. This medal, which has but lately fallen into the hands of M. PELLERIN, is of gold, repreſents *Euthydemus*, the Third King of Bactria, and, by a variety of concurring circumſtances, appears to our Author to be one of the moſt intereſting and precious monuments of this kind, that has, hitherto, been ſeen or publiſhed. It is certain, that the medals of the Kings of Bactria are extremely rare. The ſilver medal of *Eucratidas* is, according to our Author, the only one that can be attributed with certainty to a Bactrian monarch; for it is not, as yet, evident, that

that the medal of bronze, which is ſuppoſed to repreſent *Diadotus* or *Theodotus*, the founder of the kingdom, is really the medal of that Prince. The medal, here deſcribed, is of the very beſt preſervation, of the fineſt workmanſhip, and exhibits the features of a Bactrian King, whoſe name has hitherto been only known by ſome ſcattered paſſages of ancient authors. The *reverſe* of this coin exhibits the figure of Hercules, repreſented in a manner and attitude that ſeem to convey an allegorical meaning. The attitude of the hero expreſſes repoſe: he is ſitting on the ſummit of a rock, with his right hand extended and holding his club, which is ſupported by another little rock. Some interpreters of the monuments of antiquity may conſider this as a ſymbolical repreſentation and characteriſtic of the King of Bactria, who, after having reſtored by his prudence, tranquillity in a kingdom ſubdued by his valour, reſts from his long and glorious labours; but M. PELLERIN is rather inclined to think, that the only reaſon, which engaged *Euthydemus* to have Hercules repreſented on this medal, was the high degree of veneration in which this hero was held in Bactria and the neighbouring provinces, under the name of the *Indian Hercules*, as may be ſeen by the medal of bronze attributed to Theodotus, on which this heroic deity is alſo exhibited.

From this ſingular repreſentation of Hercules our Author takes occaſion to inform us, that a *reverſe* of pretty much the ſame kind is to be ſeen on certain ſilver medallions of *an* Antiochus, King of Syria. It was for a long time doubtful to what prince of that name they were to be attributed, and in this uncertainty the Antiquaries were led to ſuppoſe, from ſome features, which carried a reſemblance of Antiochus II. that they were really medallions of that Prince. Our Author was for ſome time in the ſame perplexity; but the medal of *Euthydemus*, now under conſideration, diſpels every doubt, and the perfect conformity both in point of type and workmanſhip, between it and the ſilver medallions already mentioned, perſuades M. PELLERIN, that theſe latter are to be attributed to Antiochus III. He thinks it natural, that this Prince, during the war that he was carrying on in Bactria, ſhould, in quality of lawful poſſeſſor of the country, have coined money for the pay of his troops, with the type or device of the principal deity ~~which was~~ worſhipped by the Bactrians.—It may be ſo.

ART. XI.

Recherches Hiſtoriques et Geographiques ſur le Nouveau Monde, &c.— Hiſtorical and Geographical Inquiries concerning America. By JOHN BENEDICT SCHERER, Member of ſeveral Academies; formerly Member of the Imperial College of Juſtice at Peterſburg, for the Affairs of Eſthonia, Livonia, and Finland. Firſt Vol. 8vo. with Cuts, and a Map of the Courſe of the River *Iaſkuſk* to the Port of *Oſchoſk*. Paris. 1778.

MR. SCHERER is the learned and ingenious man, to whom the public is indebted for the elegant edition of the late Mr. Steller's *Deſcription of the Country of Kamſchatka*, of which we gave an account in a former *Appendix* *. His preſent labours have in view an object, that has ever ſince the time of Columbus, employed the reſearches of the learned, viz. the queſtion *from whence was America peopled?* This cauſe has had many hearings in the courts of literature; and an eminent judge in matters of this kind, has lately ſummed up the evidence on the different ſides of the queſtion, and given a verdict that is almoſt equivalent to a modeſt *ignoramus*. Mr. SCHERER pretends to throw new light on this ſubject, and he ſeems, indeed *(however he came by them)*, to have procured during his reſidence at Peterſburg (*his removal from whence to Paris is ſomewhat myſterious*), papers and materials, the candid uſe of which may, indeed, open new views of this ſubject.

The firſt attempt of this learned man ſeems to have been, the collecting all the geographical fragments or paſſages of the writers of antiquity, to prove the paſt exiſtence of the famous *Atlantis*, which is mentioned by Plato, and is ſuppoſed by ſome to have connected Europe, and perhaps Africa, with the American continent, by the facility of the paſſage from one of theſe regions to the other. Solon compoſed a poem on this ſubject, and took his materials from the works of the prieſts of *Sais*, who were remarkable for their application to the ſtudy of coſmography. Diodorus and Ariſtotle are alſo employed by our Author to prove that the ancients had the knowledge of an iſle beyond the pillars of Hercules, that there were even ſettlements formed there by the Carthaginians, who would not ſuffer the Tyrrhenians to approach it.—It is, nevertheleſs, by concluſions drawn from cuſtoms and languages, that Mr. SCHERER inveſtigates the origin of the Americans, and if the choice of his materials were *always* judicious, his progreſs would be more luminous, and his work more intereſting.

The ingenious and juſtly admired hiſtorian of America has obſerved, with reſpect to the concluſions in favour of the derivation of one people from another, drawn from the reſemblance

* Rev. vol. lii. p. 592.

between

between their cuſtoms and manners, that concluſions ſo drawn are generally ſpeaking, frivolous and uncertain. "If, *ſays he*, we ſuppoſe two bodies of men, though in the moſt remote regions of the globe, to be placed in a ſtate of ſociety ſimilar in its degree of improvement, they muſt feel the ſame wants and exert the ſame endeavours to ſupply them. The ſame objects will allure, the ſame paſſions will animate them, and the ſame ideas and ſentiments will ariſe in their minds: the character and occupations of the American hunter muſt be little different from thoſe of an Aſiatic, who depends for ſubſiſtence on the chace, &c.—Inſtead then of preſuming, from this ſimilarity, that there is any affinity between them, we ſhould only conclude, that the diſpoſition and manners of men are formed by their ſituation and ariſe from the ſtate of ſociety in which they live."

The ſame hiſtorian acknowledges, nevertheleſs, that if between two nations, ſettled in remote parts of the earth, a perfect agreement ſhould be diſcovered with reſpect to cuſtoms, which do not flow from any natural want or deſire peculiar to their ſituation, and may therefore be denominated uſages of arbitrary inſtitution, one might be led to ſuſpect, that ſuch nations were connected by ſome affinity. But he obſerves, that the inſtances of cuſtoms, merely arbitrary, common to the inhabitants of both hemiſpheres, are ſo *few* and ſo *equivocal*, that no theory concerning the population of the New World ought to be founded on them. Mr. SCHERER is ſo far of Dr. Robertſon's opinion, as to grant that ſimilarity of cuſtoms does not always prove affinity of origin; but he contends, that the examples of arbitrary and fantaſtic cuſtoms and opinions, that are common to both hemiſpheres, are not equivocal; and he alledges the following cuſtoms that take place both among the Aſiatics and the Americans, viz.—The cuſtom of worſhipping a good and evil principle—the order of ſucceſſion peculiar to certain kingdoms, as in Malabar, and in ſeveral diſtricts of America, where the children, not of the monarch but of his ſiſter, ſucceed to the throne—the barbarous cuſtoms practiſed at funerals, where the living are put to death, that they may accompany their departed relation—the ordeal or trial by red-hot iron or fire—the cutting the hair, as a ſign of mourning—the deſtruction of cottages after the death of their inhabitants—the huſbands, who when their wives are brought to bed, take their place, and are treated as if they had been in labour—the arrows, which are the ſigns of rebellion or of a general war—the figures imprinted on the face and other parts of the body—the uſe made of the ſkulls of enemies who are taken priſoners or killed in battle—the cuſtom of delivering the ſick and aged from their ſufferings by putting them to death.

Theſe obſervations will not give the intelligent reader a very high idea of the preciſion or critical acumen of Mr. SCHERER; for ſeveral of the articles here alledged prove nothing with reſpect to the origin of the Americans, and why ſwell a work of this kind, in which accuracy of inveſtigation is more eſpecially required, with uſeleſs obſervations? Some of the cuſtoms alledged ſeem indeed arbitrary, and therefore may be employed to throw light on the ſubject under conſideration. His account of the cuſtoms that take place among the Peruvians and the Chineſe, though in many reſpects liable to critical cenſure, affords yet materials, which in better hands, might open the way to ſome curious diſcoveries.

After a variety of diſquiſitions, more learned than luminous, concerning the commerce and navigation of the ancients, our Author proceeds to the diſcoveries made by the Ruſſians, in their navigation from Kamſchatka to America, and adopts the ideas of Mr. STELLER, that the continents of Aſia and America were formerly joined together. If this be true, then there is no difficulty in accounting for the peopling of America; nay thus, both men and animals might have paſſed with facility from the one region to the other; and yet the Author (who often, indeed, ſeems to forget himſelf and to be bewildered in the uſe of his undigeſted materials) ſeems greatly embarraſſed, in another place, to account for the introduction of the various claſſes of animals into the New World. He, however, gets rid of this difficulty, by ſuppoſing, that, at the creation, the Supreme Being formed animals in every part of the globe, and foreſeeing the new difficulty preſented to him by the deluge, he eſcapes again by denying that the deluge was univerſal.—What, Sir, the deluge not univerſal! why then did you write your book? For if the deluge was not univerſal, we need not be at all embarraſſed to account for the peopling of America; if *all fleſh was not deſtroyed*, America may have been peopled by the children of Adam before the flood, as well as by the deſcendants of Noah three thouſand years after it.

However that may have been, Mr. SCHERER returns to his obſervations relative to the reſemblance of certain cuſtoms and languages in America, and thoſe of other nations, and concludes, that the Americans derive their origin partly from the Chineſe and Africans, and partly from a tribe of Tartars called *Keraites*, who have long ſince diſappeared in Aſia. He terminates his work by three pieces, which have a natural relation to it: the *firſt* is a Tranſlation of the *Timæus* and *Critias* of Plato, which famous dialogues treat of the Atlantis—the *ſecond* is *Court de Gebelin's* eſſay on the affinity in a multitude of words, between the languages ſpoken in the New World, and thoſe of the ancient continent; and the *third* contains geographical and critical

tical remarks concerning the real longitude of *Kamſchatka*, and the chart that contains the route from *Jakutſkoy* to the port of *Ochozk*.

Amidſt a variety of defects (ſuch as want of method, order, and preciſion, groſs errors ariſing probably from inattention, and raſh conjectures) there are nevertheleſs, many good obſervations, and ſeveral curious and intereſting reſearches in the work now before us. The *polyglott* table of the Latin, Scythian, Tartar, Chineſe and other languages, and Mr. *Gebelin's* eſſay on the affinity or reſemblaace of words in the American languages, and thoſe of the ancient continent, are really curious, as we here find a ſurvey of the languages of ten American nations, including the iſlands in the South-ſea. From this ſurvey the Author draws the following concluſions, which at leaſt are worthy of a *melius inquirendum*,—that the *Eſquimaux* and *Greenlanders* have the ſame origin—that all the languages of Canada, and almoſt all thoſe of North-America, are derived from that of the Alguonquins *(this is not a new diſcovery, it is mentioned by all the writers, who have given any tolerable accounts of the Northern and Weſtern parts of America, who alſo obſerve that this people bear a great reſemblance to the Tartars)*—that the *Golibis* and *Caribees*, are different branches of one and the ſame nation, which came originally from the interior of North-America—and that the pronouns of the Mexican language, are the ſame with thoſe which are uſed in the Alguonquin, Virginian, and oriental languages.—As to the iſlands of the South-ſea, the ſtriking reſemblance between the language of their inhabitants and the *Malayan*, is conſidered by our Author as a demonſtrative proof that they were peopled from the Southern parts of Aſia, while the total difference that there is between the languages of *Chili* and *Brazil*, and thoſe of all the other American provinces, and their perfect conformity with the languages ſpoken in the occidental parts of Africa, leads him to conclude, that it was from theſe regions, that the countries of Chili and Brazil received their firſt inhabitants.

ART. XII.

Des Canaux de la Navigation, et ſpecialement du Canal de Languedoc: —Concerning Navigable Canals, and more eſpecially that of Languedoc. By M. DE LA LANDE, Royal Profeſſor of Aſtronomy, Cenſor Royal, and Member of the Literary Academies in England, France, Holland, Germany, Italy, &c. *Folio*, adorned with Seventeen Plates. Paris. 1778.

THE canal of Languedoc deſerved to be made known by a more accurate deſcription, than has hitherto been given of that noble undertaking; and this is the principal, though not the only object that the learned Author has in view in the mag-

nificent work now before us. This great canal, which was deſigned to open a communication between the Mediterranean and the Ocean, was projected by Monſ. *Riquet de Bonrepos.* Genius formed the arduous plan, and a profound ſtudy of thoſe branches of geometry and hydraulics, that were more eſpecially adapted to facilitate its execution, rendered M. de Riquet proper for the undertaking, which was applauded by Lewis XIV. and ſeconded by the ſuffrage and encouragement of Colbert. The boldneſs, however, of the enterprize, and the expence that could not but attend it, were adapted to produce heſitation; but every thing of this kind was removed by the generous ſentiments and ſpirited patriotiſm of M. Riquet, who declared, that he would charge himſelf with all the preliminary expences, that were neceſſary to form the firſt courſe of the waters, and demonſtrate the poſſibility of executing a project of which every one perceived the neceſſity. The generoſity and efforts of this worthy citizen were rewarded by the moſt ſignal ſucceſs. In the month of October 1665, the ſprings of the *Black mountain* were with ſurprize obſerved (in an uneven country, full of rocks and precipices) to abandon the courſe which nature had marked out to them, to enter into the trenches and little canals, that had been opened to receive them, and to re-unite their ſtreams in the baſon of Narouſe, where they became entirely ſubject to any direction which the projectors of the canal might think proper to give them. This firſt attempt, crowned with ſo happy an iſſue, excited expectation, animated zeal, and engaged government to teſtify its ſatisfaction, by privileges and donations, ample in their nature, and honourable by the pomp and ſolemnity with which they were conferred. The States of Languedoc concurred with the Sovereign: twelve thouſand workmen were immediately employed, and the firſt ſtone of the grand *reſervoir* of Saint Ferriol, was laid in November 1667. Notwithſtanding the difficulties of every kind, that aroſe to perplex the projectors, and to retard their progreſs, the work was never once interrupted. On the contrary, it was carried on with ſuch activity, that at the death of M. Riquet, in 1680, the harbour of *Cette*, where the canal joins the Mediterranean, was formed, and thoſe immenſe and aſtoniſhing works, which really do honour to that period (we mean, the reſervoir of Saint Ferriol, the baſon of Narouſe, the aqueduct of Repudre, the arched vault of Malpas) were entirely finiſhed. Nothing then remained but to finiſh about three miles of the canal near Somail; and Meſſrs. *de Bonrepos* and *Carman*, the ſons of M. Riquet had the ſatisfaction to finiſh what their father had begun with ſuch reputation and ſucceſs. The canal was navigated, for the firſt time, on the 15th of March 1681.

This

This famous canal is *an hundred and twenty-two thouſand, four hundred and forty-ſix* fathoms in length, meaſured from its mouth, at the lake of Thau, to the ſluice of the Garonne at Toulouſe; and it has an *hundred and one* baſons, which form *ſixty-two* ſluices. Its breadth is, almoſt throughout, *ſixty* feet at the ſurface of the water, and *thirty-two* at the bottom; and the depth of water is every where, at leaſt *ſix feet*. The boats draw leſs than five feet water, although their cargoes often amount to an hundred tons, that is, to 200,000 lb. weight. The conſtruction of this canal coſt *ſeventeen millions and a half of livres*, which our Author eſtimates at *thirty-three millions* of the preſent French currency (i. e. about ſixteen hundred thouſand pounds ſterling).—Near an hundred thouſand crowns (*ecus*) are annually expended in keeping it in repair, but its profits amount to twice this ſum, which proves evidently, according to our Author, the importance of this conveyance, the extent of that commerce of which it is the main ſpring, and the great uſefulneſs of navigable canals in promoting abundance, opulence, and ſecurity.—We give here but a general ſketch of what the curious Reader will peruſe with pleaſure and inſtruction, in the circumſtantial account which M. DE LA LANDE gives of the canal of Languedoc. As this Author has a very ardent zeal for promoting the multiplication of navigable canals, he enters into an hiſtorical relation of all the projects of this nature that have been formed not only in France, and in the preſent times, but alſo in all other countries, and in the remoteſt ages.

After having exhibited an intereſting view of the labours, that have been employed on the canal of Languedoc, the ſucceſs with which they have been attended, and the advantages that have ariſen from this noble undertaking, our Author gives an account of the canals that have either been executed or projected in other parts of the kingdom, and he has ſpared no pains to obtain all the information that the public records and private papers of each province could furniſh, relative to this object. Accordingly, he gives circumſtantial deſcriptions of the canals of Provence, Burgundy, Picardy, and other diſtricts. He then proceeds to conſider what the other ſtates of Europe, nay, what the Aſiatics and Americans have done or attempted of this kind; and he carries us in his inveſtigations and inquiries from the Britiſh iſles to the extremities of China. To render his work compleat, he goes back to remote periods of time, treats of the labours and projects of the ancients in this way, and ſhews what the Monarchs of Aſia and Egypt, the Greeks and Romans, expended and attempted for the formation of navigable canals.

No country, indeed, affords fairer occaſions of promoting an advantageous inland navigation than France, from the natural ſituation and courſe of its rivers, which almoſt unite their currents

each amounting to 3 livres, a little more than an English half Crown.

currents in the center of the kingdom, and offer themſelves, as it were, to extend every where the bleſſings of opulence and commerce, by canals of communication, which may be executed with the greateſt facility. Our Author, who appears to be warmly ſenſible of theſe advantages, and deſirous of making the moſt of them for the good of his country, is profuſe of exhortation, calculation, inveſtigation, and admonition:—but is he ſimple enough to think, that the wiſeacres in power, will hear him? *Their* noddles are otherwiſe employed. They are ſo buſy in fitting out fleets, and *waging war*, with *exhauſted finances*, for diſtant, ambiguous, nay, we believe, *chimerical proſpects*, that they have no time to calculate, or even to think, of the difference between the expences of carriage by water and carriage by land, nor of the abſurdity of oppreſſing and impoveriſhing the people, in order to make magnificent roads, while every thing relating to rivers, canals, and inland navigation, is neglected or forgotten. A waggon, ſays our Author, with ſix horſes and two drivers, does not carry above two or three thouſand pound-weight: Two men are capable of navigating a boat, loaded with a weight of 300,000 pounds: from hence it follows, that a ſingle boat is a ſaving (in behalf of agriculture, and other branches of induſtry) of the labour of two hundred men and ſix hundred horſes. The number of waggons in France, continues our Author, is ſaid to amount to *twenty thouſand:* Suppoſing then that each waggon is drawn by two horſes, and led by one man, what is the concluſion? The concluſion evidently is, that forty thouſand horſes and twenty thouſand men, are conſtantly employed to raiſe the price of the productions of the kingdom and of mercantile goods, and to ſpoil the roads,—which require an hundred thouſand men to keep them in repair. After this calculation, which is ſolid, perſpicuous, and ſtriking, the learned Author demonſtrates, that the feeding of a ſingle cart-horſe conſumes the whole crop of ten or twelve acres of ground (counting the French acre or *arpent* at the uſual meaſure of 100 perches), and from hence it is palpable, what a ruinous circumſtance the too great multiplication of land-carriages muſt prove to any country.—The Reader will find all this illuſtrated, in a clear and judicious manner, in the work itſelf. What we have extracted from it, is ſufficient to ſhew the folly of the French government—to adminiſter ſalutary admonition to *our* ſuperiors and fellow-citizens at home, and to evince the ineſtimable advantages of navigable rivers and canals, in every country where nature has rendered an inland navigation practicable and eaſy.

ART.

ART. XIII.

Introduction à l'Hiſtoire Naturelle & à la Geographie Phyſique de l'Eſpagne, &c.—An Introduction to the Natural Hiſtory and Phyſical Geography of Spain, written originally in Spaniſh by Mr. WILLIAM BOWLES, and tranſlated into French by the Viſcount DE FLAVIGNY. Paris. 8vo. 1776.

THOUGH this is not a recent publication, it has, however, by ſome miſtake, but lately come to our hands, and it is of too much importance to paſs unnoticed by us. It is, certainly, in its kind, a moſt curious production, and muſt be ſingularly intereſting to ſuch as apply themſelves to the ſtudy of natural hiſtory, as Spain abounds with a rich variety of materials for the improvement of that ſcience, and as theſe materials are ſo little known, that the work before us may be conſidered as the firſt which has diſcloſed theſe philoſophical treaſures to the view of the public.

Not having ſeen the *original* of Mr. Bowles's performance, in the Spaniſh language, we are obliged to give our account of this valuable work, from the French tranſlation: which, however, has a peculiar degree of merit. It was compoſed at Madrid by the Viſcount de Flavigny, under the eye of Mr. BOWLES himſelf; it was reviſed by him, and by Mr. d'Avara, the editor of the original, with the moſt ſcrupulous attention and care: it was afterwards examined, on the Tranſlator's return to Paris, by ſeveral members of the academy of ſciences, and particularly by an eminent botaniſt, and by a chymiſt of the firſt rank, whoſe joint aſſiſtance may be deemed ſufficient to aſcertain the value of this tranſlation.

As to the work itſelf, a ſhort account of its author will afford a ſtrong preſumption in its favour. It is the production of Mr. BOWLES, a native of England, who after having travelled through the principal countries of Europe, ſettled in Spain, in the year 1752, and was charged with ſeveral commiſſions, relative to mines, manufactures, and other branches of political œconomy, by the Spaniſh miniſtry, to whom his illuſtrious friend *Don Antonio d'Ulloa*, had given the moſt advantageous repreſentation of his capacity and talents. In the execution of the commiſſion with which he was entruſted, Mr. BOWLES had occaſion to viſit almoſt every part of the extenſive kingdom of Spain, and he availed himſelf of this opportunity of ſerving the cauſe of ſcience, at the ſame time that he was fulfilling the commands of his ſuperiors. He employed with zeal and ardor, all his moments of leiſure, in deſcribing the nature, ſite, and productions, of all the different ſoils, that came under his obſervation. It is the collection of his obſervations, during theſe excurſions, in which no order is followed, but that of the ob-

jects and occaſions, as they preſented themſelves to him, that form the work we are now conſidering. This book is no more than the *itinerary*, or journal of a learned and ſagacious obſerver, who is ſenſible of the importance of pointing out the *place*, in which nature has produced, depoſited, or changed any of thoſe materials, even the moſt common, that conſtitute the ſurface or interior of the earth, as far as its depth is acceſſible to the curioſity or efforts of the naturaliſt. His reſearches, indeed, by the very nature of his commiſſion, have been more limited than thoſe of other travellers, being confined to thoſe objects alone, that come within the ſphere of natural philoſophy and political œconomy; but it is true, at the ſame time, that, in this ſphere, his attention and accuracy in obſerving, have been uncommon. Nothing ſeems to have eſcaped his notice. He does not appear to have met with any mineral, pyrites, clay, ſand, rock, gypſum, chalk, quartz, chryſtal, granite, flint, &c. of which he has not given an exact deſcription, comprehending its hiſtory, qualities, and uſes. Add to this, his obſervations on the vegetables, and on the domeſtic animals in the Spaniſh provinces, and the information he has procured relative to theſe objects, in the Spaniſh poſſeſſions in America, and it will appear, that this work contains a rich treaſure of knowledge, with reſpect to the principal inſtruments and objects of induſtry, political œconomy, arts, and manufactures.

Mr. Bowles has divided his Itinerary or Journal into *fifty articles*. The objects, that are exhibited under theſe articles, are as follows:—The cinnabar mines of Almaden and Alicant—Thoſe of virgin quickſilver at St. Philips and in Valentia—The ſalt-petre of Spain—The mine of Guadalcanal—That of rock-ſalt or ſal gemmæ, in the Migranilla—The ſource and diſappearances of the Guadiana—The gold mine of Mezquital in Mexico—The *Platina*—The ancient Volcanos of Spain—The environs of Molina in Arragon, and its mine of blue, green, and yellow copper, called *Platilla*—The ſource of the Tagus—The plants in Spain—The graſhoppers, that produced ſuch terrible devaſtation in ſeveral provinces of that kingdom, from the year 1754 to 1757—The province of Biſcay—The canal of Caſtile—The ſalt-mine of Valtiera—The alum mine of Alcagniz in Arragon—The mines of lead, copper, and cobalt, in the valley of Giſtau—The mountain of Montſerrat in Catalonia—The mine of rock-ſalt of Cardona, in the ſame province—The kingdom of Jaen—The mines of that diſtrict, and more eſpecially, that of Linares—The Eſcurial—St. Ildephonſo—The different ſtones and kinds of earth, that are to be found in the neighbourhood of Segovia—The flocks and fine wool of Spain—Madrid and its environs, &c. It is impoſſible to follow our Author, even ſuperficially, in the details, into

into which he enters, in his deſcription of theſe different and unconnected objects. All that we can do, is, to quote ſome of his obſervations, to abridge others, and thus to give the lovers of natural hiſtory ſome idea of the inſtruction and entertainment, they may expect to find in this intereſting work.

The firſt of theſe obſervations we ſhall mention, is of a chymical kind, and relates to a common notion with reſpect to the baſis of ſalt-petre, which his examination of the ſalt-mines in Spain has enabled him to rectify. All the profeſſors of chymiſtry our Author had met with in France and Germany, maintained, that the fixed alkali of ſalt-petre was not to be found in nature, in its purity and ſimplicity, but that it derived its origin from fire;—and when it was alleged as an objection to their hypotheſis, that the ſalt-petre of the Eaſt-Indies was found originally in the earth, in the ſame form, and with the ſame qualities, that it poſſeſſes when we receive it from thence, they eluded this difficulty by affirming, that the Indian ſalt-petre was formed by the accidental burning of wood, by which the earth was impregnated with a fixed alkali, which conſtituted the baſis of this ſalt. In conſequence of this reaſoning, he had entertained a notion, that this baſis was a fixed alkali, formed by a certain combination, which took place at the very moment that the plants were conſumed by fire; but he diſcovered how erroneous this notion was, when he ſaw, how ſalt-petre was made in different parts of Spain, and he was at length perſuaded, that the baſis of ſalt-petre exiſts, previous to any effects of fire, in the earth and in the plants, as in the kali or glaſs-wort of Alicant.

It appears from the obſervations of Mr. Bowles, that the ſoil and climate of Spain are the moſt adapted of any country in Europe, to the production of ſalt-petre. He tells us, he has ſeen there, ſalt-petre made with lyes of nitrous earths, gathered in places where probably there *never had been a ſingle tree*, nor even *a blade of graſs*: 'In Spain, ſays he, a little farther on, where the third of the lands, which is uncultivated, and the very duſt of the roads in the eaſtern and ſouthern provinces, contain a natural ſalt-petre, I have ſeen them manufacture it in the following manner: They plough, two or three times, in winter and ſpring, the ground that is ſituated near villages; and in the month of Auguſt, they take from thence quantities of earth, which they form into heaps of between twenty-five and thirty feet high. When the ſalt-petre is to be made, they fill, with this earth, a certain number of veſſels, of a conic form, with an opening at the bottom. Before they are filled, a ſmall quantity of a kind of ſainfoin is placed in the opening, that the water alone may paſs freely, and above this, aſhes are ſpread about two or three fingers thick. When the veſſels are filled,

filled, water is poured upon the earth they contain, which diſſolves, and carries along with it the ſaline particles, as it paſſes between the herbs abovementioned, and the aſhes. There are certain manufactures, where the aſhes are not employed. The lyes or lixiviæ, which proceed from theſe operations, are put into a cauldron, and are boiled, in ſome places, alone, in others, with a certain mixture of ſainfoin. The common ſalt, which is cryſtalized by the heat, is precipitated to the bottom of the cauldron, to the amount of between twenty and thirty pounds to each quintal of earth, and the remainder is placed in the ſhade, in ſmall veſſels. Thus the ſalt-petre is cryſtalized in the ſame manner, as it is at Paris and other places. The great quantity of common ſalt, that is produced with the nitre, induces Mr. BOWLES to think, that the marine acid and its baſis are changed into nitre. The earth, which remains, after it has been deprived of its ſalts, is brought back to the place from whence it was taken: expoſed anew to the ſun, the air, the rain, and the dews, it is impregnated, by an inviſible operation of nature, with a new ſalt-petre, in the ſpace of twelve months. This reproduction is, indeed, marvellous: but it has, however, always been obſerved, that the ſame earth furniſhes annually the ſame quantity of ſalt-petre. Our Author farther affirms, that if the ſalt-petre of all the jakes in France, and the artificial walls and plantations in Germany, were deſtroyed by a miracle, the mere earth in Spain alone could furniſh all Europe with a ſufficient quantity till the end of the world, *without having recourſe either to fixed alkali, aſhes, or vegetables.*

If theſe facts be true (and we cannot queſtion either the penetration or veracity of Mr. *Bowles*), if in warm climates, ſuch as Spain and the Indies, the mere expoſure of any kind of earth to the air, for an inconſiderable ſpace of time, renders it capable of producing ſalt-petre in abundance, we muſt either conclude, that this ſalt falls from the clouds, completely formed in a ſtate of perfect *neutrality*, and well furniſhed with the quantity of nitrous acid, and *fixed alkali* which compoſe it, or —that by the influence of heat, moiſture, and the action of the air, it is engendered in the earth; and *that*, without the aſſiſtance or concurrence of any other ſubſtance, vegetable, or animal. This latter ſeems to be the opinion of our Author: but this opinion is contrary to that of the moſt eminent chymiſts, and of thoſe, particularly, who have obſerved, with the greateſt attention and aſſiduity, the circumſtances that accompany the production of ſalt-petre. They think, they can demonſtrate by repeated facts, carefully obſerved and examined, that not one particle of nitre is ever formed in earths, that are inacceſſible to vegetable and animal ſubſtances, ſuſceptible of putrefaction.

putrefaction. If therefore large quantities of ſalt-petre be produced in uncultivated lands, ſuch as thoſe of Spain and the Indies, even where no *ſenſible* appearances of vegetation are obſerved, it is neceſſary to conclude from hence, that this ſalt has no dependance upon animal or vegetable ſubſtances for its formation? Several conſiderations induce us to think ſuch a concluſion neither neceſſary nor reaſonable: In the firſt place, Mr. BOWLES himſelf tells us, that the nitrous ſoils in Spain, are thoſe which lie contiguous to villages, and are conſequently frequented both by men and other animals:—ſecondly, It is ſcarcely conceivable, that there can be any ſoil in a warm climate, more particularly, any ſoil ſo ſoft and divſible as to be ſuſceptible of culture, in which no kind of animals are generated. The fecundity of nature ſeems evidently in contradiction with ſuch a ſuppoſition: In every country and climate, we ſee the ſurfaces of the hardeſt ſtones covered with moſſes, lichens, and little plants, and peopled with inſects, and animalcules of various kinds; and ſurely it is too raſh to affirm, that a ſoil is deſtitute of animal and vegetable ſubſtances, becauſe we do not ſee any trees, herbs, or inſects, on its ſurface, *i. e.* becauſe the vegetables or animals, that (for aught we know) *may* be there, are not of a ſize large enough to ſtrike the eye. Beſides, the proximity of the nitrous grounds to the villages, muſt furniſh them with materials ſufficient to produce the *nitrous acid*, in the manner, in which its generation has been obſerved and illuſtrated by the moſt eminent chymiſts of this age.

We may reaſon much in the ſame manner concerning the *fixed alkali*, which, together with the acid now mentioned, is neceſſary to the formation of perfect ſalt-petre. According to our Author, vegetables contribute nothing, in Spain, to the production of this ſaline ſubſtance, with which the Spaniſh nitre is abundantly furniſhed in grounds, which, *as he affirms*, contain no vegetable ſubſtance, and from the *lye* of which a perfect nitre is derived, without the addition either of aſhes or of a ſingle particle of fixed alkali. We think it may be affirmed with reaſon, that as the experiments of eminent chymiſts have demonſtrated the exiſtence of a conſiderable quantity of fixed alkali (formed by nature) in the greateſt part of vegetable ſubſtances, ſo theſe ſubſtances may exiſt in the nitrous grounds in Spain, without having been perceived by our Author, and that therefore, it may be indeed, true, that a large quantity of perfect nitre, with an alkaline baſis, is derived from theſe grounds, without admitting the Author's concluſion, that this nitre is produced without the concurrence of vegetable ſubſtances. It appears from a variety of late publications on this ſubject, that there are ſcarcely any nitrous grounds, which do not contain a certain

certain quantity of perfect nitre, with a baſis of fixt alkali, and which, conſequently ſtands in need of no addition of aſhes to promote its cryſtallization into a beautiful and excellent ſalt-petre. It is even poſſible, that all the ſalt-petre, contained in a nitrous ground of a certain kind, may be in this ſtate of perfection, from the abundance of vegetables that have *there* contributed to its generation: But the great point to be determined is, whether the *whole* of the nitre, contained in any nitrous grounds *whatever*, and more eſpecially in thoſe of Spain, be of this perfect quality. This might, perhaps, have been decided by the obſervations of Mr. BOWLES, had he given more attention to one particular object, we mean the water in the cauldron, which remains in its primitive elementary ſtate, after the boilings and cryſtallization of the ſalt-petre; for it is only by the examination of *theſe* that we can know with certainty, whether a part of the nitre, contained in the ground, from whence it was drawn, had not an earthy baſis. However that may be, it is well known, that, notwithſtanding the aſhes which thoſe who direct manufactures of ſalt-petre add to their *lyes*, they find ſtill remaining a conſiderable quantity of *water*, compoſed in a great meaſure, of a ſalt petre with an earthy baſis, which cannot be cryſtallized, unleſs it be provided with a baſis of fixt alkali. The ſalt-petre, which has no fixt alkali, abounds more particularly, in thoſe earths, where the nitrous acid is generated more by the concurrent influence of animal than of vegetable ſubſtances; ſuch as that which is produced in old walls, in the ground that lies under kitchens, in jakes, ſtables, pigeon-houſes, and other places, where animal ſubſtances and effluvia are predominant: and this obſervation confirms what the ableſt chymiſts have hitherto advanced, with reſpect to the production of ſalt-petre.

The *article* in this work that relates to *Platina*, is worthy of attention. The greateſt part of the Chymiſts are of opinion, that Platina is a third metal, of the perfect kind, as little alterable, and as indeſtructible as gold and ſilver—that it is diſtinct from all known metallic ſubſtances—that by its nature, it is incapable of fuſion—that like gold, it reſiſts the action of air, water, fire, ſulphur, and ſimple acids, and that beſide theſe and other excellent properties, it has the hardneſs of iron. Nevertheleſs, M. de Buffon, in conſequence of the experiments he has made on *Platina*, does not conſider it as a new metal. He rather ſuppoſes it to be *a compound of gold and iron, formed by the action of ſome Volcano, or by the water which has ſeized upon theſe two metals in a ſtate of diſſolution, and united them in the form under which they actually appear in Platina.* The main argument, alleged by that celebrated naturaliſt in favour of this hypotheſis, is, that *Platina* has neither the ductility nor malleability that

conſtitute the character of all metals. Mr. BOWLES obſerves, that allowing the fact, the argument built upon it, is not concluſive, and that by proving too much, it really proves nothing; for, ſays he, it would follow from this, that the ſubſtance in queſtion, is neither a metal nor a mixt or compound of metals. If it was merely a compound of gold and iron, it muſt both poſſeſs and retain all the properties that reſult from this mixture; but the contrary is evident from a multitude of experiments. The ſolution of Platina by *aqua fortis* exhibits, ſays our Author, a multitude of phenomena, which are irreconcileable with the hypotheſis of M. *de Buffon*;—In the inſtant of its ſolution, it depoſites at the bottom of the veſſel, the heterogeneous matters that were mixed with it; and theſe ſubſtances, when they are waſhed, dried and examined, with the help of a glaſs, appear evidently to be—1. A little black ſand which is attracted by the load-ſtone—2. A portion of ſand, which is red and tranſparent, like garnets, but without any magnetic property—3. A little fine earth, of an aſhy kind, which ſeems at firſt, to be a mercurial earth, but is not ſo in reality, becauſe it does not ſpot gold. The two laſt of theſe three ſubſtances are generally found in the interior of the grains of Platina. 'If M. *de Buffon* (continues our Author) had given more attention to theſe particular circumſtances, he would have diſcovered the reaſon of thoſe appearances, which led him to adopt the opinion we have mentioned. The portion of iron contained in *Platina*, and the difficulty of removing or purging it away by fuſion, are ſufficient to account for its magnetiſm, and the formation of the blue of Pruſſia, which takes place when the Platina in diſſolution is mixed with Pruſſian alkali, is the reſult of that portion of iron, and of that which is kept in diſſolution, in that alkali.'

Whatever experiments or operations are made with Platina in diſſolution, let it be mixed with gold, iron, or any other ſubſtance, it will always exhibit the appearances that characterize a particular metal, and in the mixture, the grains of the Platina may be diſtinguiſhed from thoſe of other metals. If, for example, the mixture be that of gold and Platina, then we have only to diſſolve this mixture in *aqua fortis*, and afterwards to add to it a ſmall quantity of the ſolution of *ſal ammoniac*, and the immediate reſult of this will be the formation of a yellow precipitate; a phenomenon this which does not happen when the gold is alone, becauſe ſal ammoniac does not precipitate gold, and the vitriol of Mars precipitates gold, but not Platina. All this and many other experiments and obſervations, which may be ſeen in the works of eminent Chymiſts, appear to Mr. BOWLES ſufficient to render it highly probable that Platina is a metal *ſui generis*, and not a mixture of gold and iron. He does not pretend to affirm this poſitively; for though it be certain,

that Platina has qualities diſtinct from thoſe of all other metals, yet he candidly acknowledges that its real nature is hitherto but very little known.

With reſpect to the places where Platina is found, our Author was informed by *Don Antonio d'Ulloa*, that it is often diſcovered in the gold mineral, which is to it a kind of *matrix*. It is exceedingly difficult to ſeparate it from this mineral; ſo that when Platina abounds in the gold mineral, the mine ſo conſtituted, is generally abandoned, as the expences required in pulverizing the mineral in order to ſeparate the Platina and extract the gold, ſurpaſs the value of the metal that is obtained by this laborious proceſs.—It is only in the mines of the new kingdom of Granada that Platina is found, and it is more eſpecially in thoſe of *Choco* and *Barbacoas*, that it abounds moſt, under the form of a ſtone or of duſt. The experiments which Mr. BOWLES has made upon this ſubſtance are intereſting and curious; they ſeem indeed to prove, that it is a metallic ſand *ſui generis*; but for a particular account of them we muſt refer to the work itſelf.

If our Readers deſire, after theſe Chymical articles which have ſuch a ſerious and profound aſpect, ſome exhibition of a more entertaining nature, we cannot perhaps ſatisfy this deſire by any choice from the work before us, that is remarkable for its amenity. Our Author's account, however, of a particular kind of graſhoppers in the Southern provinces of Spain, and more eſpecially in the paſture grounds and uncultivated lands of the province of *Eſtramadura*, will diverſify a little the tone of our extracts. This inſect has a head of an oblong form, and about the thickneſs of a chick-pea. Its forehead is turned to the earth, like that of the fine horſes in Andaluſia: its mouth is large and open; its eyes are black and lively; and there is a remarkable timidity imprinted on its phyſiognomy, ſimilar to that which we find in the hare. It has in its two jaws four of the teeth called *inciſores*, whoſe ſharp points croſs each other like ſciſſars, and are equally adapted to ſeize and to cut. The number of males in this ſpecies, ſurpaſſes prodigiouſly that of the females: and this indeed is a happy arrangement of Providence; for according to our Author, if during the ſpace of ten years, the generations of the two ſexes were equal, theſe inſects would multiply ſo prodigiouſly, *as to lay entirely waſte the whole vegetable kingdom.* In the year 1754, the number of females that were produced in Eſtramadura, was ſo great, that they infeſted La Mancha, Portugal, Murcia, Valentia, Andaluſia, &c. where they ſpread abroad the horrors of famine and deſolation. Our Author ſaw himſelf, a legion of theſe graſhoppers light upon the diſtrict of Almada, where they devoured the ſhirts and blankets of the poor peaſants, who laid them on the graſs to dry. To

come

re at the reaſon of this ſingular phenomenon, Mr. BOWLES mined the ſtomach of one of theſe graſhoppers, where he only nd a delicate and ſoft membrane; but this contained a liquor which it decompounds and diſſolves flax, linen, wool, in- ımatory and poiſonous plants, and extracts from them a ſa- ıry food.

The *male* graſhopper has concealed in the hinder part of his y, a member of about half an inch long, and conſiderably ker than any of his claws. The root of this member and erecting muſcles derive their origin from the bowels of the ct, as the bees do their ſting. When the prolific matter ani- es the little creature, this part grows erect and turgid; he ı with a kind of *fury* on the female, whoſe orifice cloſes and gs faſt about the member as ſoon as the ſeed is emitted, ſo during a long ſpace of time, the ardent couple remain inſe- ible. The duration of the pleaſure of this union is not cal- ted by moments, but by hours; ſo that they have more of ſpecies of enjoyment in a ſingle act, than other animals have he repetitions of this intercourſe during almoſt their whole ı. Sometimes the male turns tail to the female, as the canine rs do in a ſimilar ſituation; at other times he remains faſtened clinging to his mate, and is carried along with her even n ſhe flies; nor can he diſengage himſelf, but by the moſt ent efforts, and jerks, which ſhatter his frame and tear his ibers. This labour and conflict muſt be terrible; for a phi- phical obſerver will perceive that the bowels of the exhauſted ſt are conſumed, as it were with a violent ardour, and that pleaſure is followed by an intenſe degree of pain. The firſt g he does, when the amorous debate is over, is to drag his uid and burning carcaſe to a well, a marſh, or river, to re- ı himſelf; here he wets his wings, which are unable to per- ı their functions, and he generally dies a watery death, and mes food for the fiſh.' All this puts us in mind of MATT. OR: '*Fire, water, women are man's ruin.*'

is indeed happy for the intereſts of humanity, that the ns of generation in the graſhopper, are of a ſtructure that ers them fatal to the ſpecies.

The *female*, continues our Author, diſengaged from the nt embraces of her mate, paſſes the remainder of her days in ling a neſt in the earth, where ſhe depoſites about forty eggs, h ſhe lays regularly.' We cannot follow Mr. BOWLES in curious and circumſtantial account he gives of the manner hich theſe two operations are performed:—beſides, there are of theſe circumſtances, that are rather too waggiſh for the ity of a literary journal.—From what we have extracted, lemen and ladies of the licentious claſs may receive a leſſon, liſcern their contemptible frenzy in rejecting the noble and

rational enjoyments for which their nature was formed, from an ignoble and exceſſive paſſion for thoſe gratifications in which they are infinitely ſurpaſſed by Spaniſh graſhoppers.

[*To be continued.*]

ART. XIV.

Eloge de M. de Voltaire.—Eulogy of M. de Voltaire, by M. PALISSOT. Paris. 1778.

EULOGIES, elegies, epigrams, acroſtics, diſcourſes and odes, on the character and writings of M. de Voltaire, do not *rain, but pour*. The Author of this piece is known to have been, for many years paſt, a zealous admirer of that celebrated and ſingular man; and the work he has undertaken is an audacious enterprize, if he means or expects to ſatisfy every claſs of readers. Voltaire alive, was,—and dead, is, *as yet*, in the caſe of a man, to whom one part of Europe is zealouſly employed in erecting a Coloſſus, and the other as keen and buſy in their endeavours to pull it down and knock it into pieces. The *real* monks, and the *pretended* philoſophers, who both run, generally, excentric from equity and good ſenſe, though in different directions, have acted their reſpective parts on this occaſion, and that perfectly in character. The *former* have deſcended into all the meanneſſes of a ſuperſtitious and inquiſitorial hatred;—the *latter* have indulged themſelves in all the extravagant rant of fanatical idolatry;—the monks refuſed the rites of *Chriſtian* burial to the body of the departed deiſt; the philoſophers pay divine honours to his memory: the monks (from whoſe uncharitable deciſions ſucceſsful appeals are often lodged) have ſent his ſoul, without any ſort of heſitation, to *hell*:—the philoſophers are here at a loſs for an indemnification; they have no *heaven* in their ſyſtem, but the French academy,—and this is avowedly incapable of conferring a glorious immortality: hence they are obliged to reward poor Voltaire's labours, in hiſtory, poetry, metaphyſics, criticiſm and waggiſh infidelity, with a laurelled buſt, and a *mortal* piece of eloquence, for which money or a medal will be given: *Id cineres credas curare?*

The Writer of the Eulogy now before us, ſeems to ſteer a middle courſe between the fury and narrow faith of the monks and the phrenzy and *no*-faith of the philoſophers. But the chief merit of his performance conſiſts in its appreciating the character of M. de Voltaire as a writer, unfolding the charms of his Tragic Muſe, and aſſigning the rank due to him among the French poets. Theſe parts of M. PALISSOT's Eulogy deſerve the higheſt commendation. In general he profeſſes a degree of impartiality, which is ſcarcely poſſible in this moment of fermentation, in which panegyric and ſatire are ſo unreſtrained and rampant.

pant. He, indeed, comes pretty near to what he profeſſes. He points out the good and the bad in the character he delineates, in ſuch a manner, that we are ſometimes induced to think that either VOLTAIRE had two characters, or M. PALLISOT two pair of eyes, to which the ſame object furniſhed different and contradictory perceptions.—The former, no doubt, has been the caſe. There are few men, whoſe characters do not exhibit an aggregate of contradictions in this infant period of human infirmity and imperfection. We muſt however obſerve, that the defects of this extraordinary man are ſometimes ſhaded by his panegyriſt with a degree of ſoftening and alleviation in which there is more art than candour.

M. PALISSOT ſets out by conſidering the ſingularities that diſtinguiſhed the phyſical conſtitution of M. DE VOLTAIRE, whoſe frame, though weak and tender in appearance, was in conſequence of a happy organization, capable of the moſt aſſiduous labour at an early period, indefatigable by the moſt aſtoniſhing application to a multitude of objects different from each other, and ſound and robuſt in the moſt advanced ſtage of human life. Literary labours, ſpeculations of commerce, pecuniary plans, ſocial pleaſures, a perpetual correſpondence (the moſt extenſive perhaps that ever exiſted) with kings, queens, princes, princeſſes, artiſts, learned men, and comedians—generous efforts in favour of the unfortunate and oppreſſed—plans of rural improvement to bring to a flouriſhing ſtate the little colony which he had formed at Ferney—polemic ſtruggles with tyrants, authors, monks, and chriſtians—all theſe objects of induſtry, zeal, and aſſiduous activity, neither exhauſted the vigour of his animal ſpirits, nor even waſted the vital flame, which burned to the laſt, with warmth and ſplendor.

M. PALISSOT next paſſes in review the works of M. DE VOLTAIRE, and ſhews with what a variety of productions he embelliſhed and enriched French literature. His obſervations on the *Henriade* diſcover a ſpirit of criticiſm, which is ingenious and maſterly, in the higheſt degree; and muſt ſtop the mouths of thoſe rigid cenſors, who unmindful of the early youth of the poet, and ungenerouſly inattentive to the beauties of the work, have traduced both with a reprehenſible ſeverity. It is with regret that we refuſe ourſelves the pleaſure of tranſcribing this excellent article; but the limits to which we are confined in this extract will not admit of it. Voltaire's hiſtorical talent is alſo well deſcribed by our Author, who applauds with reaſon, the philoſophical ſpirit which he introduced into that ſpecies of compoſition, and which had been too much confined before him, to political details and the ambition of princes. He, however acknowledges, that his ſtyle, though in general agreeable and affecting, is ſometimes chargeable with a tone of irony and

pleaſantry, inconſiſtent with the chaſte gravity which ought ever to be obſerved in hiſtorical compoſition. Nor do Voltaire's defects, as a tragic writer, eſcape the notice of M. PALISSOT; they are ingeniouſly pointed out, as well as his illuſtrious merit in that line; and it is here more eſpecially, that our Author diſcovers a bold and candid impartiality. He places his hero below Racine, who had carried tragedy to ſuch a degree of perfection, as threw his ſucceſſors into a ſort of deſpair, with reſpect to the farther improvement of that art. He acknowledges that he is inferior to Racine in the wiſdom and regularity of his plans, and in that cloſe, yet eaſy concatenation, which connects their various parts,—that he has, ſometimes, attempted to produce great effects by feeble means—that he has given the dangerous example of laviſhing maxims with too much prodigality—that there are in many of his pieces ill-timed beauties, which diſcover more the poet, than the perſonages of the drama; and that true connoiſſeurs will date from him, the firſt ſymptoms of the decline of the tragic ſcene in France. 'Nevertheleſs,' continues our Author, 'what efforts of genius has he not diſplayed, from his *Oedipus* to his *Tancred*, to maintain tragedy in that degree of perfection, which was contiguous to the ſummit which he could not reach, becauſe Racine had occupied it before him? If he did not give, properly ſpeaking, any new degree of perfection to the tragic ſcene, which was incapable of any farther improvement, yet he, at leaſt, added to it a new degree of importance and utility, by the noble ſentiments, the moral views, and the humane feelings, that breathe in his dramatic compoſitions. He has merited, by ſtriking out new paths *(is not this ſomewhat contradictory to the preceding paſſages?)* the glorious rank of a worthy ſucceſſor to *Corneille* and *Racine*. If the predominant character of *Corneille* will entitle him to the firſt tragic honours in the eſteem of thoſe who conſider maxims of ſtate, and the grand movement of the political body, as the objects that are the moſt adapted to affect mankind;—if the preference will be always given to *Racine*, by thoſe tender and feeling hearts, which are touched by the repreſentation of the ſoft or great and turbulent paſſions, whoſe tumults and toſſings they have often experienced—we cannot help thinking, that *Voltaire* will be ſtill more pleaſing to thoſe whom a mild, ſweet, and tender *philoſophy* intereſts in the happineſs of human nature; in a word, that he is more peculiarly than any of his two rivals, the *poet of the philoſophers*.'—This laſt ſentence we acknowledge to be true,—taking the word *philoſophers* out of its preſent modern, Pariſian application, and reſtoring it to its genuine ſignification and primitive luſtre; for undoubtedly the ſpirit of philanthropy, and the charms of moral beauty that pervade the dramatic production,

tions of M. de Voltaire, would have been felt with delight by Xenophon and Plato, Cicero and Marcus Antoninus.

When M. PALISSOT, after contemplating Voltaire as an *author*, proceeds to conſider him as a *man*, inſtead of invoking the aſſiſtance of *Janus*, to enable him to blend contradictions, and to make two faces ſit eaſily on one body, gives plainly the moral lines as he found them in the original. He begins with the faults and foibles of his hero, and in this, there is a charitable ſpecies of dexterity; for he deſigns, no doubt, to efface the diſagreeable impreſſions they muſt leave, by the recital of his ſplendid virtues which follow immediately after.—'Though naturally *benign*, humane, and generous, ſays he, he was endowed with a degree of ſenſibility, which eaſily degenerated into violent anger. Injuries, contradictions, and perſecution, ſoured, ſometimes, his character, ſo as to produce violent habits of hatred. The gall of bitterneſs flowed from his pen *(continues our Author, whom we here literally tranſlate)* not only againſt a multitude of obſcure detractors, whom he ought to have treated with contempt, but againſt men, whoſe merit ought to have rendered their perſons and reputation ſacred in his eſteem.' Our Author alleges the two Rouſſeaus—as examples of the ill-placed bitterneſs of M. de Voltaire;—we could mention many others, much more reſpectable than either of them: But let us follow M. PALISSOT, in his manner of painting the dark ſide of the portrait. 'Spoiled *a little* by that adulation which he (Voltaire) loved, ſoured by that envy which he had excited, he knew no meaſure, and preſcribed no bounds to his vindictive rage, and the writings which *eſcaped from* his pen in the firſt movements of his choler, diſcovered all the marks of unbridled paſſions. Incapable of avenging himſelf otherwiſe than by his pen, he ſeemed to take pleaſure in projects of reſentment, which, however, *always vaniſhed with his anger.*' No marvel this—ſurely—no more than in a man's abſtaining from meat, when he is not hungry. The queſtion is, did his anger vaniſh? We believe it did, in many caſes, and that often; but in other caſes it was a permanent principle of bitterneſs and antipathy, and very frequently either unjuſtly applied or diſproportioned to its object. 'He exhaled his ſpirit in ſarcaſms, nay ſometimes in invectives, which were too much *exaggerated* to be *really offenſive*: *(this is a pleaſant mode of juſtification!)* but there is not any one man, whom he is known to have *really perſecuted.*' If by the word *perſecuted*, M. PALISSOT means ſcourged, hanged, burnt, and the like, the affirmation is true, becauſe, as he has told us himſelf, above, VOLTAIRE had no inſtrument of vengeance, but his pen,—but there is a kind of perſecution which, to generous and feeling minds, is perhaps more cruel, than the worſt corporal puniſh-

ment, we mean the perſecution of invective, and malignant pleaſantry, when applied to reſpectable objects or perſons, or even to thoſe, who, though not very reſpectable, are yet neither contemptible nor unworthy. We do not think, that if VOLTAIRE had been Emperor of Ruſſia, and had caught *Freron* at Peterſburg, he would either have hanged or burned that indefatigable journaliſt; but we dare not pronounce poſitively, that he would not have put him in the ducking-ſtool, or ſent him into Siberia.—Some will perhaps ſay, where would have been the harm? *Sub judice lis eſt.*

'Let us proceed, ſays M. PALISSOT, to the only eſſential reproach to which the memory of M. de Voltaire is liable, and with reſpect to which, we are forced to abandon his cauſe.—He was ſo *unhappy*, as not to diſtinguiſh the Religion of the Goſpel, that diſpenſation of peace, mildneſs, and clemency, from the perverſion and degradation it has ſuffered by the abuſes of men.' This, we think, one of the ſevereſt ſtrokes that M. PALISSOT could give to the candour and diſcernment of his hero. His laborious efforts to ſoften the guilt (for it could not be *ſtupidity*) of what he does not profeſs to defend, are lame, awkward, and pitiful. The croiſades, the maſſacres of St. Bartholomew, and Ireland, the inquiſition, the pious frauds of eccleſiaſtics, had made ſuch deep impreſſions on M. de Voltaire's ardent imagination; that—that—that—what, pray Sir? is this any alleviation of the guilt of employing falſe citations, voluntary perverſions of the ſenſe of writers, indecent pleaſantries, to deſtroy in the minds of frivolous and unthinking youth, a religion which breathes, in all its parts, the pureſt virtue, the moſt amiable ſpirit of charity and peace, the moſt determined oppoſition to maſſacres, pious frauds, and perſecution of every kind?—True, Sir, ſays M. PALISSOT—indeed Sir—I don't mean to defend him: 'But, without pretending to penetrate into the deep views of providence, which can draw from even objects of ſcandal and offence, good effects that eſcape our feeble ſight, who knows, whether in raiſing up ſuch an adverſary to the Chriſtian cauſe, God did not deſign to ſhew, in a palpable manner, that no human efforts ſhall ever be able to prevail againſt his work.'—This may be—but no thanks to M. de Voltaire.

After all,—this ſingular man, has not made ſo many *reaſoning* deiſts, as people generally imagine:—he has rather poiſoned the imagination by ſeducing wit, than perſuaded the judgment by real argument.—We do not think, that any man of learning and gravity was ever deluded out of his faith by Voltaire's logic; though we believe many thoughtleſs boys, and even ſome young girls, and, it may be, ſeveral grown gentlemen and ladies, whom the *letter* of the law places beyond the period of adoleſcence,

adoleſcence, may have got themſelves entangled in his nets. We wiſh them well out again—for we know not what they will get by it.—Our Author derives ſome conſolation from this thought, that Voltaire, by his attacks on fanaticiſm, has really ſerved the cauſe of true religion, though without intending it, and, *ſays he*, 'in the impenetrable judgments of God, may not this inſtance of merit have produced a moment of clemency and grace?'—We ſhall all ſee, how thoſe matters ſtand, when the time comes,—and before that our gueſſes are uſeleſs.—Our Author concludes this article in the following manner: 'How pleaſing is it to entertain theſe comfortable ideas, and thus to temper the ſeverity of this article by obſerving, that if, *in effect*, M. de Voltaire had the *misfortune to wander from the faith*, he never abjured the eſſential and fundamental doctrine of the exiſtence of God, and a future ſtate of rewards and puniſhments; and that he paid a conſtant homage to the truths of primitive Revelation, that are contained in the law of nature.'—In all this article, there is ſomething that would almoſt engage us to ſay to M. PALISSOT, as Hamlet ſaid to the ghoſt,

Thou com'ſt in ſuch a queſtionable ſhape
That I will ſpeak to thee——

But at preſent we have not time—and ſhall therefore proceed.

After having mentioned the faults and foibles of Voltaire, our Author defends him againſt the charge of *levity*, *avarice*, and *malignity*, that have been brought againſt him by many of his adverſaries. This defence is carried on by ſomething like what we call the proof of an *alibi*, in the Courts of Juſtice, even by examples alleged of *gravity*, *generoſity*, and *humanity*. Every body knows, that M. de Voltaire has done ſplendid deeds,—that he educated and portioned the grand-daughter of Corneille, and Mad. de Varicourt, who had no other title to his generoſity, than her birth, graces, and indigence; that he intereſted himſelf, with a benevolent and noble ardour, in the cauſes of *Calas*, *Sirven*, *Montbailly*, and the unfortunate *Lally*, which will remain eternal monuments of VOLTAIRE's humanity, and of the tremendous iniquity of the French tribunals;—that he was generous, humane, and beneficent, to his peaſants; and that his acts of charity were many, and noble. It even appears from M. Paliſſot's diſcourſe, that he did not gain ſo much by his works, as is generally apprehended; and that the Bookſellers were always complaining of Voltaire, and growing rich by his publications.

His journey to Paris ſhortened his days: ſo ſtrong, however, was his conſtitution, that nature could not kill him without the help of opium:—The incenſe of the French academy may, we think, by its ſuffocating power, have prepared matters for this

this cataſtrophe. 'Some days,' ſays our Author, 'before his death, the preſentment of that fatal moment occupied him conſtantly. He never had felt ſo deeply the influence of melancholy, as one day that he returned from a viſit to the Marchioneſs of G***, with whom he had contracted an intimate friendſhip in his early youth. '*I am come*, ſaid he, *from one bank of Styx to the other: I never was ſo ſenſible of my old age as to-day.*' This is ſomething like David Hume's Charon, but is not quite ſo merry. 'A little before the fit of ſickneſs, that ended his days, he made a viſit to the Marquis of Villette, while he ſat at table, and, after ſome moments of the deepeſt thought, and a melancholy aſpect of recollection, he ſaid to him, *You are like thoſe Kings of Egypt, who, while they ſat at dinner, had a death's-head placed on the table before them.*'—On his arrival at Paris, he ſaid, *I am come in queſt of glory and—death.* When an artiſt brought him a picture, repreſenting his literary triumph; he ſaid coldly, *It is my tomb that I want, and not my triumph.*

We find ſubjoined to the eulogy of this extraordinary man (for ſuch, indeed, he was, whatever rank may be otherwiſe aſſigned to him in the judgment of poſterity) notes, records, and letters, deſigned to explain and illuſtrate ſeveral paſſages in the text of M. PALISSOT. Among theſe pieces, we meet with ſome letters of the King of Pruſſia to Meſſrs. de Voltaire and D'Alembert—a letter of the Princeſs of Bareith (and an excellent one too) to M. de Voltaire,—a fine ode of M. Le Brun, ſecretary to the Prince of Conti, recommending to the generoſity of M. de Voltaire, the grand-daughter of Corneille, and the anſwer of the latter,—which is elegant and humane.

Upon the whole, this eulogy of M. PALISSOT, notwithſtanding ſome defects which the ſharp eye of criticiſm will eaſily diſcern, is a very good, decent, and ſenſible piece. If ſome of the objects, that deſerved a more circumſtantial detail, are touched too ſuperficially, many of the more important ones, that naturally occurred in an undertaking of this kind, are really treated with a maſterly hand.

ART. XV.

HERMANNI BOERHAVII *Epiſtolæ ad Johannem Baptiſtam Baſſand, Medicum Cæſareum.*—HERMAN BOERHAAVE's Letters to John B. Paſſand, Phyſician to his Imperial Majeſty. 8vo. Vienna. 1778.

EVERY publication that bears the immortal name of BOERHAAVE will be received with avidity by more than one claſs of readers. His epiſtolary correſpondence, in which we find ſuch an amiable mixture of the great genius and the good man, will be more peculiarly intereſting to all ſuch as are endowed with a good taſte and a feeling heart.

The

The authenticity of theſe Letters is completely aſcertained, as they are printed from the originals which are kept in the Imperial Library. M. *Baſſand*, to whom they were written, had ſtudied under Boerhaave, and, after having acquired an eminent reputation by the ſucceſsful practice of phyſic and ſurgery in different countries, he roſe to the rank of Firſt Phyſician to the Imperial court at Vienna. We ſee by theſe Letters that they were written as much from the heart as from the head, and that the Belgic Hippocrates correſponds with Baſſand, not only as a man of learning, but alſo as his intimate and cordial friend. The greateſt part of theſe Letters treat of ſubjects relative to phyſic, botany and chemiſtry; they contain ſeveral caſes of uncommon diſeaſes, concerning which Mr. Baſſand conſulted his illuſtrious friend, and received the moſt inſtructive and ſatisfactory anſwers. But many of theſe Letters deſcribe likewiſe the manners and ſentiments, the occupations and amuſements; in a word, the domeſtic life of this great and excellent man, and here we ſee the ſerenity of his mind, that *ſunſhine of his ſoul* (as Pope calls it) which is virtue's prize, that ſimplicity of manners, that zealous deſire of being uſeful to his friends and to human ſociety, that grateful ſenſe of the ſmalleſt ſervices, and that love of truth, virtue, and religion, which formed the venerable and lovely lines of his moral character. As a ſpecimen of the ſtyle and tone of theſe Letters, we ſhall quote a part of the 85th (they are, in all 94) which ſhews his manner of living, when he was already in the 67th year of his age: *Ego recte valeo, noctu dormio in villa mea. Quinta matutina peto urbem: ibi ad jextam a meridie querelas ægrotantium lenio. Chemica exerceo. Animum legendo oblecto. Deum adoro, amo, veneror unice. Redux rus ſtirpes contemplor, agnoſco, laudoque amici Baſſandi liberalia munera: hortus enim ſuperbit arborum varietate vegetarum. Ibi ego plantis immorior & amore plures habendi feneſco. Amabilis, dulcis inſania! Tiliam Bohemicam latiſſimo folio, atque miram illam cucullato folio ex Sileſia, quis unquam dabit? Ita pariunt divitiæ inſatiabilem majorum famem & torquet avarus beneſactoris liberalitatem. Ignoſce feneſcentis amici delirio, quærentis ſerere arbores, quæ adſpectum juvent nepotum, iiſque umbram faciant. Mihi ſic vita tranſit inter hæc, dolenti nihil, niſi quod non ſimul ſis, lætus cætera.* It is impoſſible for a feeling ſoul to read theſe natural effuſions of a ſerene mind, and a benevolent heart, in ſuch a man as BOERHAAVE, without ſingular emotions of ſenſibility and admiration.

ART.

ART. XVI.

Geſchichte der Deutſchen, &c.—An Hiſtory of Germany, (or rather of the Germans.) Part I. which begins at the earlieſt Period, and concludes with the Reign of Conrad I. By MICH. IGNATIUS SCHMIDT, Eccleſiaſtical Counſellor of the Prince of Wurzburg, Profeſſor of Hiſtory, and Univerſity-Librarian in that City. 8vo, Ulm. 1778.

IT has been alleged, as a defect in the greateſt part of the writers of German Hiſtory, that they have given more attention to the laws, juriſprudence, and political conſtitution of the empire, than to the manners and characters of its inhabitants. The former are certainly of great conſequence in a good hiſtory; the latter, however, ought not to be neglected. It is the deſign of our Author to reunite both theſe inſtructive and entertaining points of view in the preſent work. His deſign, as expreſſed by himſelf in his preface, is to unfold the origin of the manners, cuſtoms, laws, arts, and ſciences; with the political and eccleſiaſtical conſtitutions and regulations that take place in Germany: or, in other words, to ſhew by what ſteps and circumſtances the empire has arrived at the ſtate in which it is at preſent. Accordingly five objects have engaged him, particularly, in the courſe of this Hiſtory; which is to be comprehended within ſix volumes: *Religion*, conſidered in a general and extenſive point of view —the *Adminiſtration of Juſtice—Manners—Arts and Sciences—Political Government.* The order and accuracy, the manner of *chuſing* and quoting *authorities*, the tone of narration and ſpirit of reflexion, which are obſervable in this firſt volume, remove all doubt with reſpect to the favourable reception of this work. This volume (to which is prefixed a preface, in which the Author examines the degree of credit that is due to the account of the Germans given by Tacitus) is divided into three books. In the firſt, we have the ancient hiſtory of that people, as far down as the conqueſt of the Gauls by Clovis, King of the Franks; and in entering on this part of the ſubject Mr. SCHMIDT makes a great number of inſtructive reflexions on ancient Germany, conſidered with reſpect to the nature of its ſoil and climate, the character of its inhabitants, the political and religious conſtitution of that rough and uncultivated people, and alſo of the Alemans, who made ſo great a figure towards the declenſion of the Roman empire. The ſecond book exhibits an hiſtorical view of the monarchy of the Franks, to the reign of Charlemagne, and of the variations in the manners and character of that nation, and in their civil government, during that period. The third book contains the ſpace of time, beginning with the reign of Charlemagne, and ending with Conrad I.

ART.

ART. XVII.

Le Naturiſme, ou Nature conſideré dans les maladies et leur traitement, conforme à la pratique d' Hippocrate et de ſes Sectateurs.—The Procedure of Nature, conſidered in Diſeaſes, and the Method of treating them, in Conformity with the Doctrine and Practice of Hippocrates and his Followers. By M. PLANCHON, Licentiate in Phyſic, Member of the Univerſity of Louvain, Correſpondent of the Academy of Sciences, Arts, and Belles Letters of Dijon, and of the Royal College of Phyſicians at Paris. 8vo. Tournay. 1778.

THIS treatiſe was occaſioned by a queſtion propoſed by the Academy of Dijon, and obtained the prize annexed to the moſt ſatisfactory ſolution of it. The queſtion is one of the moſt important and perhaps one of the moſt difficult in the whole circle of Medical practice. It comes to this: When and in what caſes is the phyſician to come to the aſſiſtance of *nature*, or leave her to repel the diſorder by her own power? This the Academy of Dijon calls *La Medecine agiſſante et expectante*, as it repreſents the practitioner, ſometimes *acting*, and at others, *waiting* the moment when he is to act. But how difficult muſt it be, in a multitude of caſes where nature's powers are latent, where her ſprings and reſources are concealed, where fallacious appearances diſguiſe her real ſtate, to decide, *when* the phyſician muſt act, and *when* he muſt wait for the lucky, the critical moment?—and how difficult moreover, to diſcern or hit upon that moment? However little ſuſceptible this problem may be of a complete ſolution, the attempt nevertheleſs to throw light upon it may produce uſeful diſcoveries, and ſeveral inſtructive hints may be given by nature, though ſhe may not think fit to unfold the whole of her ſecret. Such may have been the views of the Academy of Dijon in propoſing this queſtion, and ſuch the encouragement of M. PLANCHON in his attempt to anſwer it. After having given, in a *preliminary diſcourſe*, a very compendious ſummary of the hiſtory of phyſic, more eſpecially of the Hippocratic doctrine, he conſiders in the introduction, what is to be underſtood by the word *nature*. This, according to him, is the *agent*, which maintains and repairs the conſtituent principles of life, which riſes in oppoſition to whatever diſturbs the functions of the animal œconomy, and combats the enemy, until it is victorious or vanquiſhed. He then divides his work into four parts. In the *firſt*, he treats of the activity and inaction of nature in diſeaſes. In the *ſecond*, he endeavours to indicate the diſeaſes, and the periods of theſe diſeaſes, in which the phyſician ought to *act* or to remain only a ſpectator of the efforts of nature. In the *third*, he points out the ſigns or ſymptoms, by which the practitioner may ſee, that he muſt *act* or *wait*. In the *fourth*, he exhibits under the title of *Corollaries*, a ſeries of aphoriſms, which contain a review

view or recapitulation of all the principles that have been laid down and illuſtrated in the courſe of the work.—The performance ſeems every way worthy of the diſtinction with which it has been crowned by the Academy of Dijon, which is known to bear a conſiderable rank among thoſe that contribute to the improvement of chemical and medical ſcience.

ART. XVIII.

Eloge de Louis XII. Pere du Peuple.—The Eulogy of Lewis XII. the Father of the People. By the Abbé CORDIER DE ST. FIRMIN. 8vo. Paris. 1778.

IT is remarkable, that notwithſtanding the propenſity of the French to exceſſive adulation, Lewis the Twelfth is the only monarch whom they have honoured with this moſt glorious of all titles, *the Father of the People.* Does this ariſe from the want of other monarchs, who deſerved the title more or leſs?—or does it proceed from this, that in *their* tinſel notions of glory, the title under conſideration is not brilliant enough for the *Grand Monarque?* Which of theſe may be the caſe we ſhall not decide,—and however that may be, the Eulogy before us is a good performance, deſtitute of bombaſt and exaggeration, and ſuitable to the amiable ſimplicity of the character it is deſigned to exhibit. We are to expect from the ſame pen the Eulogies of *Fenelon*, *Racine*, *La Fontaine* and *Helvetius.*—But eulogies rain ſo prodigiouſly in that nation, and the *perfume-ſhop* of the French Academy is ever ſending forth ſuch exhalations of incenſe towards *all ſorts* of characters, that truth runs the hazard of being either drowned or ſuffocated, and the reader diſguſted when he ſees theſe panegyriſts perpetually mixing *ſacra profanis.*

ART. XIX.

Anecdotes de l'Empire Romain, &c.—Anecdotes of the Roman Empire, from its Foundation to the Downfall of the Republic. 8vo. A Volume of 603 Pages. Paris. 1778.

UNDER what form has not the Roman hiſtory been dreſſed and preſented to the French nation? Hiſtories, annals, memoirs, revolutions, obſervations, remarks, abridgments, views, parallels, thoughts, cream, eſſence, quinteſſence, refreſhments, &c. &c. All theſe denominations have been employed year after year to convey to the ears of the beaux and belles of Paris, the feats and deſtinies of the deſcendants of Romulus. Be that as it may, the anecdotes now before us make no contemptible publication. The facts are well choſen, well digeſted, and well related: Minute details are thrown out of the narration, and we think this work may contribute to the entertainment and inſtruction of more than the younger claſs of readers.

CORRESPONDENCE.

A Letter from Mr. A. VOSMAER, *Director of the Collection of Natural Hiſtory, and Curioſities of* his Serene Highneſs the Prince of Orange, *at the* HAGUE, *to the Authors of* THE MONTHLY REVIEW.

'Gentlemen,

'I Read with an agreeable ſurpriſe, a few days ago, the account given of *Martin's Dictionary of Natural Hiſtory*, in your foreign correſpondence for the month of December, 1778*. The generous manner in which the author of that article has defended my character and reputation, againſt the illiberal note †, inſerted in the ſecond volume of Mr. FORSTER's *Voyage round the World*, deſerves my moſt grateful acknowledgments. But while, thus publickly, I expreſs my ſenſibility of your goodneſs, I cannot help taking this opportunity of teſtifying my entire ſatisfaction, with reſpect to the candid manner in which Mr. Forſter repaired this injury, when he paſſed through the Hague, in his way to Berlin. The note had been ſent to him by ſome perſons at the Hague, whoſe motives and conduct, for their honour, I ſhall not appreciate. Mr. Forſter acknowledged, with great candour and concern, his levity and imprudence, in complying with the unjuſt and illiberal demands of his correſpondents in Holland; and to leave no doubt about the ſincerity of his declaration, he wrote me the following letter, which he gave me permiſſion to publiſh *where* and *when* I ſhould think proper. As you have animadverted, Gentlemen, upon the calumniatory note, of which the malignity and falſehood will appear in my deſcription of the *ourang-outang*, I hope you will give a place, in your journal, to Mr. Forſter's letter, which I ſend you here encloſed; and am with great reſpect,

Gentlemen,
Your moſt humble and obedient ſervant,
A. VOSMAER.'

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* P. 461.

† Speaking of the *ourang-outang*, which was ſent from the Cape of Good-Hope, to the menagerie of his Serene Highneſs the Prince of Orange, Mr. Forſter, in a note, vol. ii. p. 553. expreſſes himſelf thus. 'This creature died at the Hague, January 1777; but through the *groſs ignorance* and *canine malice* of the keeper, the ableſt anatomiſts in Holland were diſappointed in the hope of diſſecting it. He cut off the head, *in order to prevent* their examining the organs of ſpeech, and its hands and feet, to preclude the poſſibility of comparing the phalanges with the human ſkeleton. When we conſider, *through* whoſe intereſt the inſpector of that princely collection at the Hague was appointed, we cannot wonder, that he was a ſtranger to liberality of ſentiment.'

Copy

Copy of a Letter from Mr. GEORGE FORSTER *to Mr.* VOSMAER.

'Sir,

'AS the circumſtance, you mention in your letter, deprives me of the ſatisfaction of waiting upon you this evening (a loſs, that I feel ſo much the more, in that my approaching departure from hence will prevent my repairing it), permit me at leaſt, to enjoy the pleaſure of expreſſing my deep ſenſibility to the marks of goodneſs you have ſhewn me. The particular attention, with which you diſtinguiſhed me, in ſhewing me the Prince Stadtholder's collection of Natural Curioſities, in ſuch an inſtructive and entertaining manner, will always remain preſent to my mind, and maintain the title you have acquired to my gratitude. But your generous behaviour, with reſpect to the note in the ſecond volume of my Voyage round the World, which ought to have excited your indignation, deſerves higher and more lively ſentiments. My errors have always given me pain; and as ſoon as I diſcover them, I am not at reſt until I have rectified and owned them. Therefore, it is with the greateſt pleaſure, that I repeat here, the avowal of my fault, which I have already made. I acknowledge, not only I was led into error with reſpect to the *Ourang-outang*, by accounts in which I ought to have diſcerned partiality (as you have fully proved by the pieces which you were pleaſed to communicate to me) but I willingly confeſs moreover, that to the injuſtice of accuſing you without hearing your defence, I added the folly of meddling myſelf with a conteſt which did not concern me. My zeal for the ſciences betrayed me into the extravagance of ſetting myſelf up as a public cenſor;—thus the beſt intentions of men may be miſapplied. The only real ſhame is, that which reſults from perſiſting in an error. I was deceived, and you have been candid and generous enough to accept of the acknowledgments I made you on this occaſion.

'For the reſt, Sir, there are, I aſſure you, perſons who have done me much injury,—falſe friends, ſuch as you have alſo met with. From them has proceeded the report, that I was not the Author of the work publiſhed under my name. It is certain, nevertheleſs, that this work was my firſt eſſay; and I know not of what advantage they meant to deprive me, ſince the world found in it a multitude of real or imaginary faults, which diminiſhed its merit to ſuch a degree as to render it almoſt imperceptible. The work, ſuch as it is, is my own performance. My father, to whom it was attributed in England, has juſt now publiſhed his own work.

'Accept, Sir, the ſentiments of perfect reſpect and eſteem, with which, I am

Your moſt humble and
obedient ſervant,

Hague,
1ſt November 1778.

(Signed) GEORGE FORSTER.'

Mr. The whole.—

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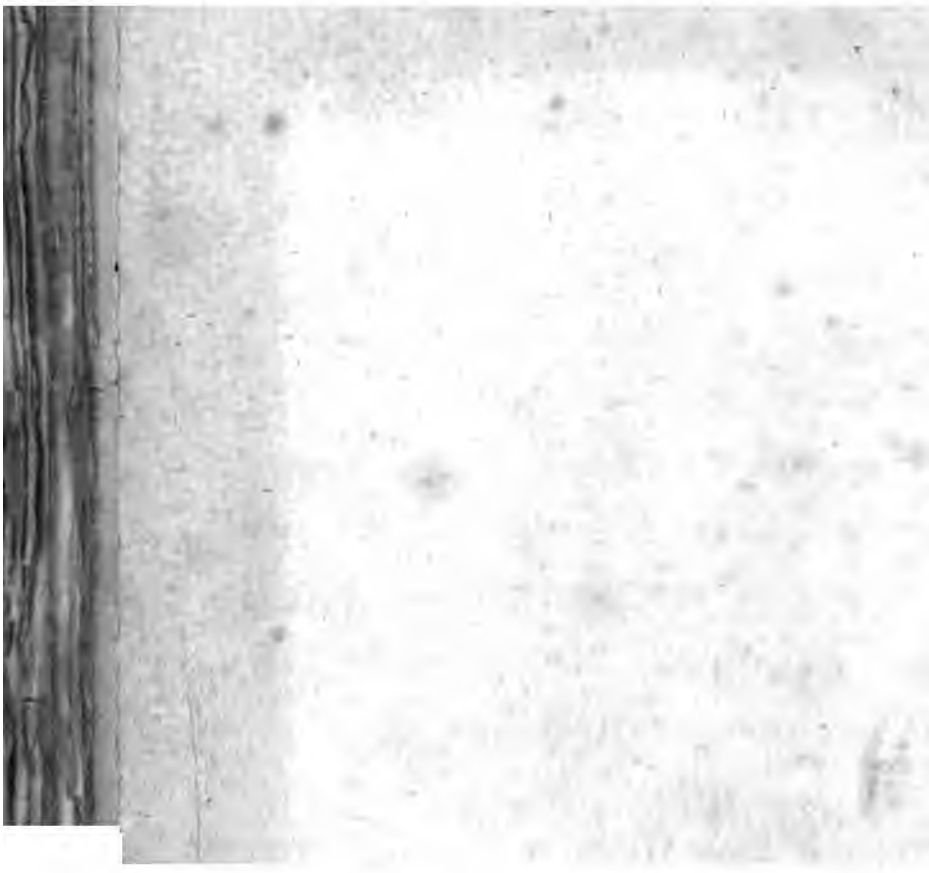
— 320, par. 3, l. 6, for 'tide of ſlavery,' r. *ſide*, &c.
— 341, par. 1, l. ult. for 'kind and ſparing hand,' r. *timid.*

below 1 = 127. l. 4. Firlot, a ſcotiſh meaſure, is explained by the engliſh bushel; but it ſhould have been remarked, that two kinds of firlo are uſed in Scotland, one for wheat, or peaſe, which is one pint, Engliſh, larg than the Winchester bushel; the other, f oats or barley, which is nearly five Gallons more than the Winchester bus.
— 201. l. 5 from bottom, for Bonace, r. Bonac
— 548, l. 23. for rank, r. raul.
— 494. par. 2. l. 12, for Iraniards, r. Germa
— 545, l. 5. for miſh, r. miſhure.
r p. 346. l. 29. for hopterchey, r. mon
— 555, l. 6, from bott. for Juwant, r Juwanh